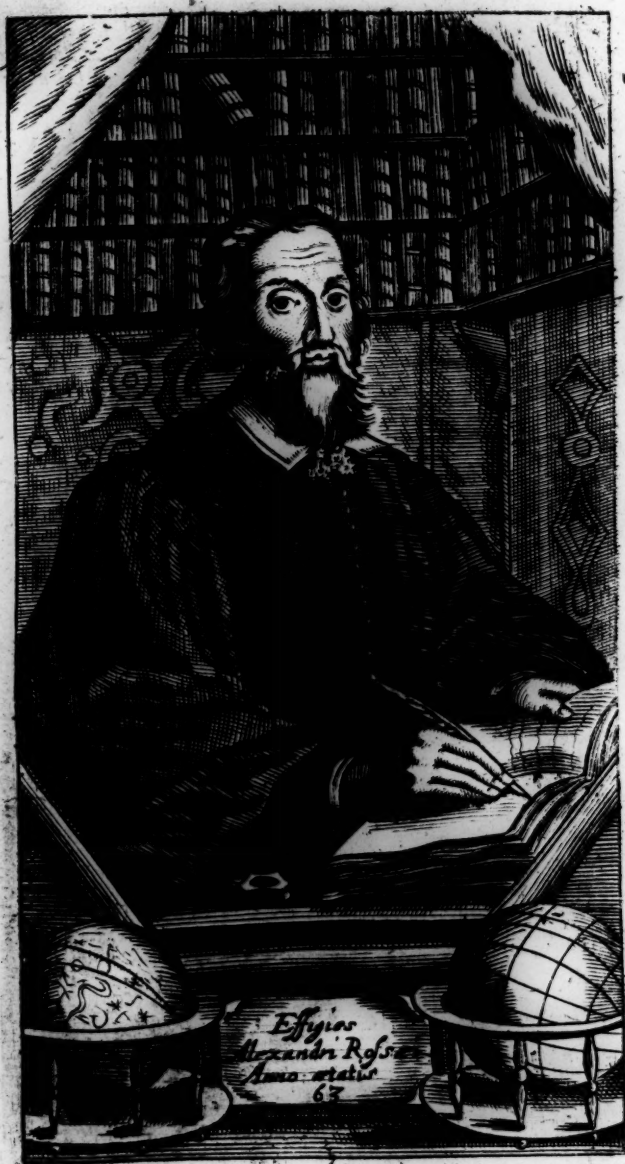


Effigies
Alexandri Rossii
Aetatis
67



Effigies
Alexandri Rossii
Aetatis
67

ΠΑΝΣΕΒΕΙΑ
OR,
A Viewv of all Religions
IN THE
WORLD:

With the several Church-Governments,
from the Creation, till these times.

Also, a Discovery of all known *Hertfies*
in all Ages and Places: And choice Observati-
ons and Reflections throughout the whole.

The Fifth Edition, Enlarged and Perfected by
ALEXANDER ROSS.

To which are annexed, The Lives, Actions, and
Ends of certain notorious *Heresicks*. With their
Effigies in Copper-Plates.

1 Thel. 5. 21. *Omnia ansem probate: quod bonum est, cenete.*

Λ
L O N D O N,
Printed for John Williams at the sign of
the Crown in Cross-Keys Court in Little
Brittain, 1673.



The Booksellers Adverfement to the Reader.

IT is the greatest Justice in the world to be juſt to the dead, ſince they if injured, cannot be their own Compurgators, and that is it, hath obliged me to uſe that tenderneſs to this great Author, who, to the regret of all learned, hath ſo ſuddenly left this world. His great pains in the dilatacion of this Book, are eaſily ſeen by the bulk of it, nor had the Epiftle and Preface eſcap'd his ſecond thoughts, had not the leaſe of his life expired ſo ſoon as it did. And therefore I have not (which is the arrogance of too many) preſumed to make any diſverſion, or alteration in either, but rather have thought it juſt to let them paſs in this, as they did in the firſt Edition, that is to ſay, in his own words.

For had I been unjuſt to the Author in this reſpect, I had withal been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom he was, when alive, pleaſed to dedicate it; ſince I cannot but hope that he will continue the ſame tenderneſs and indulgence towards the Orphan, as he was pleaſed to expreſs when he firſt received it an Infant. I ſhall further add, that it will render it ſelf to the Reader much more acceptable, not only for its Additions, but alſo, that the Author had thorowly revited the ſame; and that the care and ſuper- viſing of the Preſs reſted ſo much upon me, (not only out of an ordinary care, but ſingular reſpect to the deceased Author) as that I think it needleſs to prefix an *Errata*, there having nothing paſſed, but what an ordinary capacity may eaſily correct. As for the Book, I ſhall adventure it the Teſt of the moſt cenſorious Mome; and for the Author, in his life time, there was not found the mouth or pen ſo black, that durſt aſperſe his name, or parts; but ſince his death, one (ſo much a Hobbist, that I wiſh he turn

The Advertisements, &c.

not Atheist) hath in Print given him a snarling character, whom leaving to his folly, I shall only desire that this short sentence, *De mortuis nil nisi bonum*, may be his remembrance for the future.

Besides the Authors endeavours in his *Paroemia*, it is hoped ere long, that thou mayest see a Volume of his Sermons in Print, such as will convince the world of the calumny of that Cynick, but continue his own memory while there shall be found either lovers of learning or the learned.

The Reader may likewise take notice of an Appendix, wherein he is entertained with a strange Tragedy of Modern, and some ancient Hereticks, acting their parts in their own proper persons, as near as the skill of the Grayer could represent them. And what could more properly have been annexed? for now having seen their Foundations or Principles, behold also their Ends: and take Christs own counsel, *Mat. 17. 21. To beware of false Prophets, &c. without Saviours direction also, versa 20. By their fruits you shall know them.* All which are tendered to the serious perusal of the Reader: whereof that he may make his temporal and eternal advantages, shall be the constant prayer of

J. S.

To



To the Worshipful

ROBERT ABDY,

Esquire.

SIR,

AS Michael and the Devil strove for the dead Body of Moses; and as seven Cities contested for Homer when he was dead, whom none of them cared for whilst he lived; even so doth it fare with Religion; for the Carcass or Skeleton of which, for the bare sound whereof (being now made a meer Eccho, Vox, prætereaque nihil) there is so much contesting, and digladiation in the World; whereas few or none care for the life and substance of Religion, which consisteth in works, not in words; in practising, not in prating, in Scripture dutys, not in Scripture phrases: She is as our Saviour was, placed between two Thieves: to wit, Superstition on the right hand, and Atheism on the left. The one makes a puppet of her, sets her out in gaudy accoutrements, bedaws her native beauty with painting, and presents her in a Meretricious, not in a Matron-like-dress; but the Atheist strips her naked of her Vestments,

The Epistle Dedicatory.

robs her of her Maintenance, and so exposeth her to the scorn and contemp of the world. But let these men esteem of her as they list, she is notwithstanding the fair daughter of the Almighty, the Queen of Heaven, and beauty of the whole Earth. Religion is the sacred Anchor, by which the Great Ship of the State is held fast, that she may not be split upon the Quick-sands of popular tumults, or on the Rocks of Sedition. Religion is the pillar on which the great Fabrick of the Microcosm standeth. All humane Societies, and civil Associations, are without Religion, but ropes of Sand, and Stones without Morter, or Ships without Pitch: For this cause, all Societies of men in all Ages, and in all parts of the Vniverse, have united and strengthened themselves with the Cement of Religion, finding both by experience, and the light of nature, that no humane Society could be durable, without the knowledg and fear of a Deity, which all Nations do Reverence and Worship, though they agree not in the manner of their worship. All their wayes and opinions in Religion, I have here presented to the publick view; but to you Sir, in particular, as to one, whom I know to be truly Religious, not being carried away with the fine flowers and green leaves, but with the solid fruits of Religion, consisting in Righteousness, Peace and Holiness, without which no man shall

The EpistleDedicatory.

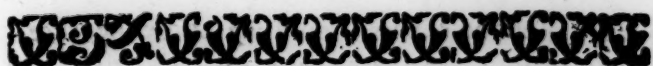
shall see the Lord ; *this is that which will enbalme your Name here, and Crown your Soul with true happineſs hereafter, when all humane felicities ſhall determine in ſmoak: in this Book are ſet before you, light and darkneſs, truth and falſhood, gold and dross, flowers and weeds, corn and chaff, which I know you are able to diſcriminate, and to gather hony with the Bee out of every weed, with Sampſon to take meat out of the eater, with Virgil to picke gold out of dung, and with the Phyſician to extract Antidotes out of poiſon : Thus beſeeching God to increaſe your knowledge and practice in Religion, and your love to the afflicted profeſſors thereof, I take leave, and will ever be found*

Sir, your humble

Servant to command

ALEX. ROSS.





The Preface to the Reader concerning the Use of this Book.

Christian Reader,

I Understand that some *Momes* have already
past their verdict upon this Book, affirm-
ing that (seeing the world is pestered
with too many Religions) it were better
their names and teners were obliterated than
published. To whom I answer, that their asser-
tion is frivolous, and the reasons thereof ridi-
culous ; for the end wherefore these different
opinions in Religion are brought into the
light, is, not that we should embrace them,
but that we may see their deformity and avoid
them. Shall Logick be rejected for setting
down all the ways of fallacious Arguments ?
Or Philosophy, for teaching what are the dif-
ferent poysons in Herbs, Roots, Minerals,
&c ? The Scripture nameth many sins, Idols,
and false Gods, must it therefore be reprov'd
of impertinency ? The Sea-coast is pestered
with many Rocks, Shelves, and Quick-sands,
must they therefore be past over in silence in
the art of Navigation ? Were *Irenaus*, *Epipha-
nius*, Saint *Austin*, *Theodoret*, and other emi-
nent men in the Church, *fools* ; for handling
in their Books, all the Heretical opinions
that infested Christianity, both before, and
in their times ? Do not these Censorious
Momes know that Truth though comely in
it self, is yet more lovely, when compared
with

The Preface

With falſehood? how ſhould we know the excellency of light, if there were no darkneſs; the benefit of health, if there were no ſickneſs; and the delights of the ſpring, if there were no winter; *Oppoſita juxta ſe poſita clariuſ eluceſcunt*: The Swans feathers are not the leſs white, becauſe of their black feet; nor Venus the leſs beautiful, becauſe of her Mole. The Stone is ſet out by the file, and the Picture by it's ſhadow. To infer then, that becauſe the world is peſtered with too many Sects and Hereſies, therefore we muſt not mention them, is as much as if they would ſay, the way to Heaven is beſet with too many thieves, therefore we muſt not take notice of them. But how ſhall we avoid them, if we know them not; and how ſhall we know them, if concealed: its true the world is peſtered with too many Religions, and the more is the pity; yet this Book made them not, but they made this Book. He that detects errors makes them not. They that informed the *Iſraelites* there were Gyants in the Land, did not place thoſe Gyants there. But now I will let theſe men ſee the ends for which I have undertaken this task, of preſenting all Religions to their view; and they are grounded on the divers uſes that may be made thereof. 1. When we look upon the multitude of falſe Religions in the world, by which moſt men have been deluded; are not we ſo much the more bound to the goodneſs of Almighty God, who hath delivered us out of darkneſs, and hath cauſed the day Star of hiſ truth to ſhine upon, and viſit us; who having ſuffered the World round about
us,

To the Reader.

us, to sit in the Valley of the shadow of death, and to be overwhelmed with worse than *Egyptian* darkness, hath notwithstanding in this our *Goshen* abundantly displayed the light of his truth; but how shall we seriously weigh or consider this great mercy, if we do not as well look on the wretched condition of other men, as on our own happiness; which we cannot do, if we know not the errors which make them wretched. What comfort could the *Israelites* have taken in their Land of light, if they had not known that the rest of *Egypt* sat in darkness. 2. When we look upon the different multiplicity of Religions in the world, how that in all times, and in all places, men though otherwise barbarous, have notwithstanding embraced a Religion, and have acknowledged a Divinity; I say, when we look upon this, do we not admire the impudency of those *Atheists* in this age, who either inwardly in their hearts, or outwardly in their mouths, dare deny the Essence, or else the providence of God; and count all Religions but inventions of humane policy. How can those *Atheists* avoid shame and confusion when they read this Book, in which they shall see, that no Nation hath been so wretched as to deny a Deity, and to reject all Religion, which Religion is a property no less essential to man, and by which he is discriminated from the beasts, than rationality it self. 3. In the View of all Religions, we may observe how the Children of this world are wiser in their Generation than the Sons of God; for they spare no pains and charges

The Preface

charges, they reject or slight nothing commanded them by their Priests and Wizards; they leave no means unattempted to attain happiness: See how vigilant, devout, zealous, even to superstition they are; how diligent in watching, fasting, praying, giving of almes, punishing of their bodies, even to death sometimes; whereas on the contrary we are very cold, careless, remiss, supine, and luke-warm in the things that so near concern our eternal happiness. They thought all too little that was spent in the service of their false Gods, we think all is lost and cast away which we bestow on the service of the true God. They revered and obeyed their Priests, we dishonour, disobey and slight ours; they observed many Festival days to their Idols, we grudge to give one day to the service of the true God. They made such conscience of their Oaths taken in presence of an Idol, that they would rather lose their lives, than falsifie these Oaths: But we make no more scruple to take the name of God in vain, to swear, and forswear, than if we worshipped *Jupiter Lapis*, meer stocks and stones. Such reverence and devotion they carried to their Idols, that they durst not enter into their Temples, nor draw near their Altars, till first they were purified; they did not only kneel, but fall flat on the ground before their feigned Gods; they knock their breasts, beat their heads to the ground, tear their skins, wound and cut their flesh, thinking thereby to pacifie their false Gods: Whereas we will not debar our selves of the least pleasure

To the Reader.

pleasure or profit to gain Heaven? and so irreverent is our behaviour in the Presence, and House of Almighty God, *before whom the Cherubims and Seraphims dare not stand, but with covered faces*, as if he were our equal, and not our Lord or Father, for (to speak in the Prophets words,) *Mal. 1. 6. If he be our Father, where is honour? and if he be our Lord, where is his fear?* Doubtless these false worshippers shall stand up in judgment against us, who know our Masters will, but do it not; is not their zeal in the practice of religious duties, to be preferred to our careflessness; and their ignorance, to our knowledg; which without practice will but aggravate our damnation, *for he that knoweth his Masters will, and doth it not, shall be beaten with many stripes*: We are in the right way to Heaven; they are in the wrong way; but if we stand still, and walk not, they will be as near their journies end as we. They worship Idols, we commit Sacriledg: But is not a Sacrilegious Thief as hateful to God as an Ignorant Idolater? 4. When we look upon the confused multitude of Religions in the World, let us learn to tremble at Gods judgments, to make much of the light whilst we have it, to hold fast by the truth, to imbrace it with all affection, and the Ministers thereof; for if once we forsake the right way, which is but one, we shall wander all our days after in by-paths, and crooked lanes of errour, which are innumerable: if we reject the thread of Gods Word presented to us by the Church; a thread, I say, surer than that of *Ariadne*, we shall

The Preface


shall be forced to ramble up and down, through the inextricable *Labyrinth* of erroneous opinions. It stood with the justice of God to suffer men who in the beginning were of one Language and Religion, to fall into a Babel and confusion, both of tongues and false religions, for not retaining the truth; to dig to themselves broken Cisterns, which would hold no Water, for rejecting the fountain of living Waters; to surfeit upon the peysonable flesh of quails, who grew weary of the bread of Angels; and with the Swine to eat husks, vvho vvould slight the vvholesome food of their Fathers house. If the *Jews* put Gods Word from them, & judg themselves unvvorthy of eternal life, Lo, *Paul* and *Barnabas* vvill turn to the *Gentiles*, *Act. 13. 46. 5.* In reading this Book vve shall find, that the vvhole rabble of vain, phantastical, or profane opinions, vvith vvich at this day, this miserable distracted Nation is pestered, are not nevv revelations, but old dreams of ancient Hereticks, long ago condemned by the Church, and exploded by the publick authority of Christian Magistrates: but novv for vvant of Weeders, these Tares spring up again in the Lords field, and are like to choak the good Corn; unless the Lord of the Harveft send forth labourers into his Harveft.

6. The reading of this Book, may induce us to commiserate the vvretched condition of a great part of the World, buried as it were, in the darkness of ignorance, and tyranny of superstition: 'To bless God for the light and freedom vve enjoy, vvhereas they are not greater
sinners

The Preface, &c.

‘ sinners than we ; but except we repent, we
‘ shall all likewise perish ; let us then not be
‘ too high minded, but fear, and when we think
‘ we stand, let us take heed lest we fall : God
hath already permitted divers of those old, ob-
solet, and antiquated Heretical opinions to
break in amongst us ; ‘ The times are now
‘ come, that men will not suffer wholesome
‘ Doctrine ; but having itching ears after their
‘ own lusts, get them an heap of teachers, turn-
‘ ing their ears from the truth, and giving
‘ themselves unto Fables, 2 Tim. 4. *Thus is the
Lord pleased to deal with us, he suffers Heresies to
repullulate, that they who are approved among us
may be manifested.* He permits Prophets and
Dreamers amongst us, but it is as *Moses* saith,
to prove us, and to know, whether we love the
Lord our God *with all our hearts, and with all our
souls*, Deut. 13. To conclude, whereas all men
are desirous of happiness, and immortality,
but few walk in the right way that conduceth
to it, being there are such multitudes of by-
ways, as we may see by this Book, let us follow
the counsel of the Prophet, *Jer. 6. 16. Stand in
the ways, behold and ask for the old way, and walk
therein, and ye shall find rest for your sⁿs.* And
thus good Reader, having shewed thee the true
use of this Book, I leave it to thy perusal, be-
seeching God to keep us from the by-ways of
error, and to lead us into the way of truth.

A. R.

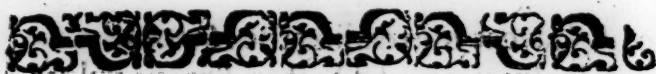

 The desire of some Friends hath occasioned the publishing of this list of Books, compiled by the Author.

1. **R** *Erum Judaicarum*, or the Jewish affairs in four Books.
2. An exposition on the first fourteen Chapters of *Genesis*.
3. *Rasura Tonsoris*.
4. *Mel. Heliconium*.
5. *Mystagogus Poeticus*.
6. *Virgilius Evangelisans*.
7. *Christiados Lib. 13*.
8. *Chimera Pythagorica*.
9. The New planet no planet.
10. Meditations on predestination.
11. *Medicus medicatus*.
12. The philosophical Touchstone.
13. The picture of the Conscience.
14. *Colloquia Plautina*.
15. *Wollebius* Christian Divinity translated, cleared, and enlarged.
16. *Gnomologicum Poeticum*.
17. *Enchiridon Oratorium & Poeticum*.
18. *Isagoge Grammatica*.
19. *Alcuna Microcosmi*.

20. A Caveat for reading the *Alcoran*.
21. A Refutation of Doctor *Browns* vulgar Errours.
22. A Refutation of the Lord *Bacon*, Doctor *Harvey*, and others.
23. Sir *Walter Raleighs* History Epitomised
24. Observations on Sir *Walter Raleigh*.
25. The second part of the History of the World.
26. *Leviathan* drawn out with a hook.
27. ΠΑΝΣΕΒΕΙΑ, or a View of all Religions, &c.

Books not yet published, but ready for the Press, viz.

1. **D**ivine, Moral, Natural, and Historical Exercises on the whole Book of *Genesis*.
2. *Melissomachia*.
3. *Religionis Apotheosis*.
4. *Paraphrasis Virgiliana*.
5. *Virgilius triumphans*.
6. *Psychomachia Virgiliana*.
7. *Epigrammata Romana*.



The Religions of *Asia*.

The Contents of the first Section.

OF the Church Discipline, Sacrifices, Ordinations, Publick place, [Buildings first erected for Divine Service,] and dayes of Divine Service before Moses. 2. of the Church Government under Moses; difference of the high Priests from other Priests. 3. of the Church-Government from him till Solomon. 4. Of the Government after Solomon, till the Divisions of the Tribes. 5. of Solomons temple, and the outward splendor of the Jews Religion. 6. Of the office of the Levites, of the Prophets, Scribes, Pharisees, Nazarites, Rechabites, Essenes, Sadduces, and Samaritans. 7. Of the antient observation of their Sabbath, of the observation of their passeover, of the feast of entecost, tabernacles, new Moons, of trumpets, and of expiation; of their Sabbatical year, and their jubilee. 8. Of their antient Excommunications, how God instructed them of old, and of the maintenance allowed by the Jews to their Priests and Levites. 9. of the Government after the Jews were carried captive into Babylon. 10. of the Jewish Church-Government at this day, their Prayers, Sabbaths, Feasts, Book of the Law, Passeover, what observable thereupon, and whether to be permitted (among Christians) in the exercise of their own Religion, and wherein
not

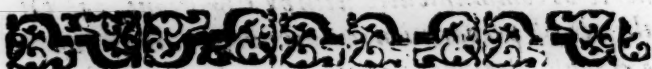
The Contents.

not to be communicated with by Christians. 11. Of the Jewish preparation for morning prayer, Fast in August, Beginning of the new year, Feast of Reconciliation, Ceremonies in reading of the Law. 12. Their Church-officers, Feast of Dedication, and of Purim, Fasts, Marriages, Divorcements, Circumcision, Redemption of the first born, their duty toward the Sick, and Ceremonies about the dead.

The Contents of the second Section.

T*He Religion of the antient Babylonians; of the making, worshipping of Images, & bringing in Idolatry. 2. Of Hierapolis, and gods of the Syrians. 3. Of the Phœnicians. 4. Of the old Arabians. 5. Of the ancient Persians. 6. of the Scythians. 7. Of the Tartars, or Carthajans, and Pagans. 8. The Religions of the Northern Countries near the Pole. Three ways whereby Satan deludes men by false miracles. The fear of his stratagems whence it proceeds? His illusions many, our duty thereupon. 9. Of the Chinois. 10. Of the antient Indians. 11. Of Siam. 12. Of Pegu. 13. Of Bengala. 14. Of Magor. 15. Of Cambaia. 16. Of Goa. 17. Of Malabar. Pagan Idolaters believe the immortality of the Soul. 18. Of Narfinga, and Bisnagar. 19. Of Japan. 20. Of the Philippiana Islands. 21. Of Sumatra, and Zeilan. 22. Of the ancient Egyptians. 23. Of the modern Egyptian Religion.*

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The Religions of *Africa* and *America*.

The Contents of the third Section.

O*F the old African Religion. 2. The Religion and Church Discipline of Fez. 3. Of Morocco. 4. of Guinea. 5. Of the antient African Ethiopians. 6. Of the modern Abyssins 7. Of the lower Ethiopians. 8. Of Angola and Congo. 9. Of the northern neighbours of Congo. 10. Of the African Islands. 11. The Religion of America. 1. Of Virginia. 13. Of Florida. 14. Of the religions of West-Virginia and Florida. 15. Of new Spain and Mexico. 16. Idolaters their cruelty, and cost in their barbarous sacrifices. 17. Of the Americans, their superstitious fear, and tyranny thereof. 18. Of Juſcatan, and the parts adjoyning. 19. Of the ſouthern Americans, 20. Of Paria and Guiana. 21. Of Braſil. 22. Of Peru. 23. Of Hiſpaniola.*



The Religions of *Europe*.

The Contents of the fourth Section.

T*He Religion of the ancient Europeans. 2. the Roman chief Festivals. 3. their Gods. 4. their Priests. 5. their Sacrifices. 6. their Marriage*

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riage Rites. 7. their Funeral Ceremonies. 8. the old Grecian Religion. 9. their chief Gods. 10. of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. the Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. the Moon worshipped under divers names and shapes 14. the Earth and Fire, how worshipped, and named. 15. the Deity of the Sea, how worshipped. 16. Death, how named and worshipped. 17. the Grecian Sacrifices and Ceremonies. 18. their Priests and temples of old.

The Contents of the fifth Section.

T*He religion of the old Germans, Gauls, and Britains. 2. of the Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours. 3. of the Scythians, Getes, Thracians, Cymbrians, Goths, Lusitanians, &c. 4. of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours. 5. of divers Gentile Gods besides the abovenamed. 6. the ranks and arms of their gods. 7. With what Creatures their Charoits were drawn. 8. of peculiar Gods worshipped in peculiar places. 9. the Greek chief Festivals.*

The Contents of the sixth Section.

O*F the two prevalent religions now in Europe. 2. of Mahomet's Law to his Disciples,*

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ples. 3. Of the Mahumetans opinions at this day. 4. Mahomet, not the Antichrist. 5. Of their Sects, and how the Turks and Persians differ. 6. Of the Mahumetan Religious orders. 7. Of their other hypocritical orders. 8. Of their secular Priests. 9. Of the Mahumetan Devotion, and parts thereof. 10. Of their Ceremonies in their Pilgrimage to Mecca 11. The rites of their Circumcision. 12. their rites about the sick and dead. 13. The extent of Mahumetanisme, and the causes thereof. 14. Mahumetanisme, of what continuance.

The Contents of the seventh Section.

T*He Christian Religion propagated. 2 The decay thereof in the East by Mahumetanisme. 3. Persecution and Heresie the two great Enemies thereof. 4. Simon Magus, the first Heretick, with his Disciples. 5. Menander, Saturninus, and Basilides, Hereticks. 6. The Nicholaitans, and Gnosticks. 7. the Carpocratians. 8. Cerinthus, Ebion, and the Nazarites. 9. the Valentinians, Secundians, and Ptolemians. 10. the Marcites, Colarbasii, and Heracleonites. 11. the Ophites, Canites, and Sethites. 12. the Archonticks, and Aschothypæ. 13. Cerdon and Marcion 14. Apelles, Severus, and Iacianus. 15. the Cataphrygians. 16. Pepuzians, Quintilians, and Artotyrites. 17. the Quartodecimani, and Alogiani. 18. the Adamians, Elcesians, and Theodocians 19. the Melchisedicians, Bardesaniſts, and Noetians. 20. the Valesians,*

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Valesians, Cathari, Angelici, and Apostoloci. 21. *the* Sabellians, Originians, and Originists. 22. *the* Samosatzenians, and Photinians. 23. *the* Manichæan religion. 24. *the* Hierarchites, Melitians, and Arrians. 25. *the* Audians, Semi-Arrians, and Macedonians. 26. *the* Ærians, Ætians, and Appollinarists. 27. *the* Antidicomarianites, Messalians, and Metangismonites. 28. *the* Hermians, Proclianites, and Patricians. 29. *the* Ascites, Pattalorinchites, Aquarii, and Coluthiani. 30. *the* Floriani, Æternales, and Nupideales. 31. *the* Donatists, Priscillianists, Rhetorians, and Feri. 32. *the* Theopascites, Tritheits, Aquei, Melitonii, Orphei, Tertulli, Liberatores, and Nativitarii. 33. *the* Luciferians, Joivinianists, and Arabicks. 34. *the* Collyridians, Paterniani, Tertullianists, and Abelonites. 35. *the* Pelagians, Prædestinati, and Timotheans. 36. *the* Nestorians, Eutychians, and *their* Spawn.

The Contents of the eighth Section.

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The contents of the First Section!

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SECT. I.

Quest.



As there any Religion, Church Government or Discipline in the beginning of the World?

Ans. Yes: For then was the word ASIA, the preached, and Sacraments administred. We religions

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read thereof.

read of Sacrifices offered by *Cain* and *Abel*; and likewise the distinction of clean and unclean beasts. By Faith *Abel* sacrificed, *Heb.* 11. *Noah's* sacrifice was pleasing to God, *Gen.* 8. This could not be will-worship, for such is no ways pleasing to God; it was therefore according to his word and Commandment. There was also excommunication; for *Adam* and *Eve* for their disobedience were excommunicated out of Paradise, which was then the type of the Church; and every soul not circumcised the eighth day, was to be cut off from the people of God, *Gen.* 17. The word then being preached (for God preached to *Adam* in paradise, and doubtless he preached to his children out of paradise) the Sacraments administered, and excommunication exercised, which are the three main points of Church discipline; it follows there was then a Church and Church Government.

Q. Was there then any Ordination?

Ordination
in the be-
ginning of
the World.

A. Yes doubtless; for God is the God of order; nor was it fit, that he who mediated between God and the People, by preaching, prayer and sacrifices, should thrust himself into that office, without ordination; therefore God ordained *Adam*, he some of his children as *Cain* and *Abel*; whereas *Gen.* 4. we do not read that *Cain* and *Abel* did sacrifice, but only brought their Offerings; to wit, that *Adam* might offer them up to God for them: it argueth, that as yet they had not received ordination: and it's likely that ordination then was performed by *Meteseta* or Imposition of hands, which custom the Jews retained in ordaining their Levites, *Num.* 8. 10. and after them, the Christians in ordination of Ministers, *Act.* 6. 6. *1 Tim.* 5. 22. which ceremony the Gentiles used in Manumission of their servants, and the Jews in ordination of their Synedrions: or the Judges imposed their hands; so *Moses* and *Joshua* laid their hands upon the 70 Elders; and *Moses* is commanded by God to lay his hands upon *Joshua* the Son of Nun, *Numb.* 27. 18.

Q. Was there then any publick place of sacrificing?

Churches.

A. Yes upon the same ground, that God, who is the God of order, will have all things done in his Church with order, and decency; the meeting also together in one

one place to hear and pray and offer sacrifice, did maintain amity amongst Gods people. Besides we read *Gen. 25. 22.* that *Rebecca*, when the children strugled in her womb, did not stay at home, but went, to wit, to the Publick Place where Gods worship was, to enquire of the Lord; and because in this place God used to shew his presence to his people, by some outward signe, it was called Gods presence; therefore *Gen. 4. 16.* *Cain* went out from the presence of the Lord, that is, he was excommunicate out of the Church: but we must not conceive, that as yet there were any material buildings for Gods service; for in the beginning men conceived it unfit to include God within the narrow bounds of a material Temple, whom the Heaven of Heavens cannot contain; therefore they worshipped him in the open aire, either upon hills, for they thought low places were unbeseeming the most High God: hence they called every hill Gods hill; or else if they were necessitated to sacrifice on the sea shore or in some low plain they made their Altars so much the Higher; which from their altitude, they called *Altaria*; and these places of divine worship they named *Temples* from contemplation. The very Gentiles thought it unfit to confine the Sun their chief God to a narrow Temple, seeing the whole world was his Temple: and after they built Temples for the Deities they would have them for a long time to be *traudeq.* or open roofed.

Q. Why were the Groves and High places condemned in Scripture.

A. Because they were abused both by Jewes and Groves and Gentiles to superstition, idolatry, and all uncleanness; high places therefore God commands them to be cut down, *Exod. condemned 44. 13. Deut. 7. 5. 12. 3. & 16. 21. Josiah destroyed in Scrip- them, 2 Kings 23. 8. 14.* Against their idolatry under *ture.* green trees the prophet *Isaiah* complaineth, *Chap. 57. 5.* God by *Ezekiel* threatneth destruction to the idolaters on the high hills, and under green trees, *Chap. 6. 13.* such are also reprov'd by *Hosea, 4. 13.* It's true that in the beginning the People of God had no other Temples, but hills and groves; *Abraham* sacrificed upon an hill, *Gen. 22.* he planted a grove to call upon the name of the Lord, *Gen. 12. 1.* *Gideon* is commanded to build an

Altar upon the top of the rock, *Josh. 6. 26.* Notwithstanding, when the places were abused to Idolatry, God would have them destroyed, *Levit. 26. 30. Hos. 10. 8. Amos 7. 9. Ezek. 6. 3. &c.* because he would not have his people to give the least countenance to the Gentile idolatry; for suppose they had not upon those places erected any idols, yet they must be destroyed, because such places were abused to idolatry; besides God had given them a Tabernacle and Temple in which he would be worshipped, and to which they should repayr from all parts to call upon his name. This Temple also was built upon a hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions, or the ways of the Gentiles, who afterward in imitation of the Jewes built their Temples on hills, as may be seen by the Samaritans and others: Neither would God be worshiped in groves, because they were places fitter for pleasure and dalliance than devotion; they were dark and obscure places, fitter for the prince and workes of darkness, than for the God of light, or children of the day.

Q. When were buildings first erected for divine Service?

Buildings first erected for divine service.

A. About the building of Babel, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his father *Jupiter Belus*, and to his Mother *Juno*; these statues were placed over their Sepulchres and divine honours assigned them; and at length inclosed within stately buildings, which were their Temples; these they built within consecrated groves; such was the Temple of *Vulcan* in *Sicily*, of *Cybele* in the grove of *Ida*, of *Jupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers, and to perpetrate their works of abomination; and because they had continuall lights burning in them, they were called *Luci* a *Lucendo*, afterwards they became *Asyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his children, to secure themselves from those that he had oppressed. We read that *Theseus* his Temple and *Thebes* built by *Cadmus* were *Asyla*,

Asyla or Sanctuaries; in imitation of whom *Romulus* made one. *Aen* 8.

*Hunc lucum ingentem quem Romulus acer Asylum
Retulit.*

Christians also in the time of *Basil* and *Silvester* the first, made their Temples places of refuge; which so increased, that Monasteries and Bishops palaces became Sanctuaries; but the exorbitancy of these was limited by *Justinian*, *Charles* the Great and other Christian princes who were content there might be Sanctuaries, because God had appointed Cities of refuge; but the abuses they removed.

Q. Was there any set day then for Gods Worship?

A. Doubtless there was, though we do not read *Set day* of which day of the week it was; for though God blessed *worship*. and sanctified the Sabbath day, because of his own rest, and in that it was afterward to be the Jewes Sabbath; yet we read not that it was ever kept before *Moses* his time. However it is likely this day was observed before the law among the Hebrews, for *Exod.* 16, as much Manna was gathered on the sixth day as served for two daies.

Q. What sacrifices were used in the beginning?

A. Burnt offerings, *Gen.* 8. and 22. Peace offerings also, *Sacrificem.* *Gen.* 31. 54. for upon the peace made between *Jacob* and *Laban*, *Jacob* offered sacrifice. First fruits also were offered, *Gen.* 4. 4. and Tithes, *Gen.* 14. 20. and 28. 22. The burnt sacrifice called *Gnolah* from *Gnalah* to mount upward (because it ascended all in smoke) was burned to ashes except the skin and entrals. In the peace offering also which was exhibited for the safety of the offerers, the fat was burned, because it was the Lords; the rest was divided between the Priest and the people; the breast and the right shoulder belonged to the Priest; to shew that he should be a breast to love, and a shoulder to support the people in their troubles and burthens: For this cause the High Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an handful of the eares of corn as soon as they were ripe; these they offered to God, that by them the whole might be sanctified. Tithes were paid before the law, by the light of nature; because by

that light men knew there was a God, to whom they were bound in way of gratitude to offer the tenth of their increase, from whose bounty they had all. They knew also that the worship of God and Religion could not be maintained, nor the Priest sustained, nor the poor relieved without Tithes.

Q. What form of Church Government was there among the Jews till Moses?

Jews, their Church government from the beginning till their destruction.

Under Moses Priests among the Jews.

Levites among the Jews.

A. The same that was before the flood, to wit, Praying, Sacrificing, preaching in publick places, and solemn days; to which *Abraham* added circumcision. In every family the first-born was Priest; for this cause the destroying Angel spared the first-born of the Hebrews in Egypt.

Q. What government had they under Moses?

A. The same that before, but that there was chosen by *Moses* a Chief Priest, who was to enter the Sanctuary once a year with his Ephod, to know the will of God. This was *Aaron*, whose Breeches, Coat, Girdle, and Mitre were of Linen, when he entered into the Sanctuary; the High Priest had his second High Priest to serve in his absence. There were afterward appointed by *David* four and twenty Orders of Priests, every one of which Orders had a chief, or High Priest; the Priesthood was entailed to the house of *Levi*, because the *Levites* were chosen in stead of the first-born, because they killed the worshippers of the Golden Calf, and because *Phineas* killed *Zimri* and *Cosbi*. The Priests are sometimes called *Levites*, and sometimes they are distinct names; for we read that the *Levites* paid tithe of their tithes to the Priests; their common charge was to pray, preach, sacrifice, and look to the Sanctuary, in which they served with covered heads and bare feet; their Office was also to debar lepers, and all other unclean Persons from the Tabernacle for a certaine time. Secondly to excommunicate great offenders, which was called cutting off from the people of God, and ἀποκυν-αγωγέειν, to cast out of the Synagogue. Thirdly, to anathematize obstinate and perverse sinners, who being excommunicate would not repent. *Alexander* the Copper-smith was anathematized by *Paul*, or delivered to Satan, 1 *Tim.* 1. 20. 2 *Tim.* 4. 14. The Office of the
Levites

Levites also was to help the Priests in gathering of tithes, and to carry water and wood for the Tabernacle.

Qu. Wherein did the high Priest differ from other Priests?

A. The high Priest only had Power to enter into the Sanctuary; he only wore a blew robe with bells, a golden Ephod, a breast-plate, a linnen Mitre, a plate of gold on his head; by the Crown or plate was signified Christs Kingly office, by the breast-plate his Priestly, and by the bells his Prophetical office: the high Priest also was only anointed, after the order of Priesthood was settled; but before this, every Priest was anointed: so he also wore about his paps a broydered girdle to signifie that his heart should be girt and restrained from the love of earthly things. They that took sanctuary, were not to be set at liberty till the death of the high Priest; to signifie that by the death of our high Priest Jesus Christ, we are made free. The high Priesthood was tied to the line of Aarons first born, the other Priests were of Aarons other children; the Levites were Levies other posterity; the high Priest might marry none but a maid; other Priests might marry a Widdow, *Levit. 21.* The high Priests might not mourn for the death of his Kindred; other Priests might mourn for their Father, Mother, Son, Daughter, Brother, and husbandless Sister; in other things they agree; for all Priests must be without blemish, all must be represented to the Lord at the door of the Tabernacle, all must be washed, all must be consecrated by offering certain Sacrifices; all must have the blood of the Ram put on the tip of the right ear, the thumb of the right hand, and great toe of the right foot, *Exod. 29.*

Q. What Church government was there after Moses?

A. In the Desert Elcazer succeeded his father Aaron, Church go- and substituted under him Phinces to be chief of the vernment Levites After the Israelites entred the Land, the Tabernacle staid some years at Silo; then did Joshua divide the Land, and designed certain Cities of refuge, which with some other Cities he assigned to the Priests and Levites. The Priesthood did not continue long in the house of Aaron, but after the death of Elcazer, and three

Priests his Successors, this office devolved to *Eli*, of the family of *Ithamar*; who being careless, suffered divers abuses to creep into the Ecclesiastical Government, till God raised *Samuel*, who reformed both the State and Church, by appointing Schools of prophets, and consistories of Levites. From *Silo* the Tabernacle was translated to *Nob*, from thence to *Gibeon*, when *Nob* was destroyed by *Joab*, and at last it rested in *Jerusalem*. So that all this time there could be no settled Church discipline among the Jews. The Ark also was oftentimes removed, to wit from *Canaan* to the *Philistines*, from thence to the *Bethshemites*; afterwards it stayed twenty years at *Kiriathjeharim*; after this it remained three moneths with *Obed Edom*, and at last it was brought by *David* into *Jerusalem*. All this time neither Tabernacle nor Ark nor Priesthood were settled, till *David* assembled the Levites, and out of them chose *Abiathar* for High priest, and *Tsadoc* for chief of the inferior Priests, who were to deliver the Ark to the Levites to be carried on their shoulders, and withall appointed Singers, and other Musicians: in all 68 of the Levites. He appointed also for the service of the Tabernacle in *Gibeon*, *Tsadoc* and his Brethren. At last, *David* being assured by *Nathan* that his Son *Solomon* should build the Temple, he ordered that 24000. Levites should be set apart for the service of the Temple: to wit 4000. door keepers, and as many singers, and 6000 Judges and governors, and the rest for other Offices. *Abiathar* is made high priest, to wait on the Ark at *Jerusalem*. *Tsadoc* is chief of the inferior priests to serve in the Tabernacle at *Silo*. *Tsadoc* was *Saul's* high priest, descended from *Eli*, *Aaron's* first born; *Abiathar* of the stock of *Ithamar*, and *Eli*, fled to *David*, who entertained him for his high priest; after the death of *Saul*, *David* retained them both, thinking it did not stand with his honour and piety to reject *Saul's* high Priest. This *Tsadoc* under *Solomon* was anointed the second time priest, as *Solomon* was the second time anointed King, 1 *Chro.* 29. 22. and *Abiathar* is deposed for the sins of *Eli* and his sons; and so in *Tsadoc* the priesthood is translated from the house of *Ithamar*, to *Aaron's* family again. There were also Treasurers ordained, some for the first fruits and tenths, and others

Under Da-
vid and
Solomon.

others for the moneys that were given to the Temple towards the redemption of vows, first born, and sins. The priests and Levites were maintained out of the first fruits and tithes; the other treasure was for maintaining the daily sacrifices and other charges of the Temple; the Gibeonites, with others, appointed by David and Solomon, did help the Levites in their ministrations: the Priests, and in their absence, the Levites did administer justice, both in Jerusalem, and in the Cities of Refuge, and ordered Ecclesiastick affairs. There were also sometimes Extraordinary prophets, besides the Ordinary. Its Probable that the ordinary prophets were of the Tribe of Levi, because the administration and care of holy things belonged to them; but extraordinary prophets were of other Tribes: these medled not with sacraments and sacrifices, which was the Priests office, nor had they their calling by succession, as the priests; nor was the gift of prophecy only tied to the man, as the Priesthood was; for we read of Miriam, Hulda, and divers other women Prophets: and in the primitive Church, though women must not speak in the Church by preaching, praying, or exhorting in an ordinary way as the Ministers use, yet they were not debarred to utter their extraordinary prophecies, if so be their heads were covered in sign of modesty; but otherwise the Apostle will not have women to speak in the Church, because they must be in subjection to their Husbands; and this punishment is laid on them for being deceived in Eve, and hearkening to the counsel of Satan. For, if women did preach, they might be suspected to speak by that Spirit that deluded Eve.

Q. What was the Ecclesiastick Government after Solomon?

A. The renting of the ten Tribes from the other two After Solomon. under Roboam, did much impair the beauty and magnificence of the Ecclesiastick State. Besides that, it was much defaced by idolatry; but reformed by Herckias, Josias, and Jehoasaphat, who took away the high places. Under Athalia it was almost extinguished, had not Jehojada the high Priest anointed Joash, who again reformed Religion. He being denied all aid from the Levites out of their treasure towards the repairing of the Temple, caused a Chest to be made into which money given

given in that kind should be put, and employed by the high Priest, or by the chief of the inferiour Priests, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the Levites. King *Uzziah* would have burnt Incense on the Altar, but was prohibited by *Azariah* the high Priest, and eighty other Priests. This *Uzziah* named also *Azariah*, though a King, yet was justly resisted by the Priests for his pride, sacrileg and ambition, in meddling with their function; whereby he violated the Laws of politick government, which a King should maintain; for confusion must arise, where offices are not distinct, but where men are suffered to incroach upon each others function. 2. He had no calling to the Priesthood; and no man taketh upon him this office but he that is called of God, as was *Aaron*. 3. He violated the law of God, who confined the Priesthood to the house of *Aaron*, and Tribe of *Levi*, excluding from that all other Tribes. 4. He was injurious to Christ, whose type the Priesthood was, in offering Sacrifices and Incense, representing thereby our high Priest Christ Jesus, who offered up himself a sacrifice, of a sweet smelling favour unto God. So *Jehojada* the high Priest did well to depose *Athaliah*, who was a stranger, an Idolater and usurper; this was lawful for him so to do, being high Priest, whose authority was great both in Civil and Ecclesiastick affairs; but this is no warrant for any private man to attempt the like. Besides *Jehojada* was bound to see the young King righted, both as he was high Priest, and as he was his kinsman. *Herzekias* restored all according to King *Dauids* institution; he raised great Taxes towards the maintenance of Gods worship, and permitting the Levites to fley the burnt offerings, which before belonged only to the Priests office, and caused the people to keep the Passover in the second month, whereas by *Moses* his institution it should be kept the first month. He permitted also many that were not sanctified or cleansed, to eat the Passover against *Moses* his Law, which were innovations in Religion. *Josias* reforms all abuses, abolisheth Idolatry, repaireth the Temple, readeth publicly the Law of *Moses*, which was found by *Hilkiah* the high Priest, and

and makes a covenant with God to keep the Law. Under King *Eliakim* or *Joachim* Religion was so corrupted, that the Priests, Levites, Prophets or Scribes, with the Elders of the people condemned the Prophet *Jeremy* to death. Under *Zedekiah* both the Church-government, and state fell together in *Judea*.

Q. In the mean while what Church-government was there among the Ten Tribes?

A. The Kings of *Israel* out of policy, lest the people should return again to *Jerusalem*, and the two Tribes, defaced their Religion with much Idolatrous worship, for executing of which they had their Priests and inferior Ministers answering to the Levites, but they suffered no Priests or Levites of the order of *Aaron* to live amongst them. Yet they had their Prophets also and Prophets Children or Scholars: Their two chief Prophets extraordinary, were *Elijah* and *Elisha*. They had also their Elders, who had power of Ecclesiastical censures; but both Elders and people were ruled by the Prophets, who resided in the great Cities: at last the ten Tribes lost both themselves and Church-discipline, when they were carried away by the *Assyrians*. When *Salmanassar* carried away the *Israelites* into *Assyria*, some remainders of them stayed behind in their own country; but being overpressed with multitudes of strangers sent thither to new plant the country, the small number of the *Ephraimites* left behind, were forced to comply with the new inhabitants, in their idolatrous religions; now that the *Israelites* were not quite driven out of their native country, may be seen in the History of *Josias*, 2 *Chron.* 34. 6. 7. 33. and 2 *Chron.* 35. 18. and 2 *Kings* 23. 19, 20.

Q. Wherein did the outward splendor of the Jews Religion consist.

A. In the wealth and magnificence of their Temple, which for the beauty, riches, and greatness thereof, was one of the wonders of the world; for besides the abundance of Iron-work, there was in it an incredible quantity of brass, silver, and golden materials. The great Altar, the Sea or Caldron, the Basis, the two Pillars before the temple, the twelve Oxen, the ten Lavers, the Pots, the Shovels, the Basins, and other Utensils

utensils of the Temple were all of brass, 1 Kings 7. as for silver, *Josephus* tells us lib. 8. and 9. that there were in the Temple ten thousand Candlesticks whereof most were silver, wine Tankards eighty thousand, silver phials ten thousand, two hundred thousand silver Trumpets, forty thousand Snuffers or pot-hooks, which he calls musical instruments; besides incredible numbers of silver pleats and Dishes, silver tables, and the Doors of silver. This we know that *David* left seven thousand talents of refined silver for the Temple, besides what *Solomon* added, 1 Chron. 29. As for gold, we read that the Oracle and Altar were overlayd with gold, so were the Cherubins, and the whole house overlaid with Gold and the very floore also, 1 Kings 6. Besides the golden Altar, *Solomon* made the Table whereon the shewbread was of gold; the Candlesticks also, with the flowers, and lamps and tongs, with the bowls, snuffers, basons, spoons, censers, and hinges, all of pure gold, 1 Kings. 7. I need not speak of the rich woods and Pretious stones in the temple. The Contriver of this Fabrick was God himself, the form of it was four square; the Courts four; one for the Gentiles, another for the Israelites, the third for women, and the fourth for the Priests: the Gentiles might not enter into the Israelites court; for that was counted a prophanation of the Temple; yet our Saviour who was frequently conversant in the court of the Gentiles, accounted that a part of his Fathers house and the house of prayer, and it was out of this Court that he whipped the buyers and sellers; this was called *Solomons* porch, *John* 10. *Acts* 3. because in that place *Solomon* stood when he dedicated the Temple, and used there to Pray, or because it stood undemolished by the *Chaldeans*, when the rest of the Temple was destroyed. In the priests Court stood the Altar of burnt offerings and the brasen Sea. In the Sanctuary called the Oracle (because there God delivered his Oracles) stood the ark, the Censer, propitiatory and Cherubines; it had no light nor window in it; hither the high Priest only had access, and that but once a year, where he burned incense, so that he neither could see nor be seen. In the holy place which was also without windows, there burned lights perpetually, to represent the

the celestial lights ; but in the most holy there was no light at all, to shew that all outward light is but darkness, being compared with that light which God inhabited, and which no man can approach unto. Within the Ark were the two Tables of the law, the pot with Manna, and *Aarons* rod. The Tables and the rod represented Christs active and passive obedience ; the golden pot with Manna, his two natures. The Temple was built after the manner of the Tabernacle ; but that did far exceed this in stability, magnitude, glory, and continuance : In the Tabernacle were but two Cherubins, in the Temple four ; in the Tabernacle there was but one golden Candlestick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomons* far exceeded the other built by *Zerobabel*, wherein was wanting the Cloud, the celestial fire, the Ark and the holy Oyl ; besides in number of prophets, magnifick structure, and wealth, it was far inferiour to the first, and yet in respect of Christ the second did far exceed the first, who supplied the want of the Cloud, fire, oyl, Prophecie, *Urim*, and *Thummim*, He being all these in a more excellent manner. But we must note that though the pot with Manna and *Aarons* rod were kept in *Moses* his Ark ; yet in *Solomons* Ark were onely the two Tables of the Law, 1 *Kings* 8. 9. In the Womens Court stood the *Gazophylacium* or treasury, containing the Almes or Gifts that were Offered.

Q. What else may we observe of Solomons Temple ?

A. That this Temple was to the Jewes as their Cathedral or Metropolitan Church ; the Synagogues which were not in *Jerusalem* till after the captivity, did resemble our Parish Churches ; in which the Scribes taught, as the Priests in the Temple ; and as there was a high priest for the Temple, so there was for the Synagogue a high ruler called *Archisynagogus*. In the Synagogues also they had their distinct Courts, as in the Temple, and an Ark for the book of the Law ; and the same holiness ascribed to the one as to the other, but that they could sacrifice no where but in the Temple upon the brazen Altar in the Court of the priests ; which Altar was called *Ariel* or the *Lion*, because like a Lion it devoured the flesh of the sacrifices. Upon the golden

den Altar incense was offered ; Christ was represented by both Altars ; his humanity and passion by the brazen ; his divinity, resurrection and ascension by the golden Altar, and the incense thereof mounting toward Heaven. In the Court of the Priest called the holy place stood the Table of Shew-bread on which were twelve loaves, which represented the twelve Tribes ; upon each loaf was a dish of frankincense shewing Christs intercession for his people. The Candlestick and pincers or Snuffers represented the Doctrine and discipline of the Church. Some divide the temple but into three parts, excluding the Court of the Gentiles ; to wit, into the outward Court of the Israelites, the holy or Court of the Priests, and the holiest of all, into which the high Priest entered once yearly with blood, incense and smoak. It was death for any other to enter there ; and even for the high Priest himself, if he entered above once in a year ; *Pompey* and *Heliodorus* took the boldness to enter thither, but the one never prospered after, and the other fell mad ; so dangerous a thing it is to be too bold with Religion. The brazen Laver and the Shew-bread in the Priests-Court represented the two Sacraments of the Church, to wit, Baptism and the Eucharist. The women shewed their devotion in bestowing their looking glasses (which were not of glass, as ours are, but of polished brass) upon the brazen Laver, *Exod.* 38. 8. a looking glass sheweth us the spot of our faces, but Baptism washeth away the spots of our soules. Two other Temples were built in opposition to that of *Jerusalem*, namely, the Temple of *Samarita* built by *Sanballat* upon the mount *Garizin* ; the other at *Heliopolis* in *Egypt* by *Onias* the fourth, whom *Aniochus* had put from the high Priesthood. The second Temple of *Jerusalem* built by *Zerubbabel*, was begun in the second year of King *Cyrus*, *Ezra* 3. 8. and was finished in the ninth year of *Darius Hystaspes*, which was 46. years in all ; whereas the first Temple was begun and finished in seven years. *Herod* spent eight years, whether in repairing of the old, or in building of a new is uncertain ; yet *Josephus* tells us that *Herod* pulled down the old Temple, and built a new one ; which was six and forty years in adorning and perfecting,
of

of which the Jews are to be understood, *John 2: 20.*

Q. What did the temple and the utensils thereof represent to us?

A. As the sitting Tabernacle shadowed out the Church militant, so the fixed Temple resembled the Church triumphant; the three Courts represented the threefold estate of mankind; to wit, his state in sin before the Law, by the outward court of the Gentiles; his state under the Law, by the inward court of the Priest; and his state under grace by the holy of holys. The Temple as it was built by *Solomon* a peaceable Prince, resembleth the Christian Church erected by Christ the Prince of peace. The one was built without noise, so was the other. The Temple was built upon a hill; and the Church, saith Christ, is like a City built upon a hill. In the Oracle or most holy place, was neither the light of Sun, Moon nor Candle, resembling the new *Jerusalem* in the Revelation, having the glory of God, and the Lamb for the light thereof, *Rev. 21: 23.* In this place stood the Ark and golden Censer, with the Tables of the Law, *Aarons* rod, and the pot with Manna; the Mercy-seat covered the Ark, whereon were the golden Cherubins; Christ's Kingly office was represented by the Ark crowned with Gold; his Priesthood by the censer, and his Prophetical office by the Mercy-seat, whence God spake to the high Priest; the Tables of the Law and *Aarons* rod shadowed out his active and passive obedience; the Cherubins looking on the Ark, did signify Jews and Gentiles looking on Christ their King. The pot with Manna did adumbrate his divinity by the one, and his humanity by the other. The Propitiatory covered the Law, and so hath Christ hid and concealed the condemning power thereof; in the Sanctuary or holy place was the Table with the twelve Loaves representing the Twelve Tribes, and in them all true Israelites, or Church of Christ; on the one side having the golden Candlestick, on the other the Altar of incense, besprinkled yearly with the blood of the Sacrifice: and representing the preaching of the word, and prayer, which by the death of Christ are made acceptable to God. In the same place also stood the

the brazen Altar of burnt offerings and the brazen Sea ; the one resembled Christ, by whom we are justified ; the other holiness of life ; by which we are sanctified ; or the Altar of burnt offerings did signifie our Eucharist, and the brazen Sea our Baptisme. The fire that burned continually on the Altar did signifie Christs divinity ; for our God is a consuming fire, saith the Apostle. The holy Oyl with which the Priest was anointed, shadowed the graces of the spirit poured out on Christs humanity ; with this oyl of gladness Christ was anointed above his fellows.

Office of the Levites. Q. *What was the office of the Levites ?*

A. Besides that they helped the priests in gathering of Tithes, some of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utensils, to pitch and take it down whilest it was moveable ; they were distinguished according to Levies three sons, into the *Gerшонites*, *Когаитиtes*, and *Merarites* ; the first carried the hangings and coverings ; the second, the chief things of the Sanctuary ; the third had the Charge of the wood-work. In Davids time some were Judges, some Treasurers, some Singers, and some Porters, 1 Chron. 23. 26. The Singers and Porters were divided into 24. orders, 1 Chron. 25. & 26. The elder Levites were to oversee and teach the younger, who from the thirtieth year of their life till the fiftieth did bear about the Tabernacle. Under them were the Gibeonites or Nethinimes, whose office was to draw water and hew wood for the house of God.

Prophets. Q. *What were the Prophets, Scribes and Pharises ?*

A. Not only were they called Prophets to whom God revealed himself and his purposes in an extraordinary way, but those also that expounded the Scripture, they were also called Fathers, Doctors of the Law, Disputers, Wise men and Rabbies from their greatness in knowledge, Which title the Pharisees did appropriate to themselves ; their Scholars were called children and sons of the Prophets. The name of Scribes was given to Scriveners, and publick Notaries ; these were called Scribes of the people, Mat. 2. 4. and likewise to those that did write and expound the Law ; such a Scribe

Scribes.

Scribe was *Esdra*, *Esd.* 7. 6. these were called Doctors of the Law. The Pharisees were so called from separation, and by the Greeks ἀποειρωμένοι, that is, Separatists; for they separated themselves to a strict kind of life, and to the study of the Law, having no commerce with other people, nor communicating with them in dyet, apparel, nor customs. They held a fatal necessity with the Stoicks; and transanimation with the Pythagoreans: hence they thought, that either the soul of *John Baptist*, or of *Elias*, or of *Jeremy*, had animated Christs body. They preferred Traditions to the written Word, and placed most of their holiness in washing; counting it a less sin to commit fornication, then to eat with unwashed hands; from their daily washings they were named *Hemero Baptists*; they always washed when they returned from the market, thinking themselves polluted with the touch of other people. They are noted *Matth.* 9. 11. for holding it unlawful to eat with sinners; and *Mark* 7. 4. for their superstitious washing of cups, pots, brazen vessels and tables; and *Luke* 18. 12. for fasting twice in the week; and *Matth.* 23. 5. for their broad Phylacteries, which were scrolls of parchment, wherein the Law was written; so called from φυλάττειν, to keep or reserve; for by these they kept the Law in their memory: they are noted also for their large borders and fringes, *Mark* 23. 5. they wore their Phylacteries on their fore-heads and left arms; and *Hierom* observeth in *Matth.* 23. that they used sharp thorns in their fringes; that by the pricking thereof they might be put in mind of the commandments.

Q. What were the Nazarites, Rechabites, and Eshenes?

A. The *Nazarites* were votaries, *Numb.* 6. so called *Nazarites* from *Nazar*, to separate; for they separated themselves from wine and strong drink, from coming near the dead, and from the razor: some were *Nazarites* for their life, as *Sampson*, *John Baptist*, &c. others only for a time, to wit, thirty days; as *Absolom*, who cut his hair the thirtieth day of his vow: such a *Nazarite* was *Paul*, *Acts* 21. 24. *Nazareth* was a village in *Galilee* where *Christ* was conceived and bred, and therefore was called

led a *Nazarite*, *Matth.* 2. 23. and his Disciples *Nazarites*, *Acts* 24. 5. but indeed he was the only true *Nazarite*; because he was pure, holy, and separate from sinners; but he was no legal *Nazarite*, for he drank wine, and went near the dead. These Hereticks were also called *Nazarites*, who taught that with the Gospel should be joyned the Law of *Moses*, *Acts* 15. 2. Of the

Rechabites.

Rechabites, so called from *Rechab* their Father, we read *Jer.* 35. 2, 3, 4, &c. these neither drunk wine nor sowed seed, nor built houses, nor planted vineyards, but like strangers lived all their days in Tents. The *Essenes*, so called from their skill in curing of diseases, (for they were much given to the study of Physicks) in their opinions were Pythagoreans, ascribing all things to fate, offering no sacrifices but of inanimate things, shunning oaths, pleasures, and wine, contenting themselves with water only, and mean apparel; their garments were white, and they had all things in common amongst them. They worshipped towards the East, observed the Sabbath more strictly than others; kept seven Pentecosts every year, to wit, every seventh week one, and generally they abstained from marriage; yet some did marry for procreation. They were superstitious in preserving the names of Angels; they were much given to silence, with the Pythagoreans, chiefly at table: none were admitted into their Society without four years probation. There were some of these *Essenes* contemplative only, and lived in gardens, or remote villages, who contented themselves with bread and salt: others were active, and gave themselves to manual labours; these lived in Cities, and fared better, and eat twice a day.

Sadduces.

Q. What were the Sadduces and Samaritans?

A. The *Sadduces* were so called either from *Tsedek* justice, because they would be accounted the only just men in the world; or from *Sadack* the Author of their Sect, who was the Scholar of *Antigonus Socraticus*. These rejected all Traditions and Scriptures, except the five books of *Moses*; denied the Resurrection, pains or rewards after this life, Angels and spirits, fate, like, wife or destiny, ascribing all to mans free-will. They held also that the soul died, and perished with the body.

The

The *Samaritans* held with the *Sadduces*, that there was *Samaritan* no Scripture but the Pentateuch; that there was no *trans*. Resurrection nor life eternal, nor any Traditions to be admitted: yet they dissented from the *Sadduces* in acknowledging Angels; in worshipping onely upon mount *Gerizim*, whereas the *Sadduces* worshipped also in *Jerusalem*, and kept fair correspondence with the other Jews: whereas the Samaritans and Jews did so hate and abhor each other, that there was no commerce between them, but did curse and excommunicate each other. Of these Jewish Sects, see *Josephus*; *Philò*, *Drusius de trib. Sect.* *Munster*, *Sigonius*, *Buxtorfius*, and others.

Q. How did they anciently observe their Sabbath?

A. The day before was the preparation of the *Sabbath*, their bath, called *magandin*, which began about the sixth ancient ob- hour, that is our twelfth. That day they might not ^{servation of} travel above twelve miles, least by coming home too ^{their Sab-} late, they might want time for preparation to the *Sabbath*. bath, which began in the evening; and which for the excellency thereof, was called the Queen of Feasts, and gave denomination to the whole week: on the *Sabbath* they must not travel above two thousand paces or cubits; for so far was the distance of the Ark from the Camp. They were so superstitious in keeping of their Sabbath, that they would not fight that day, and so suffered *Jerusalem* to be taken twice: whereas they knew that God commanded them to encompass *Jericho* seven times that day; and that works of charity, necessary, and of Religion, were to be done that day: the preparation for the Sabbath was proclaimed by sound of trumpet; and to shew their zeal to that day, they would keep some more hours then were enjoyned, which additament they called *Sabbatulum*. They would not drels meat that day, because then it did not rain Manna in the desert. Besides the seventh day, which was the Sabbath or rest for men and beasts, they had every seventh year a Sabbath, wherein the ground rested, and their great Sabbath in the end of seven times seven, called the *Jubile*, in which debtors, prisoners, and morgagers of lands were made free; when the *Passover* fell upon the Sabbath, this was called the

great Sabbath, *Iohn 19. 31.* and then there was a preparation for the Passeeover, *Iohn 19. 14.* but there was no preparation due to the Passeeover but in respect of the Sabbath, which had this privilege above all other festivals; because God had particularly sanctified this day for his service; being both a memorative day of Gods rest from the works of creation, and figurative of our rest in Heaven; this day is abolished in respect of the ceremonial and judicial part thereof, but in respect of the morality it remaineth still.

Q. How did the Jews observe their Passeeover?

Their observation of the Passeeover.

A. They eat the first Passeeover standing, with their loyns girt, shoes on their feet, and staves in their hands, to shew they were in haste to be gone; but afterward, when they were secure out of danger, they eat the Passeeover sitting, or leaning, after the Roman manner: which posture our Saviour observed when he eat the Passeeover. The beast that must be eat was a Lamb or Kid, as being cheapest; and because it must be eat up at one time: this Lamb was to be kept four days, to wit, from the tenth day till the fifteenth, that they might have the longer time to think of their deliverance, by looking on the Lamb, and withal to search if any defects were in it; for the Lamb must be without blemish; but this custom did not hold long: it must be also a male, and not above a year old. There must not be fewer than ten at the eating of the Lamb; it was killed between the two evenings; that is, between three of the afternoon till sun-setting, which was the first; and from thence till day-light was quite spent, which was the second evening. This killing of the Lamb was rather a Sacrament than a Sacrifice, as not being performed by a Priest, but by private men; and not in the place appointed for sacrifices, but in private houses. The blood of the Lamb was sprinkled on their thresholds; this ceremony was used but only the first Passeeover, as I can find: the Lamb was roasted, not boyled, for the more expedition; and nothing of it must be left, lest it should hinder them in their journey: and it must be eat with sower herbs, to put them in mind of their bitter servitude in Egypt: the bread that was eat with it was unleavened, to shew their haste

haste in removing thence ; the whole solemnity from this was called the feast of unleavened bread, and likewise the Passeeover. Albeit properly the Passeeover was only the first day, yet the whole eight days were so named. This Sacrament was a true representation of Christ, the immediate Lamb of God, *that takes away the sins of the world* ; who is the true Passeeover, because the devouring Angel of Gods wrath hath past over our sins ; he was killed and roasted by the fire of his Fathers wrath : he is our true food, whom we must eat with sower herbs, and our loyns girt, to shew how ready we must be to undergo the bitterness of afflictions, and to subdue our carnal lusts : we must eat him without leaven ; that is, without pride and hypocrisie : now is the time to eat him by faith ; for this is the evening of the world in which our Passeeover was sacrificed for us. The first and last day of this feast were the two great days ; but the days between them were only half holy days. Other Ceremonies of this Feast we will see anon, in the observation of Easter by the Modern Jews

Q. What were the feasts of Pentecost and Tabernacles?

A. Pentecost was kept in memory of the Law given *Their feast* on Sinai, fifty days after the Passeeover. The first day of *of Pentecost* the Passeeover was called *Πρωτη*, the second *Δευτερα* ; *cost.* the first Sabbath after this second day, was called *Δευτερα Πρωτον*, that is, the second first Sabbath, *Luke 16. 1.* and because their harvest began at Easter, and ended at Pentecost, therefore they are commanded, *Levit. 23. 10.* to offer a sheaf of the first fruits of their harvest, upon the morrow or second day of their great feast ; and on the Pentecost to offer two wave-loaves : the first offering was to sanctifie their harvest, the second was in token of thanks to God for the finishing of their harvest. The feast of Tabernacles was kept in memory *Their feast* of their forty years abode in the Wilderness, when *of Tabernacles* they lived in Tents, and by day were shadowed by a *cloud.* The first and last days were the chief days, especially the last, called therefore the great day of the feast, *Iohn 7. 37.* and in these long feasts, the first and last days are called Sabbaths. In this feast their custom was to hold in their hands branches of trees, which

which they called *Hosanna*; with this *Hosanna* they honoured *Chrill*; they made booths (therefore the feast was called *σκηνοπηγία*) in the open air, in which they lived seven dayes together, except in time of rain; weak and impotent persons were excused and exempted from these booths, which were made of Citrine trees, Palms, Mirtles, and Willows. The next day after the feast, they compassed the Altar seven times with Palms in their hands, in memory of the encompassing of *Jericho*. During the time of this feast, many bullocks were offered, as may be seen *Numb. 29.* on the last day of the feast they read the last Section of the Law, and began the first, and drew water out of the river *Siloah*, which in the Temple they delivered to the Priests, who poured it with wine on the Altar, the people singing, [*with joy shall you draw water out of the wells of Salvation*] *Isa. 12. 3.* This feast was kept the fifteenth day of *Tisri* the seventh moneth; but *Feroboam* kept it the fifteenth day of the eighth moneth: some think that this feast was kept as a thanksgiving to God for their Vintage; and *Plutarch* calls it *ὑποσημασία*, a bearing about of *Thyrse*; that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of these passages see *Hispanian de orig. fest. Munster in Kalender*, and on *Leviticus*, *Fagius on Leviticus*, the *Thalmud tract. de tabern.* *Scaliger de emend. temp. Josephus in antiq. Buxtorfius, Tremellius, &c.*

Q. What were their new Moons, and feasts of Trumpets, and Expiation?

Their new Moons.

A. Every new Moon was a festival among the Jews, in which, as on the Sabbath, people repaired to the Prophets for instruction, *2 Kings 4. 23.* then it was not lawful to buy or sell, *Amos 8. 4.* yet the first new Moon in the beginning of their seventh moneth called *Tisri*, according to their Ecclesiastical account, but the first moneth in their civil computation, was called particularly the feast of Trumpets; for though at other feasts they sounded Trumpets, yet at this feast there was more sounding, to wit, all the day; not so much in memory of *Isaac's* deliverance from death on mount *Moriah*, nor for the Law given with sound of Trumpets on mount *Sinai*; for the feast of Pentecost was instituted

Their feast of Trumpets.

for that, but for the greater solemnity of the new year, from whence they reckoned their Sabbatical years and Jubilees, and dared all their deeds and bargains. This sounding then of trumpets was a solemn promulgation of the new year, and a preparation for the three ensuing feasts that month, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, & the great feast on the two and twentieth day; but I think this was no particular feast, but the conclusion of the feast of Tabernacles. Of the Sacrifices to be offered in the new moons read *Num.* 28. 11, 13. as for those words of *David*, *Psal.* 81. 3. *blow the trumpet in the new moon*, they are most likely to be meant of the first new moon, or feast of trumpets. The feast of Expiation was kept the tenth day of *Tisri*; and *Their feast* it was so called; because the high Priest then entred of Expiation into the Oracle, to expiate his own and the peoples sins: for himself he took a young Bullock and a Ram; for the people he took a Ram for a burnt-offering, and two hee-Goats for a sin-offering; the two Goats he presented at the door of the Tabernacle before the Lord; one of these (lots being cast) was sent into the wilderness, this was called the Scape-goat, upon whose head the Priest laid all the sins and evils of the people, to be carried away by the Goat into the wilderness: The other Goat was sacrificed. On this day was their great fast, *Act.* 8. 9. wherein they abstained from all kind of work and delights, so that they might not kindle fire, nor dress meat; notwithstanding their afflicting themselves, the joyful Jubile was this day proclaimed. Of the Rites used at this day by the modern Jews, we will speak hereafter.

Q. *What was their Sabbatical year, and their Jubile?*

A. Every seventh year was a Sabbath or rest; for then the land did rest from plowing and sowing; then poor debtors that were native Jews, and not profelytes or strangers, were released, if they were not able to pay: by this God would exercise the charity of his people to the poor; and have them rely on his providence, who gave such increase to the sixth year, that it brought forth provision enough for three years; and therefore all things were this time held in common,

Their Jubi-
lee.

and they lived as *Adam* did in *Paradise*, or as people in the golden age, when the earth *sponte sua* of its own accord brought forth all things; *omni tulit omnia tellus*. Of this years fertility see *Levit.* 25. 20. The Hebrew servants were this year to be set free, *Exod.* 21. 2. and the Law to be read publicly, *Deut.* 31. 10. The Jubilee, so called from *Johal*, a Ram, because of the sounding of Rams horns at that time was instituted, *Levit.* 25. 8. for the comfort of prisoners, servants and debtors; for then all things were brought back to their former estate; and therefore perhaps it is called Jubilee, from *Jabbel*, to deduce, or bring back; all lands that had been sold or mortgaged, were restored to the right owners, by which means Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Christ; which is begun in this world, and consummated in that which is to come, where we shall enjoy eternal rest, and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in mind of their deliverance from the captivity of *Egypt*. As in the Sabbatical year, so likewise in this all things were common; the servant whose ear was bored, is now set free; and the slave that was sold for six years, is now dismissed, although those six years were not ended. The beasts also had liberty to feed where they pleased. But as the Jews did keep no Jubilee in the captivity of *Babylon*, neither have they kept any since Christ. As for their feasts of *Purim*, and dedication, or renovation, called therefore in Greek *ἐπεοδεία*, we will speak anon. These were all the Festivals kept by the Jews; the three chief besides the Sabbath, were the Passover, Pentecost, and Tabernacles in commemoration of three great benefits, without which no Society or Commonwealth can subsist, to wit, Liberty, Laws, and Defence or Protection. Now for divers reasons God instituted so many festival days. First, because he would have

have his people keep in mind the benefits he bestowed on them. Secondly, to give him thanks; which they solemnly did, chiefly at Easter, by offering their first fruits; at Pentecost by offering loaves; at the feast of Tabernacles, by sacrificing in that they had now gathered in all their fruits. Thirdly, by these festivals the love and amity of Gods people were the more preserved in their often meetings. Fourthly, and so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly Christ, the promised Messiah, was in these feasts represented; for every sacrifice and oblation did shadow forth his death and passion, by whose blood alone, and not by the blood of Goats and Rams, we have obtained eternal Redemption.

Q. What sorts of Excommunications were used among the Jews?

A. At first they excluded the delinquent out of their *Their Ex-* Synagogues, *John* 9. 22. but not quite out of the Tem- *communi-* ple; for he might stand in the gate in time of Divine *cations of* service; this censure lasted thirty days and more, if the *old,* party repented not; and if he died without repentance, he wanted the ceremonies of common burial, and a stone was laid on his coffin, signifying he deserved stoning. They had a higher degree of excommunication, which *S. Paul* calls [*a giving over to Satan*] *1 Cor.* 5. 5. By the Greeks the party so excommunicated was called *ἀνάθεμα*, and such were not permitted to come near the Temple. Curses also were denounced against them; *Hymeneus*, *Alexander*, and the incestuous person are those excommunicated. Their highest degree was *Maran-atha*, that is, the Lord cometh, *1 Cor.* 16. signifying, that the Lord was coming with vengeance against such; these were totally secluded from the people of God, which is called a cutting off from the people, and a blotting or razing of their names out of the book of life; answering to those three degrees the Greek Church had; their *ἐκπίπτοντες*. 2. *Ἀπεράμφοι*. and 3. *Ἀποκλείοντες*. So the Latine had their *Abstenti*, *Excommunicati*, and *Anathemata*, the reason why God would

would have this strict discipline used in his Church, is first, to terrifie the evil-doers. Secondly, to preserve the sound sheep from being infected by the scabbed. Thirdly, to keep up the reputation of his Church, which otherwise might be scandalized for conniving at sin. Fourthly, that Gods judgments may be either delivered or prevented, for he is just, and will not wink at sin. Fifthly, that the excommunicate person by this severity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by sound of Trumpet, and singing of the *Levites*, who first by word of mouth pronounced a curse against the *Samaritans*, and those that eat or conversed with them; shewing that they shall never be Profelytes in *Israel*, nor have any part in the resurrection of the just. Then they wrote this curse, and caused it to be read and pronounced in all parts of *Israel*.

Q. How did God instruct the Jews of old?

Jews, how
instructed
by God of
old.

A. Sometimes by visions and dreams; sometimes by secret inspiration; sometimes by a voice from Heaven; sometimes by *Urim* and *Thummim*; that is, light and perfection, which were the precious stones on the breastplate of the high Priest; but ordinarily he taught them by his word, either written by his holy Pen-men, or unwritten, namely, by Tradition; for God delivered his will this way to *Moses*, and he to *Joshuah*, who imparted this to the Elders, and they to the Prophets. From the Prophets the great Synagogue received these Traditions, till at last they were committed to writing, for the benefit of those Jews which dwelt in *Judea*, about the year of Christ 230. This was called the *Thalmud* of *Jerusalem*; but 500. years after Christ, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and civil Laws, and this is with them of no less authority than the Scripture. They have besides this their *Kabbala*, which is a mystical kind of learning, consisting most in certain letters and syllables, out of which they raise many mystical whimsies. The *Thalmudists* expect a temporal Kingdom, the *Kabbalists* a spiritual; who also hold that there was an invisible world

world created 2000. years before this; because the first word in *Genesis* is *Bereſhith*, and the first letter thereof is *Beth*, which stands in their Arithmetick for 2000. *R. Jonathan* compiled the *Talmud* of *Jerusalem*; the other of *Babylon* was made up by *R. Aſſe*; which is divided into six Parts, sixty Books, and five hundred thirty and two Chapters. It's thought that *Ezra* delivered this *Talmud* to *Simon* the high Priest, and he to his successors, till at last it came to old *Simcon*, (who took up Christ in his arms) and from him to his Scholar *Gamaliel*. It's most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies: but of these passages see *Galatinus de Arcanis*, *Munster*, *Fagius*, *D. Kimchi*, and the *Talmud* it self.

Q. What maintenance did the Jews allow their Priests and Levites?

A. Besides certain Cities and shares in their sacrifices and oblations, they allowed them the first fruits and tithes, the first fruits of the threshing floor, *Numb. 15. 20.* comprehending the first fruits in the sheaf, offered at the Passover in the beginning of harvest; and the first fruits of loaves at Pentecost, in the end of their harvest, besides the first of their dough, *Numb. 15. 20. Neh. 10. 37. Rom. 11. 10.* these first fruits were called heave or wave-offerings, because they were shaken up and down, to shew that God was Lord of Heaven and Earth; or else from hand to hand to all corners of the earth, to signifie that the whole earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod. 13.* because he spared the first born of the *Israelites*, when he smote those of *Egypt*. The firstlings of clean beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of men and unclean beasts were redeemed for five silver shekles of the Sanctuary, paid to the Priests for each of them, *Numb. 18. 15, 16.* when they carried up their first fruits to *Jerusalem*, they had a pipe playing before them, and a bull with gilded horns, and a garland of Olive-branches on his head. As for their tithes, the husbandman, according to *Scaliger's* reckoning, out of 6000. bushels in one year, paid for the first and second tithe, and first fruits 1121. bushels, which

which is above a sixth part of the whole; besides the tithe of their cattle, and fruit of their trees; and so strict were the Pharisees in the payment of their tithes; that they tithed *mint, anise, and cummin*, *Matth. 23. 23.* Out of the first tithe paid to the Levites by the Husbandman, was paid a tithe to the Priest by the Levites. The second tithe was paid by the Husbandman, either in kine or in money, as he pleased. This tithe was not so great as the first; for if he paid 590. bushels for his first tithe, he paid but 53 1. for his second tithe: but this second tithe every third year was spent by the Husbandman at home upon the poor, and not in *Jerusalem* on the Levites. This year was called the year of tithes, *Deut. 26. 12.* And though at this day the Jews have no lands, yet they pay carefully the tenth of their increase.

Q. What Church-government had the Jews after they were carried captive into Babylon?

Church-government in, and after the captivity of Babylon.

A. They had no settled government in *Babylon*, being then in misery and captivity; yet they had some Elders and Prophets, as may be seen in *Ezek. 8. 1.* After the captivity, they reformed all things according to King *David's* institution; but the number of singers, door-keepers, and other officers, came far short of the former. This government continued in some measure till the time of *Antiochus Epiphanes*, who sold the Pontificate to *Jason*, the brother of *Onias* the high Priest: he by degrees brought in the Greek government, and so did the third brother *Menelaus*; at last it was totally subverted, in the eighth year of *Antiochus*, and again restored by *Mattathias*, and more fully by *Judas, Jonathan*, and his brother *Simon*: in *Jonathan* the Priesthood was translated from the family of *Tsadoc* to the posterity of *Joiarib*, who came of *Elazar*. And the government held out in some sort till *Herod* the first overthrew it, by thrusting out the lawful Priests, and substituting at his pleasure unworthy men. The like was done by the Roman Governors; then were the Levites deprived of their tithes by the chief Priests. The singers were permitted by *Agrippa* the younger to wear a linen garment as well as the Priests; they retained then some Priests and Levites; they had also Scribes and Lawyers, who exercised Ecclesiastick Jurisdiction with
the

the Elders of the people. They had also Synagogues of their profession abroad in *Alexandria, Cilicia*, and other places, *Acts 6. 9.* and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts 13. 15.* who did interpret the Law; they were also called Prophets, Scribes, and Lawyers. But the government of the Jewish Church was much pestered by the Samaritans, Essians, Sadduces and Pharisees; Nazareans, who rejected the Books of *Moses*; Hemerobaptists, who washed themselves dayly; and the *Herodians*, who held that *Herod* was Christ. The Essians continued marriage, and thought themselves holier than other men, therefore called *σῆνοι*, Saints; they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the sworn enemies of the Jews. The Pharisees were so called from Separation; for they separated themselves from other men, accounting all prophane but themselves: they placed all sanctimony in outward shews. The Sadduces, so called from Justice, denied providence, subjected all things to our will; denied the Souls immortality, Angels, and the Resurrection. The Scribes perverted all by their sophistical glosses on the Law. Of these things see *Sigonius, Petram, Josephus*, and others.

Q. But what Church government have the Jews at this day?

A. In *Rome, Venice, Worms, Mentz, Frankford* on the *Rhine*, *Moyn, Fridburg, Amsterdam*, and in divers places of *Poland, Bohemia*, and elsewhere they have their Synagogues, where they use to pray together, and to hear the Law read. Before they come thither they wash themselves, and scrape their shoes with an iron fastened in a wall before the Synagogue. They enter with great reverence, bowing themselves towards the Ark, where their Law is kept; and are tied to a set form of prayer, which they must read in their books; they that cannot read must hearken diligently, and say Amen, though they understand not what is read; for their Liturgy is the old Hebrew, which they generally understand not. They utter divers brief benedictions, and after them some short prayers; and because they cannot

not sacrifice, being banished from *Jerusalem*, the place appointed for sacrifice, therefore in stead thereof they read the Law concerning sacrifices and offerings; and some Expositions thereof out of the *Thalmud*, which they understood not. They pray in particular for the rebuilding of *Jerusalem*, and their return thither, which they dayly expect, for which they express great joy and vociferation. Then they read a long prayer, collected out of the *Psalms*, with some part out of the first Book of the *Chronicles*, c. 30. Then they conclude with singing these words of *Obadiab*, v. 17. *But upon mount Sion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, &c. And the house of Esau shall be stubble, &c. And Saviours shall come upon mount Sion to judge the mount of Esau, and the Kingdom shall be the Lords.* Other songs also they sing, much to this purpose; and when they sing or say these words, [*Hearken, O Israel, the Lord our God is one God*] they turn their heads to the four corners of the world, intimating thereby that God is everywhere King. There be some of their prayers which they are bound to say every day twice, standing strait, thinking that thereby they shall merit. But when they utter these words of *Isa. 6. 3.* [*Holy, holy, holy Lord God of Sabbath, the earth is full of thy glory*] they leap three times. They hold, that whosoever doth speak whilest they are praying, shall eat burning coals when they are dead. After this, they utter an execrable prayer against all Christians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces still towards the Ark, like crabs going backward. They use also to go slowly out of the Synagogue, lest by making haste they might seem to be weary of praying. When they mention the adoration which is given to Christ by Christians, they spit on the ground in detestation thereof.

Q. What circumstances do the Jews now observe in praying?

Jews their manner of prayer.

A. They pray being girt, standing upright, with their faces towards *Jerusalem*, laying their hand on their heart, and bowing their head. They hold it a great sin in praying, to belch, yawn, spit, or break wind, because

cause they hold the Angels to be there present; but if any be necessitated to break wind, he must beg pardon of God, who hath made him a body so full of holes; he that prays must make no interruption, though a Serpent should bite him, or the King of Israel speak to him. They are bound to utter an hundred blessings every day. In praying they must not touch their naked skin. They hold sneezing in prayers to be a good sign, but breaking wind to be ominous; and they believe that whosoever saith heartily Amen to their prayers, hasteneth their Redemption.

Q. What is the time and order of their Evening prayer?

A. About five in the afternoon the Door-keeper of *Their times* the Synagogue with a hammer knocks at their doors, of prayer. warning them to repair to Evening prayer. When they are come, they sit down, and begin their service with these words of the 84. Psalm [*Blessed are they that dwell in thy house.*] Then the Precentor, having said or sung some Psalms, and half that holy prayer called *Kaddesh*, the whole Synagogue saith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Joshuah*, *Josh* 7. 6. and layeth his left hand under his face, because it is said, *Cant.* 2. 6. *His left hand is under my head.* This the people do likewise, and with their faces covered, and towards the ground, they say the sixth Psalm. Having ended their Evening prayer, and paused a while, they begin their Night prayers, which they should say after supper; but because it would be inconvenient to return late to the Synagogue, and many times they are drunk after supper, therefore before they depart they say some prayers: but if any have a quarrel with his neighbour, he takes the Liturgy-book and shuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. Why do the Jews, beside the Sabbath, keep holy the Munday and Thursday?

A. *Esdra*s appointed that the people should meet *Jews hear* three times in a week to be taught the Law, because the Law in the Desert of *Sur* the people wandred three dayes three times without a week.

without water ; that is, say they, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacifie Gods anger for the peoples worshipping the golden Calf on Thursday, and returned thence on Monday, therefore the devoted Jews use to fast these two days, as the Pharisee did in the Gospel.

Q. What Ceremonies observe they about the Book of the Law ?

Their ceremonies about the Book of the Law.

A. In every Synagogue the Book of the Law is kept within a Chest ; this Book is the Pentateuch, written in parchment in great characters, and carried to and fro on two staves, fastened at each end of the parchment. Before the door of the Ark, or Chest, hangs a piece of Tapestry, on which divers Birds are figured ; because Birds were pictured upon the Ark of the Covenant. This Book is wrapt in Linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law is sold to him that gives most, and the money is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the Book out of the Ark into the Pulpit, then they all sing these words, *Numb. 10. 3. Let God arise, and let his enemies be scattered, &c.* After some Anthems are sung, one comes between the Chasan, or Chief Singer, and him who bought the office of carrying the Law, and kisses (not the parchment ; for that were too great presumption) but the clothes in which it is wrapped ; then with a loud voice he blesteth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again, with blessing of God for giving the true Law. Then it is elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* The women in the mean time being in a distinct Synagogue by themselves, are not permitted to kiss the Book, nor to be there with the men, to shew what modesty ought to be there : but if he who carried the Book should by chance stumble with it, a long fast must be enjoined ; that fall being held ominous, and a presage of great calamities. When the Book is wrapped up again within all its coverings, young and old kiss it, touching it only with

with their two fingers ; and whilest it is carried back to the Ark, they all sing again, *Return, Lord, to the many thousands of Israel*, Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they say, *The Lord preserve my going out and coming in, from henceforth and for ever*, Psal. 5. 9.

Q. *What is the manner of observing the Sabbath at this day ?*

A. Because *Moses* commanded the Israelites to gather as much Manna on the sixth day as might serve for seven days, therefore all that they eat and drink on the Sabbath, is prepared and dressed on the Sabbath, Friday: and if the servants work be more than they can perform before the Sabbath, their masters, be they never so great and rich, must help them, that the Sabbath be not broken: yet they have three feasts that day, one in the evening when they begin their Rest, the second at noon, and the third in the evening when they conclude their Sabbath. All that day their Tables remain covered: If they do not wash their heads, hands and feet; if they pare not their nails, beginning at the fourth finger on the left hand, which parings must not be trod upon, but either burned or buried; if they change not their clothes; if the men cut not their beards; and the women if they comb not their heads; if they sharpen not their knives, and make every thing clean in their houses on the Friday, they esteem the neglect of any of these circumstances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient custom; as may be seen in *Persius*, Satyr. 5.

Herodis venerè dies, unctaque fenestra

Deposite pinguem nebulam vomuere lucernæ.

Except we understand here by *Herod's* days, *Herod's* birth-day, which was carefully observed by the *Herodian* Sect. Now the reason why the women kindle the lights, is, because the first woman extinguished the light and glory of man by her disobedience. They also use to hasten their Sabbath, and to enlarge it, by adding a part of the work-day; that the souls in Purgatory may have the more liberty and refreshing, who all that time cool and refresh themselves in water, for

which cause the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave some for refrigeration of these scorched souls. They believe that a good and evil Angel stand before their Synagogues, observing who pray and hear most diligently. These Angels wait upon such to their houses, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to shew a seeming content. They do not put out their lights all that day, nor must they snuff them, lest they should thereby break their Sabbath; nor must they that day catch a flea, or kill a louse. If a Jew in his journey be overtaken by the Sabbath, he must stay, though in the midst of a field or wood; though in danger of thieves, storms, or hunger, he must not budge. They begin their feasting on the Sabbath with consecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think it not sufficiently observed, except they eat and drink largely in the day time, and kiss their wives often in the night. In their Synagogues they have read to them seven of their Chapters by seven several men, who come in at one door, and go out at another. These Lectures are out of *Moses* and the Prophets, *Acts* 13. 27. & 15. 21. They pray for the souls of those who have violated the Sabbath; who being in hell, have so much ease by their prayers, as to turn from one side to the other. But this service lasteth not above the sixth hour, which is our noon; for by their Law, they must neither pray nor fast beyond this hour. If any dream of such things as they count ominous, such as the burning of the Law, the falling of their houses, or teeth, they must fast till the evening; and so they must fast the next day, as a punishment for fasting on the Sabbath. After dinner the most of their discourse is about their use-money, and other worldly business. In the evening they repair to their Synagogues again, and thence to their third feast. They conclude their Sabbath with singing, or caterwaling rather, which they continue as long as they can, for ease of the defunct souls: And withal, they pray that *Elias* would hasten his coming, even the next Sabbath if he please,
that

that he might give them notice of the Messias his coming. Then the richer sort lighting a torch, taking a silver box full of spices with one hand, and a cup of wine in the other, they say certain blessings to God for the benefits of Light, Wine, Spices, and the Sabbath: and with some ridiculous ceremonies they end the Sabbath, and begin their week. Some wash their eyes and face with that consecrated wine, counting it medicinal; others sprinkle it about their houses, against all charms and witchcraft. They smell to the spices, that they may not faint when one of their souls departeth; which it doth at the end of every Sabbath, and returneth at the beginning of the same; so that every Sabbath day they have two souls: besides, they think that Hell-fire stinks in the week-days, but not in the Sabbath; therefore they smell to the spices when the Sabbath is ended. They pour out some of their consecrated wine on the ground, to refresh *Core* and his complices, who live yet under the ground in fire. On the Sabbath they will not light their candles, make their fires, milk their Cows, snuff their candles, dress their meat themselves, but have Christians to do such trivial things; and then they brag, that they are the Lords of the world, and the Christians be their servants.

Q. How do the modern Jews keep their Passover?

A. The richer sort spend thirty days in preparation, and buying of the purest wheat for their unleavened bread, with which also they furnish the poorer sort who cannot buy. Their first born only fast the Eve before. The Sabbath which immediately preceedeth the Passover, is very holy among them. In this they have long Sermons concerning the Passover, and use thereof; this they call the great Sabbath. They are very cautious in cleansing their houses, and washing their utensils three days before *Easter*; being more careful with the Pharisees, to wash the outside of the platter, than to purge out the rapine and intemperance that is within. The night before the Passover, they take great pains to find out all the Leavened bread that is in their houses. They search and sweep every corner and mouse-hole for crumbs with wax-candles; if they find none, they purposely fling down some,

that they might not seem to have prayed and laboured in vain: All the crumbs they find, they lay up carefully against the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened bread; the Corn must be ground three days before it be baked; the Mill-stone must be cleansed from all former Meal, and so must the Chest that holds it: The water that is used, must be brought in consecrated Vessels, about the going down of the Sun, covered. The Master of the Family must draw the water himself. The form of their unleavened Cake is round, and full of holes to let in air, lest it should swell. No other ingredient is permitted in the flour but water. About ten or eleven they dine, but soberly, that they may with the better appetite eat their unleavened bread in the evening: But first they repair to their Synagogues, where they sing and pray; only the women stay at home to cover the Tables, to hang the walls with Tapestry, and to expose their Cupboards of Plate, and other riches to be seen, to put them in mind of that wealth which was in the Temple when it was robbed and demolished. Each Master of the Family, if he be rich, hath his Chair of State, wherein he sits like a Prince, to shew that they are now redeemed from the bondage of Egypt: The poorer sort sit majestically also in their seats.

Q. What is the manner of eating the Paschal Lamb at home?

Their manner of eating the Paschal Lamb. *A.* When it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three Cakes, the uppermost representing the high Priest, the middle the Levite, and the lowermost the people of *Israel*; in another dish is a roasted leg of Lamb or Kid, with an hard Egg; there is also a dish of Pap, or thick stuff, made of divers fruits, with wine spiced, and chiefly Cinnamon, representing the straw and brick of *Egypt*: In another platter there are Lettice, Parsly, Ivy, Raddish, and such like herbs, with another dish of vinegar, to represent the sour herbs eaten heretofore with the Lamb. Every one hath his draught of wine. The middle Cake is broken into two pieces; the one whereof the Master hides in a Napkin, to shew how

how the *Israelites* fled with their dough unleavened out of *Egypt*. Then laying hold on the other piece of Cake, they sing, *Such was the bread of affliction our Fathers eat in Egypt: Here we are now, the next year we shall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demand what that is, as we read *Exod. 12. 26, 27.* When the Cakes are set down again, they sing a song of their deliverance; and drink another glass of wine, leaning like Princes in their Chairs. Then some of the Cakes are eaten with thanksgiving, and some of the Herbs dipped in the Pap. And at last the third Cake is broken, and some more of the Herbs are eaten.

Q. By these passages it seems that the Jews do not observe the Passeeover, as they are commanded by Moses.

A It's true; for the most of their modern Ceremonies are Rabbinical rather than Mosaical. They say, that now they are not tied to the Rites of *Moses*, because they are not in their own Land, but live amongst profane Gentiles, for so they call Christians. But indeed, the true cause why they keep not the old Passeeover, is, because Christ our true Passeeover is sacrificed for us, who hath put an end to all the old Ceremonies: and it is observable, that those Jews who now live in *Canaan*, even in *Jerusalem*, do use altogether the same Rabbinical Rites, and do not sacrifice at all, seeing Christ the Lamb of God, who taketh away the sins of the world, is the only perfect and satisfactory Sacrifice.

Q. What may we observe concerning the Jews at this day?

A. That they are a blind, hard hearted, stiff-necked people; who, as the Apostle saith, have always resisted the holy Ghost, and are given up to a reprobate sense: they will not yet part with the vail of *Moses* which is over their eyes; who after to many miracles wrought by Christ and his Apostles, after the accomplishing of all prophecies and types in him, after the finishing of the time prescribed by *Daniel*, of seventy weeks, after sixteen hundred years expectation of a Messiah, since the end of those seventy weeks, after so many calamities which they have suffered for their obstinacy and blasphemies against the Son of God; after

Observations concerning the Jews at this day.

so many delusions by *Ben. Corbabb*, *David*, *Moses*, and other false Prophets, who gave themselves out to be the Messiah, after so many testimonies and confessions of their own writers, that Christ Jesus was the true Messiah, yet they will not acknowledg it, but continue still in their obstinacy and cruelty against Christ and his members. They brag themselves to be the seed of *Abraham*, and glory in their seal of Circumcision given to him: but if they were of *Abraham*, they would do the works of *Abraham*; they would believe with *Abraham*, who saw the day of Christ, and rejoiced. They can claim no share in the Covenant made with *Abraham*, because they deny and persecute him who is the foundation of the Covenant: they condemn Christians for making and honouring of the Image of Christ and his Saints; which is not so much out of zeal against Images, for they allow the Images of the Cherubins which were in the Tabernacle and Temple, but rather out of spite against Christ and his Saints. They count it Idolatry to honour Christ in his Picture or Image, and yet they consider not that themselves are the greatest Idolaters in the world, in worshipping God according to their own fanisie, and not according to his word, which teacheth us, that he is to be worshipped in the unity of Essence, and Trinity of persons, which they deny; thus they worship, though not Images, yet their own imaginations: how often have their Progenitors attempted to reestablish their ancient government, but still in vain, and to their own destruction? witness what they suffered under *Vespasian* and *Titus*, what under *Fulian*, when by his permission they began to rebuild their Temple; what under *Hadrian*, when they rebelled, and attempted to set up their earthly Monarchy; what under *Trajan* and *Marcus Antonius*; what under King *Philip*, called *Longus* in *France*, when they poisoned the Wells; what shall I speak of their barbarous cruelties, and inhuman savageness under *Andrew* their Captain, in the time of *Trajan*, when they murdered many thousands of people, eating their flesh, wearing their skins, and girding themselves with their guts yet bleeding? of these passages we may read in *Sozomen*, *Dio*, *Marcellinus*, *Paulus* & *Emilius* the *French* Historian, and others.

others. As they have still been the greatest enemies that ever Christianity had, so do they continue their hatred against us at this day; but being kept under, they dare not do the mischief they would: yet they curse us still, and hold, that the best of Christians is no better than the Serpent, whose head deserved to be trod upon. They think they do God good service if they can cheat a Christian: and they make no conscience to forswear themselves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah*, or Book of the Law, which is read in their Synagogues. Neither will they swear willingly, but in the Hebrew tongue; counting all other Languages profane, especially the Latin, which they hate, because the Romans and Latin Church have been their greatest subduers and conquerors. They call us Gentiles, Edomites, and Devils, and Anathematise us daily. They will not call *Mary* the Mother of Christ, but in derision, *The Mother of him that was hanged*. They are merciless Extortioners, and cunning in the Art of poisoning. Their Religion consisteth most in needless and ridiculous ceremonies, in Rabbinical fables, Cabalistical whimsies, Thalmudical Traditions, large Fringes and Phylacteries, and in a meer outside; whereas mercy and justice, and weighty things of the Law are neglected and slighted.

Q. May Christian Princes, with a safe conscience, permit Jews to live in their Territories?

A. Yes, conditionally that they communicate not in *Jews*, *where* Religion, nor marry together, nor be too familiar; and *that* these Jews be obedient to the Civil power, *quieter*, *permitted* to modest, distinguished by some outward badge, and *live among* not to be admitted to any publick office or charge; for *Christians*. they have been tolerated both by the Civil and Canon Law. 2. The Jews in the Old Testament had leave to commerce with the Gentiles. 3. We ought to permit them, upon hope we may convert some of them to the knowledge and love of Christ. 4. We ought by all means to commiserate their condition, because *to them pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises: whose are the Fathers, and of whom as concerning*

the flesh Christ came, &c. Rom. 9. 4, 5. we must consider, that by their fall salvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? Rom. 11. 12. let us not then insult over their miseries, nor boast against the branches; for we are but wild Olives grafted upon them; and if God spared not the natural branches, take heed lest he also spare not thee, Rom. 11. For blindness is happened but in part upon Israel, until the fulness of the Gentiles do come in, Rom. 11. And then all Israel shall be saved; that is, most of them, according to the Scripture-phrase: For the Angel tells Daniel, that every one of his people shall be delivered, whose names shall be found in the book, Dan. 12. 1. So then all the Jews before the last judgment shall be saved, and shall acknowledge Christ the true Messiah; yet not all without exception; but all whose names are written in the book of life; this restriction sheweth, that some will not be saved. 5. By suffering the Jews to live amongst us, we shall be the more induced to acknowledge the goodness of God towards us Gentiles, in receiving us to mercy, when he cast off his own people. By this also we are taught to fear and tremble at Gods judgments; because for unbelief they were broken off; we stand by faith; let us not be too high minded, but fear; for if we continue not in his goodness, we shall also be cut off; Rom. 11. Lastly, from the Jews we have our Scriptures; they can be our witnesses to the Gentiles, that our Scriptures are not devised and compiled by us, but by our enemies: out of which Scripture, even to the great grief of the Jews, we can clearly prove, that Christ is the true Messiah; therefore it is convenient that we permit them to live amongst us.

Q. May Christian Princes permit the Jews to exercise their own Religion?

Whether to be permitted amongst Christians to exercise their own Religion.

A. They may, if so be they dishonour not Christ, nor traduce or molest his Church: For they were better exercise their Religion, than turn Atheists; principally seeing they worship the same God with us; though not in the same manner; and read the same Scriptures, though not in the same sense. For this cause the Primitive Church, and the Imperial Laws suffered

suffered them; and Christ himself permitted their Doctors to sit in the chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same: besides, by permitting the Jews to use their Religion without molestation, by using them courteously, they may be the sooner endued to embrace Christ; and indeed our cruelties against them, and the wickedness of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be careful that they be not suffered to blaspheme Christ, or abuse his Church: for they are keepers of both Tables, and they do not carry the Sword in vain; they should also use all the gentle means they can to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion: but violence must be avoided; for faith cometh by perswasion, not by compulsion; neither must their Infants be forcibly baptized against their Parents consent, but when they come to years of discretion they should cause them to be instructed in the Principles of Christianity; nor must their Parents be suffered to hinder them; but whilst they are Infants, they must not be baptized against their Parents will, because that were to take away their right of paternity, which Parents have over their Children, both by the Laws of God, of Nature, and of Nations: besides, the Children of Jews, who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the sign of the Covenant till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the seal thereof. Besides, the forced Baptism of Jewish Children, would be a great scandal to Christian Religion, which would be traduced as a violent way to force Infants to receive that of which they had no knowledge, nor could give their consent to; and so these Children, when they come to years of discretion, might justly repudiate that Religion, which *Wherein* was forced on them, when they had neither knowledge *Christians* of it, nor gave consent to it. *are not to*

Q. In what things must not Christians communicate *communicate with* Jews?

A. They must not eat, nor drink, nor bathe, nor co-
habit *Jews.*

habit together, nor entertain friendship and familiarity, lest by these means Christians should be infected with their errors and superstition, or least they should seem to countenance their wicked opinions. 2. Christians must not serve Jews in any kind of service, for then they will brag that they are the Lords of the world, and Christians their slaves: besides, it is unseemly that the children of the free-born (for so we are, being made free by Christ) should serve the sons of the bond-woman; for they are true Israelites, and the sons of *Abraham*, who have the faith, and do the works of *Abraham*: who are Israelites not after the flesh, but after the spirit. 3. Christians must not employ Jews for their Physicians, for this were to ingage them: besides, we know out of Histories how dangerous such Physicians have proved to Christians, who by reason of their inveterate malice, make no conscience to poison them, but rather think they are bound to do so. 4. Christians must take heed how they traffick with Jews, lest they be cheated by them, or lest they partake of the sins and superstition of the Jews, by selling them such wares as they know they will abuse to their superstitious worship. 5. Let not Christians borrow money of Jews, except they mean to be undone by them; for they have ever been, and are to this day, unconscionable Extortioners. 6. Christians ought not to read their blasphemous books, but to suppress and burn them; for by them our blessed Saviour in his person, offices, preaching and miracles, is highly dishonored, and his Church traduced: Therefore Pope *Gregory* the ninth, about the year of Christ 1230. caused the *Thalmud*, in which Christian Religion is so much blasted, to be burned; which was performed accordingly by the Chancellor of *Paris*; and about the year 1553. Pope *Julius* the third commanded that all the Jewish blasphemous Books, with both the *Thalmuds*, should be searched out, and flung in the fire: and that their estates should be confiscated, who did harbour or read, print or write such wicked books, or bring them from foreign parts into Christian Territories.

Q. How many days do the Jews spend in their Easter solemnities?

A. Eight:

A. Eight: the two first and the two last are wholly *Jews* spend kept with great Ceremony, the other four are but half *eight days* holy days; all this time they sup plentifully, and drink in *their Ea-* strenuously, till it be midnight; but they drink up four *ster* *solem-* consecrated cups of Wine, two before supper, and two *nities*. at or after supper: each of these cups is accompanied with a prayer, and the last with execrations against Christians: at supper they eat the other half Cake; and keep open all night their doors and gates, as being perswaded, that then they are safe and secure from all danger; and that they are ready to entertain *Elijah*, whose coming they expect then. During this time, they eat up the whole three Cakes mentioned before, and have divers disputations about what work is fit to be done that time, full of ridiculous subtilties. If during this time they find any leaven in their houses, they touch it not, but cover it till they burn it. Now because they are not certain which is the true fourteenth day of the Moon, when they begin their Easter, they keep the second day as solemnly as the first; and because they know not the true seventh day, therefore lest they should mistake, they observe also the eighth day; after which day they bring leaven into their houses again. The men fast three times after, to expiate for their intemperance during the feast: and for the space of thirty days, they neither marry nor bathe, nor cut their hair, because *Rabbi Akibba* lost by death all his Disciples, being eighty thousand, between Easter and Pentecost.

Q. How do they now observe their Pentecost?

A. Pentecost, so called in the New Testament, from *Their Pen-* the fifty days between Easter and that feast; in the old *tecost*. Law it is called the feast of Harvest, and of first-fruits, *Exod. 23. 16.* because then their Harvest began, and the time they offered the first-fruits of the Earth. The Jews are very exact in numbring each week and day from Easter to Pentecost, praying continually that God would bring them home again to *Jerusalem*, that in their own Land they might offer to him their first-fruit, as *Moses* commanded them. They keep two holy days at Pentecost, because they know not which is the true day. They produce their Law twice: and by five
men

men they read so much as concerneth that festivity! They throw their Houses, Synagogues, and Streets with Grass, fill their Windows with green Boughs, and wear on their Heads green Garlands; to shew that all places about Mount *Sinai* were green, when they received the Law. They eat that day altogether white meats of milk, to shew the whiteness and sweetness of the Law. They make a Cake or Pye, having seven Cakes in one, to signify the seven Heavens into which God ascended from Mount *Sinai*.

Q. How do they keep the feast of *Tabernacles*?

*Their feasts
of Taber-
nacles.*

A. This third great Feast, which was kept anciently in Booths or Tents, made up of green Boughs, in memory of the forty years peregrination in the Desert, is now observed by the Jews eight days together. The two, first and two last are solemnly kept; the other four are but half festivals. They first repair to their Synagogues; then after some praying and singing, they run home to their Tents, but do not stay there all night, as their Ancestors were wont to do. They use to take in one hand Boughs of Palm, Olive and Willow, and in the other a Pome-citron; then they bless God, and shake the Boughs towards the four cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about it seven times in seven days, in memory of the walls of *Jericho*, encompassed seven times. Then having shaken the branches in their hands, they pray against Christians. This feast is kept about the middle of *September*; in which moneth they believe shall be fought the great battle between *Gog* and *Magog*, in which *Gog* shall be slain, and the Jews restored to their own Land. About night they go abroad in the Moon-light, believing that God doth reveal to them by the shadows of the Moon who shall live or die that year, for then they begin the computation of their year. The shaking of the branches towards the four corners of the world, signifies the destruction of the four great Monarchies, (to wit) the *Assyrian*, *Persian*, *Grecian*, and *Roman*. They make great use of Citrons in this Feast, for they send sixteen men every year into *Spain*, to bring with them as many of these as they can: for by the Citrons, they say, are represented

sented just men, who are as full of their good works, as this fruit is full of seeds.

Q. How do they keep their new Moons?

A. Their new Moons are but half holy days with *Their new* them; for in the morning they go to their Synagogues, *Moons,* the rest of the day they spend in eating, drinking and gaming. The day before the new Moon they use to fast; when they first see her, they utter a benediction, and leap three times towards her, wishing that their Enemies may come no nearer to hurt them, then they are able to come near and hurt her. The women have more right to keep this day holy than the men, because they would not part with their Ear-rings and Jewels towards the making of the golden Calf; but willingly parted with them towards the building of the Temple. They give a ridiculous reason why sacrifices were commanded every new Moon; because, say they, the Moon murmured against God in the beginning; therefore he took her light from her, and appointed sacrifices to expiate her crime.

Q. Why do the Jews fast in the month of August?

A. Because they hold the world was made in *Septem-* *Fast in Au-*
ber, therefore they make that month the beginning of *gust.*
their year; and believe, that about that time God will come to judge the world: for this cause they fast and pray divers days before, and baptize themselves in Lakes and Rivers; and where they are wanting, they make pits, which they fill with water; in these they dip themselves over head and ears, thinking this a means to expiate their sins: they frequent their Synagogues and Church yards, desiring God to pardon them for the good Jews sake who are buried there; and in the same they distribute large Alms to the poor. In some places there, they cause Rams horns to be sounded when they go to their Synagogues, to put the greater terror in them, when they consider their sins, and the horror of Gods judgments. Their fasting ceremonies being ended, they shave and bathe themselves, and begin their year with much mirth and jovialty.

Q. What solemnity use they in beginning their new year? *Their so-*
lemnities in

A. Because they are commanded by *Moses, Lev. 23.* beginning
24. to keep holy the first day of the seventh month; *the new*
there- year.

therefore they begin their Civil year from that day ; which after Evening prayer in their Synagogues, they intimate with a cup of Wine , wishing to each other a good year. The younger sort repair to the chief Rabbi for his blessing, which he bestoweth on them by prayer and imposition of hands. Being returned home, they fall to eating, drinking, and making merry. On the Table is set down a Rams head, to put them in mind of that Ram which on this day was sacrificed in *Isaac's* stead ; and to signifie, that they shall be the head, and not the tail of Christians. They feed that night plentifully on fish and fruit , to shew that they will increase and multiply in good works , as the fish do in the sea ; and that their enemies shall be cut off from all help, as the fruit is plucked off from the tree. In the morning they go betimes to their Synagogues to sing and pray ; the Law is taken twice out of the Ark, and some Lessons read : after which one soundeth a Rams horn on the Pulpit ; if he sounds clear, its a good sign ; if otherwise , they hold it ominous , and a sign of a bad year. This horn-trumpet is also in memory of *Isaac's* delivery by the Ram this day, as they hold. The rest of the day they spend in good cheer and mirth. After dinner they go to the waters, there to drown their sins. If they see any fish in the water , they shake their clothes , that their sins falling upon those fishes, may be carried away by them into the sea, as of old they were by the scape-goat into the wilderness. And at night they feast again, and so initiate the year with two days mirth.

Q. How do they prepare themselves for Morning-prayer?

Their preparation for Morning-prayer.

A. They hold it necessary that every Jew, from the fifteenth of *June* till Pentecost, should rise before day, because then the nights are long ; but from Pentecost till the fifteenth of *June*, they may rise after day ; their rising will be the more acceptable to God, if they have weeped in the night , for with such the Stars and Planets do weep ; they must let their tears fall down their cheeks , because then God is ready with his bottle to receive them ; these tears may serve them for good use, because when at any time the enemies of *Israel* send out Edicts to destroy the Jews, God is ready with these bottles to pour them out upon these writings ; and to blot

blot out the Edict, that the Jews may receive no hurt thereby. They hold the morning the best time to enter into the house of God, because *David saith, Thou wilt hear my voice betimes in the morning.* In the evening they say, God commands all the gates of heaven to be shut; which are guarded by certain Angels, who are silent till after midnight; then a great noise is heard in heaven, commanding the gates to be opened: this noise is heard by our Cocks here below, who presently upon this clap their wings and crow, that men thereby may awake: then the evil spirits who had leave to wander up and down in the night, whilst heaven gates were shut, lose all power of doing hurt. As soon as they hear the Cock crow, they must say this prayer, as they are taught by their Rabbins; *Blessed be thou, O God, Lord of all the world, who hast given such understanding to the cock.* When they change their shirts, the walls and bed-posts must not see their nakedness, but they must change within the bed-clothes. They must not in the morning put on the left shoe before the right; but at night they should put off the left shoe first. As they are going out of their chamber in the morning, they must with a submissive mind bow their head to the ground, in remembrance of the devastation of the Temple at *Jerusalem*; but no man must offer to say his prayers till first he hath eased himself at the stool, and washed his hands, because upon them evil spirits sit in the night-time; and his face also, because it was made after the Image of God; but they must be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are easing of themselves, they must not then think of God, or of his Law, for that will shorten their life, as their Rabbins say. If any man touch his eye in the morning with unwashed hands, he shall be blind; if his ears, deaf; if his nostrils, they shall still be dropping; if his mouth, it shall stink; if any part of his skin, it shall be scabbed. They must not presume to pray but in their four corner'd cloke, from which hangs certain borders, laces, or Phylacteries, which they call *Zuzim*; they must also have their *Tephillin* tied to their heads and hands; these are scrowls or bundles of pray-
ers;

ers; but of these and many more of their superstitious ceremonies; see *Buxtorfius in Synagoga Judaica*.

Q. How do they prepare themselves for the feast of Reconciliation?

The feast of Reconciliation, and Ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid, a Hen. After some impertinent sentences pronounced out of Scripture, each one whirls the Cock about the Priests head, saying; This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted; his guts are cast upon the top of the house, that the Ravens may carry them away and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hebrew word *Gheber* signifieth a Man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this they go to the Church-yard, confess their sins, and give to the poor the price of their Cocks; because of old they used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in the Synagogue, where in the evening they meet, and reconcile themselves to each other where hath been any offence: he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; and thinks himself acquitted, in seeking for that the other hath refused. If the party wronged die, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault: they confess also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilst he is confessing and beating of his breast, receiveth thirty nine stripes on the back of his fellow with a leather thong, whom he repays in the like manner. Having done, they return home, and make merry with their roasted Cocks and Hens. Over their clothes they put on a white shirt or surplice, to shew that now they are white, and pure from sin.

Q. What

Q. What other ceremonies use they in the feast of Reconciliation?

A. The ninth day, the men in the Synagogues, the women at home, about evening, light Wax-candles, over which they pray, stretching out their hands towards the light; which if they burn clear, they take it for a good sign that their sins are pardoned, and that they shall be happy: if the lights be dim, or the wax melt, its ominous. Then they fast, go bare-footed, abstain from oyl, bathing, and carnal copulation: they spend much of the night in singing and praying, and most of the next day: while the Priest extendeth his hands to bless them, they all lay their hands on their faces, as not daring to look on those sanctified hands of the Priest. At this time they fast forty eight hours together; and some have been observed to stand upright and pray above twenty four hours without intermission. Some write, that they use at this time to bribe Satan, that he may not accuse them for their sins.

Q. What ceremonies use they when they have read over the Law?

A. They divide the Pentateuch into 52. Sections, *Their Rites* according to the 52. Sabbaths of the year. The last after the Lesson, which falls out on that day that immediately *Law is read* follows the feast of Tabernacles, about the 23. of Sep- over, is accompanied with singing, and the Priests dancing. All the Books are this day brought out of the Ark, with dancing about it: in the interim, whilst the Books are out of the Ark, a Candle burns within it, to shew that the Law is a Light. In the Synagogue they sling Nuts, Pears, and other fruit to the Youth, who in scrambling for the same, fall oftentimes together by the ears. That day their Ecclesiastick offices are proposed to sale, which occasioneth much strife and malice among them. The money raised on the Offices is for the repair of their Synagogues, and relief of the poor. At last they conclude all with good chear and wine at supper, and are merry, if while the Law was carried about, he did not stumble that carried it, for that is held very ominous.

Q. What are these Church-offices which they sell yearly?

E

A. First,

Charsh-offices sold among the Jews.

A. First, the office of lighting the candles. Secondly, of furnishing the consecrated Wine, which is spent in their Sabbaths and other Festivals. Thirdly, the office of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the said Book. Fifthly, of touching the sacred Staves on which the Book of Parchment is rolled. Young men are greedy of this office, because they think the touching of these Staves will prolong their life. Sixthly, the office of reading the Law. And seventhly, of supplying his place who is negligent in his office.

Q. Why do they keep the feast of Dedication?

The feast of Dedication.

A. They keep it in memory of *Judas Macchabaeus*, who dedicated the Temple the 25. of November. After it had been possessed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this feast should be kept yearly for eight days together. At that first Dedication was found a small vessel of consecrated Oyl; which of it self was not sufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight days. Now this feast consisteth in drinking and gormandizing, and in pompous superstition about their lights. Yet Christ honoured this feast with his presence, *John* 10. 22. not to countenance the abuses thereof, but the institution it self; for all places set apart for the service of God, ought to be consecrated and dedicated to him by prayer and decent ceremonies; therefore *Moses* dedicated the Tabernacle to God, and *Solomon* the Temple, with great solemnity and prayers: when the Temple was rebuilt, after the peoples return from *Babylon*, it was dedicated again; and now the third time it was dedicated, when it was profaned by *Antiochus*. These second Dedications are called *ἡγεῖα*, that is, Renovations. The Temple was also newly consecrated or dedicated under *Ezechia*, after it had been profaned by *Achaz*, *2 Chron.* 29. The Priests and Levites spent eight days in this dedication.

Q. What is their feast of Purim?

The feast of Purim.

A. That is, of Lots: for *Haman* by lot had appointed the Jews to be Massacred all through the *Persian Kingdom* in one day, to wit, the thirteenth day of the twelfth

twelfth moneth, which is *Adar*, or *February*; but the Plotters were Massacred themselves by the Jews the same day. For at *Susa*, *Haman* with his ten Sons, and five hundred men more were slain, and three hundred the day after: and on the same day through the rest of *Assuerus* his Dominions were slain by the Jews 75000. So because this day they destroyed their Enemies, and the next day rested themselves, therefore at this feast they keep two holy days, or rather days for *Bacchus*. In their Synagogues they set up lights in the night time, and the whole Book of *Esther* is read. As often as they hear the name of *Haman*, they keep a cruel noise and stamping with their feet. They read all that passage of the death of *Haman's* Sons at one breath, to signify the suddenness of that death. These two days are spent in singing, playing, eating and drinking. The men wear womens apparel, and the women mens, against the Law of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry also, the richer sort furnish them with meat and drink; and so with this riotous *Bacchanal*, they concluded their Anniversary Feast; for this is the last of the year, having none between this and *Easter*.

Q. What Fasting days do the Jews observe now?

A. They keep the four Fasts mentioned by *Zachary*, *Their Fasts* Chap. 8. 19. to wit, that of the tenth Moneth, on the tenth of *December*, in memory of *Jerusalem* besieged that day by *Nebuchadnezzar*. Secondly, they fast the seventeenth day of the fourth Moneth, or *June*, in memory of the two Tables of the Law broken, for the loss of their dayly sacrifice; for burning of the Law; for setting up Idolatry in the Temple; for besieging *Jerusalem* the second time, and for breaking down the walls thereof. They count the days from this till the ninth of the next moneth, all unlucky; so that they avoid all great business: and School-masters during that time will not beat their Scholars. Thirdly, they fast the ninth day of the fifth moneth, or *July*, because then the Temple was burned; therefore they go barefoot, sit on the ground, read *Jeremiah's* Lamentations, and in the Church-yards among the dead they bewail the loss of *Jerusalem*. From the first till the

tenth of this month, they abstain from flesh, wine, shaving, bathing, marrying, and pleading, and from all kind of delights. Fourthly, they fast the third day of September, because *Gedaliah*, Governor of those Jews that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40, & 41. Besides these fasts they have others, but not so generally observed: for some of their preciser sort fast every Monday and Thursday. Some fast the tenth of March, because *Miriam* died that day, and the people wanted water in the Desert. Some fast the tenth of April, for the death of *Eli* and his two Sons, and the loss of the Ark: some fast the 18. of this moneth, for the death of *Samuel*. At *Jerusalem* the Jews used yearly to fast, in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters: This fast was observed the eighth day of *Tebeth* or December, and was a day of much heaviness among them; which must proceed from their pride or envy, or too much superstition; disdaining that their Law should be imparted to the Gentiles, and that this Translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowful, as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and not any passage that is joyful, such as their delivery from *Egyptian* slavery, or *Haman's* tyranny. The only fast that God commanded, was that upon the day of Expiation: other fasts were enjoined by the Prince upon emergent occasions; as the fast commanded by *Jehosaphat*, by *Joa-chim* and other Princes. Divers other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Q. What is the manner of their Marriages?

Their Mar-
riages.

A. They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloth, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glass full of wine, over which he pronounceth a blessing, praising God for this Conjunction, and gives it to the

the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom a gold ring, and asks of the standers by if it be good, and worth the money given for it, and so puts it upon one of the Brides fingers: then are the marriage writings read openly. Then the Rabbi takes another glass of wine, over which he prayeth, and presents it to the married couple to be tasted; but the Bridegroom takes the glass and dashes it against the wall, in memory of the destruction of *Jerusalem*: and for the same cause in some places ashes are put on the Bridegrooms head; so the Bride in sign of sorrow puts on a black cloak, and the Bride-man a black hood. They are married in the open Air, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies used before and after marriage are not to our purpose, as not being Ecclesiastical. But we must know that besides the principal Wife, they have others that are subordinate, which we may call Concubines, who have not the command of the family, nor gifts or presents from the Husband, as *Rebecca* had from *Isaac*, nor matrimonial writings, as the chief Wife hath; nor may their Children inherit, but receive gifts only: thus *Abraham* dealt with the Sons of his Concubines, *Gen. 25*. Their custom also is first to be contracted, and after some space of time to be married; which contract was confirmed either by writing, or by a piece of money, or by copulation; but this last was punishable. Their Marriages are accompanied with blessings and praises; therefore if they are married within doors, that house is called *Beth-Hillalim*, the house of praises.

Q. How do they make their Bills of Divorce at this day?

A. After the same manner that they did in the time of Christ: when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witnesses, who subscribe and seal the same, whereby he gives her free power to go whither she will, and to dispose of her self as she pleaseth: but she must not marry again till after ninety days, that it may be known whether

The Bills of Divorce.

ther she be with Child or not : the Woman also might give a Bill of Divorce to her Husband , of which our Saviour speaketh, *Mark* 10. 12. and withal sheweth, that such Bills of Divorce were not commanded , but tolerated by *Moses* for the hardness of their hearts ; and tells them plainly , that whosoever puts away his Wife, and marries another, commits adultery, and so doth she if she marries another, *Matth.* 5. 31. *Peter Martyr* on *1 Cor.* 7. 10. is mistaken, when he saith, that there is never any mention in Scripture , that the Woman gave a Bill of Divorce to her Husband ; but our Saviour tells us, that if the Woman put away her Husband, and marry another, she commits adultery : but the Man and Woman could not put away one another without a Bill of Divorce , and that before Witnesses.

Q. After what manner is the Wife separated from her deceased Husbands brother ?

The separation of the Wife from the deceased Husbands Brother.

A. The Widow with five Witnesses repairs to the chief Rabbi, who asks her certain questions, as, whether her Husband hath been dead three moneths ? whether his Brother be a single man ? whether the man present be her Husbands full Brother ? what age they are of ? and whether they think themselves fit for procreation ? Then he asks of the Woman , if she be fasting ? for otherwise she must not spit in his face. Then he asks of the Man, if the Woman present were his Brothers Wife ? if he will marry her , or suffer his shoe to be pulled off ? If he say he will not marry, then a shoe is brought , and put upon his right foot , being bare : then the Woman comes, saying, This my Brother in Law refuseth to raise up seed to his Brother ; and so bowing her self , pulls off his shoe, and spits in his face ; saying, So shall it be to him that will not build up his Brothers house : and thus they are parted.

Q. What is the manner of Circumcising their Children ?

Their Circumcision, and Rites thereof.

A. The Child is first washed , and laid in clean linen ; for if he be foul , or defile himself while he is circumcised, the Mohel, or Circumciser, is to suspend or interrupt his prayer, till he be washed again. In the morning of the eighth day , the God-father seateth himself down in a seat placed near the Ark , and the Mohel

Mohel near him. Twelve Wax-candles are brought in; to represent the twelve Tribes: Then two Cups of red Wine, the Circumcising-knife, with two Dishes, the one of Oyl, the other of Sand. When the Child is brought to the door by the Women, the Congregation riseth up, the God-father takes the Child and sits down in his seat. There is also a seat prepared for *Eliah*, whose coming they expect at the Circumcision. The Child is then named, and usually by the name of some of his Ancestors; so that *Luke* 1.61. it was wondred at, that *Zachary* should name his Son *John*, seeing none of his kindred was named with this name. The eighth day was so strictly observed, that if it fell on the Sabbath, the Child was then circumcised: not sooner, lest God should be thought to be tyed to the Sacrament; and because the Child the first seven days after the birth was held legally unclean, and yet remaining in his blood, *Levit.* 12. 2, 3. and 22. 27. nor later, lest the Parents should be longer withheld from the comfort of the Sacrament. The penalty of contempt or neglect of Circumcision, was a cutting off from the people, *Gen.* 17. 14. that is, by Excommunication, or bodily death of the Parents. Therefore God would have killed *Moses*, for not circumcising his Son: or else by the death of the Son himself, when he comes to years of discretion, if he be not circumcised either by himself, or by his Parents, or by the Judges.

Q. How doth the Mohel cut off the fore-skin?

A. He first rubs it, that it may be the less sensible; then blesseth God for the Covenant of Circumcision; and withal cuts off the fore-part of the skin, and flings it into the sand, in memory of that promise, *Gen.* 32. 12. *I will make thee as the sand of the sea:* then he spits some red Wine on the wound, and washeth it, and some also on the Childs face, if he faint; and taketh the bleeding member in his mouth, and sucks the blood from it, which he spits into the other Cup of Wine. Then he tears off the remaining skin with his sharp-pointed nails, and layeth the clouts dipt in Oyl in the wound, and bindeth them. Then he blesseth God again, and the God-father takes the other Cup of Wine, and prayeth for the Child. And the Mohel

moistneth the Childs lips with wine and his own blood, and prayeth again. If the Child be sick on the eighth day, his Circumcision is deferred till he recover. If he die before the eighth day, he is circumcised at the grave, but without prayers.

Q. How do they redeem their first born?

*How they
redeem their
first born.*

A. When the Child is one and thirty days old, he is set upon a Table by the Father, before the Priest, with as much money as two Dollers and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, Whether he esteems more of his Money, or of his Child? he answers, of his Child. Then the Priest takes the money, and layeth it on the Childs head, and pronounceth, that he being the first born, and presented before the Lord, is now redeemed. If before this time the Father dies, then the Mother signifieth by a scroll about the Childs neck, that he is the first born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the Parents stand no more charged with his sins, but he must himself bear his own burthen.

Q. What duty is performed to the sick?

*Their duty
to the sick.*

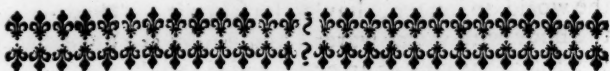
A. The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich. They exhort them to be constant in their faith; especially they must believe that their Messias is yet to come: therefore they must make both confession of their faith and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

Q. How do they use their dead?

*Their cere-
monies a-
bout the
dead.*

A. When the party dieth, his kindred tear off a little piece of their garments, because *Jacob* tore his garments when he heard of *Joseph's* death. They mourn also seven days, because *Joseph* did so for his Father. All the water in the house they pour out into the streets. They cover his face, and bow his thumbs, that it resembleth the Hebrew *Shaddai*, that so they may terrifie Satan from coming near the Corps. His other fingers are stretched out, to shew that now he holds the

the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egg; and cloath him with the white surplice he wore on the day of Reconciliation, and then they coffin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow should be now cast out of that house: In the Church-yard a prayer or two is said, then the Corps is buried; the next of kin casteth in the first earth. In their return they cast grass over their heads; either to signifie their frailty and mortality, *For all flesh is grass*; or else their hope of the Resurrection. When they enter the Synagogue, they skip to and fro, and change their seat seven times. The Mourners go bare-foot seven days; abstain from wine and flesh, except on Sabbaths and Festivals. They bathe not in thirty three days, nor pare their nails. They burn candles for seven days together, thinking that the departed souls return to the place where they left the body, and bewail the loss thereof. They believe that no Jew can be partaker of the Resurrection who is buried out of *Canaan*, except God through hollow passages of the earth convey his body thither; grounding this conceit upon *Jacob's* desire to *Joseph*, that he should bury him in *Canaan*, and not in *Egypt*. They borrowed divers Gentile customs in their Funerals, as cutting or tearing their skin, hiring of women to sing, and minstrils to play; also shaving, going bare-footed, and bare-headed, with dust on their heads, washing, anointing, and embalming, besides beautifying of their Sepulchres, and adding of Epitaphs, &c. They used also burning of the dead, as may be seen in *1 Sam. 31. 12.* and *Amos 6. 10.* They bury apart by themselves, and not with those of another Religion. Their common Epitaph is, *Let his soul be in the bundle of life, with the rest of the just, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpose. Of which see *Munster*, *Buxtorfius*, *Margarita*, *Galatin*, *Hospiniam*, *Fagius*, *D. Kimchi*, *Aben Esra*, &c.



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S E C T. II.

Quest.

Babylonians, their ancient Religion.



What kind of Religions, or rather superstitious Government, was there among the ancient Babylonians ?

Ans^r. They had their Priests, called Chaldeans and Magi, who were much addicted to Astrology and Divination, and had their Schools for education of the Youth in this knowledge. They worshipped divers gods, or Idols rather ; the two chief were Belus, or Bel, or Baal, by whom they meant Jupiter ; the other was Astaroth, or Astarte, by which Juno was understood. They were bound also, by their superstitious discipline, to worship the Sun ; and so was the King to offer to him every day a white horse richly furnished. They worshipped also the Fire, under the

the name of *Nego* ; and the Earth , by the name of *Shaca*. To this Goddess they kept a feast for five days in *Babylon*, where, during that time, the Servants were Masters, and the Masters Servants. They worshipped also *Venus* ; for maintaining of whose service, the women prostituted themselves to strangers, and received much money thereby : to this purpose they sate and exposed themselves at the Temple of *Venus*, which they call *Militia*. Their Priests used to have their Processions, and to carry their Idols on their shoulders, the people before and behind worshipping. The Priests also were used to shave their heads and beards, and to stand in their Temple with Axes, Scepters, and other weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the first Idolater, who after the death of his Father *Eclus*, set up his Image, and caused it to be adored with divine honors here at *Babylon*, and in the rest of his Dominions. Thus we see that the *The making,* making of Images, and the worshipping of them, was *worshipping* the invention of the Gentiles ; for indeed they were of *Images*, men whom the *Pagans* affirmed to be gods ; and every *and bring-* one according to his merits and magnificence, began *ing in Ido-* after his death to be worshipped by his friends ; but at *latry*. length, by the perswasion of evil spirits, they esteemed those whose memories they honored to be lesser gods : this opinion and idolatry was fomented by the Poets ; and not only a preposterous love, and a vain admiration of the worth and merits of dead men brought in idolatry, but likewise *Deisidæmonia*, or a foolish and preposterous fear ; *primus in orbe Deos fecit timor* ; for the Gentiles did fear their Religion would be in vain, if they did not see that which they worshipped ; they would therefore rather worship stocks and stones, then an invisible Deity ; but it is ridiculous, saith *Seneca*, *Genu posito simulachra adorare & suspicere ; fabros vero qui illa fecerunt contemnere* : to worship and admire the Image, and to slight the Image-maker ; whereas the Artificer deserves more honour then the Art. Against this madness the Prophet *Isaiah* speaketh, Chap. 44. *Men cut down trees, rinde them, burn a part of them, make ready their meat, and warm themselves by the fire thereof ;*

thereof; but of the residue he maketh a god, an Idol, and prayeth to it: but God hath shut their eyes from sight, and their hearts from understanding. Divers ways they had in worshipping of their Idols, sometimes by bowing the head, sometimes by bending the knee, sometimes by bowing or prostrating the whole body, and sometimes by kissing the Idol, or by kissing their own hand, if they could not reach to kiss the Idol: of this *Job* speaketh, *If my mouth hath kissed mine hand when I beheld the Sun shining, or the Moon walking in her brightness, Job 31. 26.* But of the Babylonish Idolatry, see *Diodorus, Philostratus, Eusebius, Isidor, Scaliger.*

Q. How doth it appear that the Gentile Idols were dead men?

The Gen-
tiles Idols
were dead
men.

A. By their own testimonies: for *Hermes* in *Asclepio*, as *Apuleius* records, confesseth, that *Æsculapius*, Grand-father to *Asclepius*, and that *Mercury* his own Grand-father, who had Divine worship at *Hermopolis* in *Egypt*; were men whose bodies were buried, the one in *Lybia*, the other in *Egypt*, in the town *Hermopolis*, so called from him: but under these names Spirits or Devils are worshipped, which I did draw or intice into their Statues. *Plutarch* witnesseth, that the Egyptian god *Osyris* was a man, who because he distinguished every Region in the Camp by their colours, in which Dogs, Oxen, and other beasts were painted; therefore after his death he was honored under these shapes. In *Cyprian's* book, concerning the vanity of Idols, *Alexander* is informed by *Leo*, the chief Egyptian Priest, that their gods were no other than men. The Greek Poets, in rehearsing the genealogy and off-spring of their gods, do intimate, that they were men. King *Faunus* in *Italy*, made his Grand-father *Saturn* a god; and so he did deitie his father *Picus*, and his wife *Fauna*, who from her gift of prophesying was called *Fatua*; and afterward *Bona dea*. When the Senate made an Act, that none should be worshipped at *Rome* for gods, but such as the Senate did allow, did they not by this Act intimate that their gods were but men, and subject to their approbation? *Cicero* in his books of the nature of gods, sheweth that all their Deities, both great and small, were but men; their Temples were their Sepulchres, and

and their Religion but Superstition. *Virgil* by confessing that the *Trojan* gods were subdued by the *Grecians*, doth acknowledg they were but men. *Sibylla* calls the Gentile gods νεκρῶν εἰδωλα καὶ μόντων, that is, the Idols or Images of dead carkasses : the whole story of *Jupiter*, to wit, his birth, education, actions and death, do testifie he is but a man ; and if we look on his adulteries, incests with his own sister *Juno*, and his daughter *Minerva* : if on his sodomy with *Ganymedes*, his ravishing of *Europa*, and many others ; if on his impiety against his father *Saturn*, whom he drove out of his Kingdom, and forced to hide himself in *Italy* ; if, I say, we consider these things, we must needs say that he was so far from being a god, that he scarce deserved the name of a man, but rather of a savage beast, and indeed not unlike in salacity to the Goat his Nurse. Such another god was *Saturn*, a cruel murderer of his own children, and whose chief delight was to have little children sacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard ? *Vulcan* was but a Smith, *Apollo* a Shepherd and Mason, *Mars* a Soldier, *Neptune* a Mariner, *Minerva* a Spinster or Weaver, *Saturn* a Husbandman, *Esculapius* a Physician, &c. in a word, as these were men, so they had no other Deity but what they had from men ; therefore I will end with that witty saying, *Si Dii, cur plangitis ? si mortui, cur adoratis ?* if these are gods, why do you bewail them ? if men, why do you adore them ? But against these deified men, the Fathers of the Church have written sufficiently ; chiefly *Clemens*, *Augustine*, *Eusebius*, *Tertullian*, *Cyprian*, *Lactantius*, *Arnobius*, *Nazianzen*, &c. who tell us, that there was no Religion at all among the Gentiles, seeing every kind of impurity and impiety was patronized by their gods : and as *Greg. Nazianzen* saith in his third Oration against *Julian*, κακὸν εἶδ' ἡ πῆμον, ἡ βωμοῖς ἡ θυσίαις πρῶτον ; that is, to be wicked was not only counted no disgrace, but it was also honoured with Altars and Sacrifices. Therefore justly might the Apostle call the worshippers of such gods, *Atheists*, because they did not worship the true God, but such as were no gods at all, and scarce worthy to be called men. Goodly gods (saith the same Father) who would

be drawn to *Aethiopia*, so far off, for the love of good cheer; these sure were belly-gods: and withal would undertake a quarrel for the Strumpet *Lucena*.

Q. What Religious worship, or Idolatrous rather, was used in Hierapolis of Syria?

*Hierapolis
the Religion
thereof.*

A. In this holy City (for so *Hierapolis* signifieth) was a magnificent Temple, built by *Deucalion*; or, as some write, by *Semiramis*; or, as others, by *Bacchus*. Queen *Stratonice* repaired, or rebuilt rather, this Temple, being decayed. Here men used to geld themselves, and put on womens apparel; such Priests were called *Galli*. Here stood two *Priapi* or *Phalli*, and within the Quire (into which the chief Priest only might enter) stood *Jupiter's* statue, supported with Bulls, *Juno's* with Lyons, having in one hand a Scepter, and a Distaff in the other: In the Temple stood *Apollo*, clothed and bearded, whose Oracles were much consulted; if the petition was liked, the Image would move forward; if otherwise, backward. Here also stood divers other Idols; 300. Priests were maintained here; who did Minister all in white, with their heads covered, and sacrificed twice a day, with singing and musical Instruments, if to *Juno*; but to *Jupiter* no musick. Their high Priest was elected every year, whose clothing was Purple, and a golden Mytre. Not far from the Temple was a deep Lake, in which were kept consecrated fishes: in the midst thereof stood a stone Altar, crowned continually with Garlands; on this odours did still burn. They had divers Feasts: the greatest was that of the Fire; where they set divers trees, hung with divers sorts of beasts for sacrifice on fire, after they had carried about these fires (in Procession) to their Idols. Here the gelded Priests wound each other, and divers young men at this feast geld themselves. Here was much confused Musick, Disorder, Fury and Prophecy-ing. Into the Temple none might enter in thirty days, in whose family any died, and then his head must be shaved. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, because *Semiramis* was transformed into a Dove; and so it was to touch Fishes, because of *Derceto*, the Mermaid and Mother of *Semiramis*, half a Fish,

Fish, and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was tied to cut his hair on his head and brows; to sacrifice a sheep, to kneel and pray upon the fleece thereof; to lay the head and feet of the sheep upon his own head, to crown himself; to drink cold water only, and to sleep on the ground till his return. The young men were bound to consecrate their hair, then to cut it in the Temple, and to offer it in a box of Gold or Silver, with their names inscribed thereon. Some other foolish circumstances there were in their superstitious Church-discipline, if I may so call it: of which see *Lucian* in his *Syrian Goddesses*; out of whom I have this description. By this, and by *Idolatry* of what we are to speak of the Gentile Idolatry, we may the Gentiles admire the madness of those men, who being made after the Image of God, do subject and enslave themselves to dead Images, to senseless blocks and stones; demned, which have eyes, and see not; ears, and hear not: then not without cause did *David* say, *That they who made them, are like unto them*; he means those that worship them; for not the Artificer, but the Worshipper makes the Idol: So the Poet,

Qui fingit sacros auro vel marmore vultus,

Non facit ille Deas; qui colit iste facit.

And it is strange to see how cold and sparing we are in the worship of the true God, how zealous and expensive they are in the service of their false gods; they can cut their flesh, and cry from morning to evening with *Baal's* Priests; they can part with their gold and silver, their jewels & ear-rings, to make them a golden Calf; yea, they can offer their sons and daughters to be burned in the fire to *Molock*; and yet there is no sin so repugnant to God as Idolatry; for it is repugnant to his entity, because *an Idol is nothing in the world*, saith the Apostle: it is repugnant to his unity, because he is but one; but false gods, or Idols, are many: it is repugnant to him as he is verity, because *Idols are lying vanities*: it is repugnant also to him as he is life, because Idols are dead and senseless things: it is repugnant to his purity; for Idols are called filthiness, pollution, and abomination in Scripture: it is also repugnant to the love he carrieth to his Church; for it causeth jealousy in him; and

and therefore he calleth Idolatry *Whoredom*, and Idolaters *Adulterers*; and they that worship Idols are said to go a *whoring after other gods*: it is likewise opposite to Gods goodnels; therefore Idolatry is particularly called sin, as if it were the only sin in the world: so *Exod. 32. 22. This people is prone to sin*; that is, to Idolatry: so *Lam. 1. 8. My people have committed a sin*; that is, Idolatry: and as it is most repugnant to Gods nature, so it is to almost all his commandments. To the first; because it makes other gods than he. To the second; because it makes graven Images, and worships them. To the third; because it takes Gods name in vain, by giving it to the creature, even to stocks and stones. To the fifth; because it gives the honour due to Parents unto senseless Idols; for the Idolater saith to the stock, *thou art my father*; and to the stone, *thou hast begotten me*, *Jer. 2. 27.* To the sixth commandment; because the Idolater is an horrible murderer, in not sparing his own children. To the seventh; for Idolatry is not only spiritual adultery, but the cause also of carnal pollution, and of unnatural lust; for among the Indians they practised Sodomy in the sight of their Idols, as a part of that worship due to them. Lastly, it is against the eighth commandment; for the Idolater is a sacrilegious Thief, stealing from God his due, and giving it to his Idol, as the Prophet complaineth, *Hos. 2. 8.* There are three inseparable companions of Idolatry; namely, Witchcraft, Covetousness, and carnal Pollution. For the first, the Apostle, *Gal. 5. 20.* joyneth Idolatry and Witchcraft together. The *Ephesians*, as they were given to Idolatry, so they were to Magical Arts: and as soon as they forsook their Idolatry, they forsook also their Witchcraft, and burned their Conjuring Books, *Acts 19. 19.* as *Manasseh* reared up Altars for *Baal*, so he used enchantments, and dealt with familiar spirits, and wizzards, *2 Kings 21. 6.* hence proceeded diabolical inspirations, and enthusiasmes, Oracles, and many other enchanting tricks. As for Covetousness, it is no wonder that it accompanies Idolatry; for it is a kind of Idolatry, and so the Apostle calls it: The covetous man worshippeth his god *Plutus*, or *Mammon*, with as great devotion as any Idolater doth his Idol: he saith to the wedge,

wedge, thou art my hope, and to the gold, thou art my confidence; he sacrificeth to his God the poor whom he oppresseth, his own soul also and his body too, which he macerates with care, and deprives of things necessary. King *Aha* no sooner gave himself to Idolatry, but he presently shews his sacrilegious covetousness in robbing the house of the Lord of its wealth, 2 *Chron.* 28. As for carnal uncleanness, how much that hath been practised by Idolaters, is known to them that have read Histories; for they did not think their daughters fit for marriage, till first they had been prostituted before their Idols; and though adultery, fornication and Sodomy were thought sins, yet these were held virtues, and a part of religious worship in the presence of their gods; and it is no marvel; for their very gods were incestuous, Adulterers, and Sodomites; and divers Strumpets after their death were deified, as *Lactantius* instanceth in *Laurentia*, the Wife of *Faustulus*, who for her whoordoms among the Shepherds was called *Lupa*, that is a Whore. Such another was *Leana* among the *Athenians*; such was *Faula*, *Hercules* his Whore, and *Flora*, who left her estate to the Romans. In a word, Idolatry hath been the cause of all sin and mischief in the world; from whence proceed murders, rapine, oppression, injustice, intemperance, uncleanness, sorcery, avarice, &c. but from this, that men forsook the living God, who is the punisher of vice, and rewarder of vertue; and served false gods, who had been wicked men themselves whilest they lived, and patronized wickedness when they were dead.

Q. What Idolatrous Gods or Devils rather, did the ancient Syrians worship?

A. Their chief God was *Baal-Zebub*, or *Beel-Zebub*, Gods of the Syrians, the Lord of Flies, either because his Temple was much infested with Flies, or else from the power he had in driving away Flies. He was a great god at *Eckron*, and is called in the Gospel, Prince of the Devils. Some take him for *Jupiter*, others for *Priapus*, others for *Summanus* chief God of the *Mages*, which some think to be *Pluto*.
2. *Baal-Phegor* or *Peor*, that is, the gaping or naked Lord, so called from the naked posture in which he was worshipped; he was the God of the *Moabites*:

His Temple is called *Beth-peor*, *Deut.* 3. 29. some take him for *Priapus*. 3. *Baal* or *Bel*, which signifieth Lord, was a great God or Idol amongst the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*, and sometimes among the *Jews*; some take him for *Mars*, others for *Jupiter*, who by the *Phœnicians* is called *Baal Samen*, that is, Lord of Heaven, by which I think they meant the Sun. 4. *Baal-berith*, that is, Lord of the Covenant, *Judg.* 9. 4. by whom they meant *Jupiter*, whose office was to confirm Covenants, and to punish the breakers thereof. *Audiat hæc genitor, qui fœdera fulmine sancit*, *Virg. Æn.* 12. So *Aristophanes* calls upon *Jupiter* to send his Thunder upon *Perjurers*, *ὦ Ζεὺς ἵνα κεκαυὸν ᾖ τὸ τοῦ ὀμόμενος*. Therefore among the Romans, the Herald or *Fœcialis* in making of Leagues, used as he was killing the Hog, by which they used to confirm their Covenants to call on *Jupiter*. 5. *Dagon* from *Dag* a Fish, because from the navel downwards he was made in the form of a fish, but upward like a man; this was a great Idol among the *Philistines*, and is thought to be the same that *Neptune* or *Triton*. Others who derive the word from *Dagan*, that is, corn, of which he is said to be the inventor, make him all one with *Saturn*. 6. *Astaroth* or *Astarte* was Goddess of the *Sidonians*; the word signifieth a flock of sheep, or sheep-fold; this is thought to be all one with *Luno*, *Venus*, or *Lucina*, under which names and the form of a sheep, they worshipped the Moon, as they did the Sun under the name of *Jupiter*, and form of a Ram. She is called also by the Greeks *ἑσπρία* from *ἑσπρος*, Heaven, where her aboad is, *Ἀσπερξα*, from her Dominion over the Stars. 7. *Adrammelech*, that is the Kings cloak, or power. *Anamelech*, the Kings Oracle or Answer; these two Idols were worshipped at *Sepharvaim* a town of the *Assyrians*, 2 *Kings* 17. these gods were also honoured in *Samaria*, and so were *Succoth Benoth*, the Tabernacle of Daughters, *Nergal* the light of the grave, *Ashima* a fault, *Nibhas* the fruit of vision, *Tartak*, that is, Chained. All which may be seen in the above named chapter of the *Kings*. 8. The *Moabites* worshipped *Chemosh*, the *Ammonites* *Milchom*, 2 *Kings* 23. *Nisroch* was *Senacherib*'s Idol, 2 *Kings* 19. *Remphan* or *Repham* is the same that *Hercules* the god of *Tyrus*,

Tyrus, from *Rephaim*, that is, Giants. *Molach* or *Molech* from *Malach* to reign, was a great Idol among the *Moba-bites*, and *Ammonites*, and is thought to be the same that *Saturn*, for their images and sacrifices were much alike; to whom the superstitious Gentiles, and the Jews also offered their sons and daughters to be burned. *Thamuz* mentioned *Ezek.* 8. 14. is by *Hierom* taken for *Adon*, so call'd from *Adon*, that is, Lord, by which they understood the Sun, as likewise by *Hercules*, many other Idol gods they worshipped: but these mentioned are the chief.

Q. What kind of Discipline was used among the Phœnicians?

A. By their execrable discipline they were bound to Phœnicia^l offer yearly sacrifices to *Saturn*, or the Devil rather, of ans, *their* young Infants: and in the Temple of *Venus*, to practise Religion not only Whoredom, but Sodomy also; the Phœnicia^l and Disci^{pl}ans were bound to prostitute their daughters to *Venus* pline, before they married them. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with beatings and howlings, to whom they perform solemn Obsequies. The next day they say he is alive, and then they shave their heads. The women that refused to be shaved, were tied to prostitute themselves to strangers for one day, and by this means money was raised for *Venus*. The Sun also is much worshipped amongst them, whose Priest is crowned with gold, and is clothed with a long-sleeved garment down to the feet. They were also tied by their Discipline to worship *Astarte* in the shape of a sheep, and *Dagon* in the form of a Mermaid. This Idol was called *Atergath*, and *Dercetis*: in honour of which the Phœnicians abstained from fish, yet her Priests did eat of the fish which they set all day before her. She had also offered to her fishes of gold and silver. Of these passages, see *Eusebius* in his Preparation, *Diodorus Siculus*, *Lucian*, *Pliny*, *Athenaus*, and others.

Q. What was the Religion and Discipline of the old Arabians.

A. They worshipped the Sun and Moon, Serpents, Arabians, Trees, and other such like Deities. The Nabathæans their Religion burned Frankincense to the Sun on his Altar. They do gion and not bury their dead, but lay them, even their Kings, in Discipline, dunghills, Adultery is death among them, but Incest

is no sin. They are circumcised after the example of *Ismael*, at thirteen years of age. Their Priests are cloathed with linnen : they wear Mytres and Sandals ; they abhor Swines flesh : they pay the tithes of their Frankincense to their god *Sabir* : the Priests are not to take it by weight, but by measure. They are tied by their discipline not to gather Cinnamon, till first they sacrifice ; then they divide it with a consecrated spear, and assign to the Sun his portion. In *Panchaea* is a rich and stately Temple, adorned with Statues, and the Priests houses about it. The Priests here rule all, both in Politick and Ecclesiastick Affairs. They are bound to spend their time in singing Hymns, and rehearsing the Acts of their gods. It is not lawful for them to go out of the sacred bounds allotted them : if they do, they may be killed by Law. They hold Mice to be arrant enemies to their gods, therefore they kill them. Of this subject see *Solinus*, *Athenæus*, *Diodorus*, *Boemus*, and others.

Q. What was the Religious discipline of the ancient Persians ?

*Persians,
their ancient Religion*

A. They had neither Temples, Altars, nor Images, holding these improper for their Gods : but on the tops of hills offered sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priest useth neither Musick, Vestments, nor Libaments, but only his Tiara or Head attire, crowned with Myrtle. He prayeth for all *Persians*, chiefly for the King. He cuts his sacrifice into small pieces, and puts herbs under. One of the *Magi* is bound to stand by, and to sing a Hymn of the Genealogy of their gods ; for without a *Magus* the sacrifice is not lawful. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them ; so it is to spit, wash, or piss in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing, except a man, and a Dog. They leave no part of their sacrifices for their gods, but divide it by the direction of their *Magus* amongst themselves ; for they hold that God is satisfied with the soul of the sacrificed beast. To blow the fire with their breath, or to cast any dead thing into it, or dirt, was death. They sacrificed chiefly to the Fire

Fire and Water; the fire they cherish with dry sticks without their barks, with tallow also and oyl. When they sacrifice to the Waters, they slay the beasts in a ditch, and lay the flesh on Mirtle, and Lawrel, the *Magi* burn the same, then they pray and sprinkle on the Earth, Oyl, Milk, and Honey. They used not to slay their sacrifice with a knife, but with a mallet or club. The *Magi* keep the sacrifice still burning, and pray every day an hour before it. They adored the Sun, whom they called *Mithra*, at his rising, and offered to him white Horses, whose sacred Chariot was drawn with white Steeds before the King when he went to sacrifice. They had divers festival days, the chief whereof was that of the Sun. The next was that they called the Destruction of Vices, when they killed poysonable creatures and sacrificed. Of these Persian Rites see *Herodotus*, *Athenæus*, *Pausanias*, and others.

Q. What was the Old Scythian Religion?

A. They worshipped first *Jall Vesta*, then *Jupiter*, *Scythians*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither their old Images, Altars, nor Temples for any of their gods, except for *Mars*, whose Temples they erected of bundles of twigs heaped up together. Instead of his Image, they set up an old iron sword, to which they offered yearly sacrifices of cattel, and horses; and of men every hundredth Captive, with whose blood they besprinkle *Mars* his sword. Then they cut off the right shoulders of the slain men, and sling them into the air. They used to wound first, and then to strangle the beast which they sacrificed, praying to that god to whom they offered the beast; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beast to boyl the flesh withal; if they want a vessel, they boyl the flesh in the beasts paunch; they use no Vows, nor any other ceremonies. Their chiefest sacrifices were Horses. But of this, see *Herodotus* and others.

Q. What Religious discipline had the Tartars, or Cathaians?

A. They worshipped the Sun, Stars, Fire, Earth, and *Tartars*, Water, to whom they offered the first fruits of their meat and drink each morning before they eat and drink themselves. They believe there is one God, ma-

ker of all things; yet they worship not, nor pray to him. They place Idols at their Tent doors, to preserve their cartel and milk. To these silk and felt Idols (for of such materials they make them) are offered the first-fruits of milk, meat and drink, the hearts also of beasts, which they leave before them all night, and then eat them in the morning; they offer horses to the Emperours Idol, which none afterward must ride; they do not break, but burn the bones of their Sacrifices; by their discipline they must not touch the fire with a knife, nor meddle with young birds, nor pour milk, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and divers other such traditions, which if violated, are punished with death, or else redeemed with much money. They believe another world, but such as this. When one dieth, he hath meat set before him, and mares milk: his friends eat a horse, and burn the bones thereof for his soul: they bury also with him a Mare, a Colt, and a Horse bridled and saddled; his gold and silver also; and they set upon poles the horse-hide that was eat, that he may not be without a Tent in the other world; they use to purify every thing by making it pass between two fires. When they pray, they are enjoined by their Discipline to lift up their hands and smite their teeth three times. They use to feed the Ghosts or Spirits with Mares milk cast in the air, or poured on the ground. They have their Religious Votaries & Monasteries, amongst which there is an Order called *Senſcin*, which eat nothing but bran steeped in hot water. They worship not Idols, nor do they marry; but they hold transanimation, and divers other ridiculous opinions, as may be seen in *Iohannes de Plano Carpini*, whom Pope *Innocent Anno 1246*. sent Embassador to the *Tartarian Court*. See also *M. Paulus Venetus, Vincenzius, Bellovack* in *spec. h^{is}. Mat. Paris* and others. There is one thing commendable in their Discipline, that they force no man to embrace their Religion. But *Ortelius* mentioneth a strange custom amongst them, that their Priests on high trees preach to them, and after Sermon besprinkle their auditors with blood, milk, earth, and cow-dung mixed together, and no less strange it is that they do not bury their dead but hang them on trees.

Q. Had

Q. *Had the Pagans any knowledge of the Creation?*

A. It seems by these Tartars, and divers other Gen- Pagans ; tile Idolaters, of which we are to speak, that many of *their know-* them had some knowledge of the beginning of the *ledge of the* world, which they learned, not from the Jews, with *Creation.* whom they had no commerce, but from the Heathen Philosophers and Poets ; and these were led to believe this truth by the guide of natural reason; for when they considered the continual vicissitudes in the world, the alteration, generation, and corruption of things, the nature of motion and of time, whereof the one presupposeth a Chief Mover; for nothing can move it self; the other consisteth in Priority & Posteriority, which depends upon motion, and suiteth not with Eternity ; when they observed also the Harmony, Order & Beauty of things, and how every motion and mutation aimed at a certain End, they concluded that this great Universe could not be ruled, or have existence by chance, but by providence and wisdom; and that therefore this must needs have a beginning ; otherwise we could not know whether the Egg or the Bird, the Seed or the Plant, the Day or the Night, the Light or the Darkeness were first. And seeing the world consisteth of corruptible parts, how can the Whole which is made up of such Parts be Eternal? They found also that it was repugnant to reason, for so many Eternals and infinite Entities to exist actually together; for every Entity in the world must be Eternal, if it self be Eternal. Besides, that it is against the nature of Eternity to admit *magis* and *minus*, degrees, auctiō or diminutiō ; which it must needs do, if the world be eternal; for if there have been infinite annual resolutions of the Sun, and infinite monethly revolutions of the Moon, there must needs be something greater than Infinity ; for the revolutions of the Moon are far more than of the Sun ; by these reasons they were induced to acknowledg a beginning of the world; of which *Merc. Trismegistus* in *Pæmandro* speaketh plainly, in saying, *That God by his word made and perfected the world, dividing the earth from the heaven, and the sea from the land, &c.* *Orpheus* in his *Argonautes* singeth, *How Jupiter hid within his breast the world which he was to bring forth, φάει μοῦνα δὲς, into the pleasant light*

light, &c. this same song is sung by Hesiod, Homer, Æschylus, Sophocles, Euripides, and other Poets. Pythagoras, as Plutarch and Laertius testify, taught, *That the world was made by God. Thales, Empedocles, Anaxagoras,* and the other ancient Philosophers, ascribe a beginning to the world, some from one element, some from another. The Platonists alwayes he'd the creation of the world; and the Aristotelians affirming there is a first mover, must conclude, that the world which is moved, had a beginning; they say also that the world doth depend upon God; how then can it be eternal? seeing dependance and eternity are incompatible. Aristotle in his Book *de Mundo*, and in his *Metaphysics*, saith, *That God is the cause and Author, not only of living creatures, but also of nature it self, and of the world.* Cicero in his Books of the nature of the gods confesseth, *That every thing had a beginning, and that man was not created by chance, but by a supreme power.* Seneca, Macrobius, Virgil, Ovid, and other Latine Poets, except Lucretius, affirm the same Doctrine. The Stoicks also asserted the original of the world, and so did the Epicures, though these held a beginning fortuitall, not providential, ascribing the original of things to chance, not to counsel. This same doctrine of the creation is at this day believed by *Turks, Arabians, Persians, Armenians,* the most barbarous people of both *Indies*, as we may see in the progress of this Book; and the greatest Opponents to this doctrine of the worlds creation, as *Pliny, Lucretius, Galen,* and others, are forced sometimes to doubt the truth of their own Tenents.

Q. *Were all Tartars of one Religion or Discipline?*

Tartars;
their divers-
ities of Re-
ligions.

A. No; For that vast Country containeth several Nations, who were, and some of them yet are of several Religions. Some Christians, some Mahumetans, and others Pagans, among whom also are divers Sects and Religions. In *Sachion* they have divers Monasteries of Idols; to whom they dedicate their children, and on festival days sacrifice Rams to their Idols, for their childrens preservation, the flesh whereof they eat, but reserve the bones as holy reliques: the Priests Fee is the skin, with the head, feet, and inwards, and some part of the flesh also. Before the Corps of any great man he buried,

buried, they set a table before it, furnished with all sort of meats, with the odour of which they think the departed soul is refreshed and heartned against the burning of the body. They cast into the fire with the body pictures of his men, women, horses, and other things to serve him in the other world. In *Tangoth* they worship Idols with many heads and hands; they have Monasteries where the Monks are walled up. In *Succuir*, they make perfumes of Rheubarb for their Idols. In *Caindu* they prostitute their wives, sisters, and daughters to strangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the sick vow to offer their blood to their Idols if they recover; their Sorcerers also cause them to offer to their Idols sacrifices of Rams with black heads, which with spiced drinks they eat up merrily, with singing and dancing, and fling the broth of the sacrifice in the air. In some Provinces of *Cathai* the Monks wear strings about them full of Nut-shells, on which they are still praying: they worship still towards the north, but keep their Church doors open towards the south. Of these see *Paulus Venetus* and *Will. de Rubruquis*, who both travelled in these Countries.

Q. Of what Religion are the Northern countries near the Pole?

A. In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion prescribed by Law; but they worship the Sun so long as he is with them, and in his absence the Moon and North Star. To these they offer yearly sacrifices of Deer, which they burn except the head and feet; they sacrifice also for their dead. The *Samodyes* which are subject to the *Muscovite*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple where they sacrifice; their Priest is he that is eldest, whose ornaments are small ribs and teeth of fishes and wild beasts hanging about them, with a white Garland on his head; in his divine service he doth not sing but howl, and that so long till he become like a mad man, and then falls down as if he were dead, but riseth again, ordereth five Deer to be sacrificed, and then thrusts a sword half way into his belly, still singing or howling.

howling rather ; the sword he takes out again, heats it in the fire, and then thrusts it in at the Navel, and out at the Fundament ; then he lets two men standing by him, pull off his head and left shoulder with a small line, by which they pull the head and shoulder into a kettle of hot water, but he reviveth again, and cometh out whole as he was before ; with such jugling illusions do they deceive the people. But of these see *Richard Johnsons* relation in *Hakluit*. Tom. I.

Q. *How many wayes can Satan delude men by such false miracles ?*

Three ways
whereby
Satan de-
ludes men
by false mi-
racles.

A. Three wayes. 1. By local motion, suddenly removing one object from the eye, and substituting in stead thereof another ; thus are we deceived in many supposed transformations ; as when we think we see Women transformed into Cats, or Hares, or any other creature ; the Woman is suddenly conveyed away and the Cat put in her place ; such were those transmurations of *Ulysses* fellows into beasts, and of *Diomedes* his company into birds. 2. By darkning the Medium or Aire, that we cannot see the object, or by condensing of it so, that the object appeareth bigger than it is, or by altering of it so, that the object appeareth quite other then it is ; as we see strange things through some glasses ; or lastly, by working on and disturbing of the fancy, which is no hard matter for Satan to do, being a subtle spirit of long experience, and full of knowledge. 3. By working on the cutward sensitive organ, either by altering situation thereof ; thus by elevating or depressing the eye, we see things double, and otherwise then they are ; or by disturbing the visive spirits, or by casting a mist before the eye. By such tricks the Egyptian Sorcerers made the people believe they had done the same Miracles that *Moses* did. And so the Witch of *Endor* deluded *Saul*, by presenting to him the resemblance of *Samuel* ; whereas it was not in the power of Satan to disturb the soul of any just man, and to take it from that place of rest and happiness, where it is under the immediate Protection of the Almighty ; yet many learned men are of another opinion, that *Samuel* did truly appear. God so permitting that *Saul* might be convinced of his wickedness, and desertion from God, by the same

same Prophet, whose counsel he had heretofore despised. Now though Satan deludes oftentimes with false miracles, yet I deny not, but that sometimes by God's permission he doth strange wonders, by the help of natural causes, as he can raise storms, so he did against *Iob's* Children; he can carry his Witches in the Aire, so he did carry Christ to the Pinnacle of the Temple, and thence to an high Mountain; so the Angel carried *Habakkuk*; he can also make beasts to speak, by guiding their tongues, so the Angel made *Balam's* Ass to utter certain words; but he can do no miracle, that is, he cannot produce such effects as exceed the activity of natural causes; so he cannot raise the dead, or give them life again; he cannot restore sight to the blind, where there is a total privation, nor can he transform men into beasts, being the body of a beast is not capable of an humane soul; nor can the soul of man animate a beasts body, there being no relation between the matter and form, nor is there any disposition, appetite, or aptitude in that matter to receive such a form. This is only the work of God, who changed *Lor's* Wife into a Pillar of Salt, and *Nebuchadnezzar* into a beast. Satan hath no power over celestial bodies, though he be Prince of the Air; he cannot create, nor do these things, which God hath reserved for himself. Therefore when we hear of men transformed into beasts, or raised from the dead, and such like miracles as exceed the course and activity of nature, we may be assured these are no true miracles, but Satanical delusions, especially if they be done to confirm error, wickedness and superstition; for the end of all true and divine miracles are to establish truth and holiness. Therefore when we read of bringing down the Moon, of driving the Stars backward, and such like impossibilities believed among the Gentiles, we must conclude they were meer delusions of Satan. Such were those wonders ascribed to *Simon Magus*, of making images to walk, of turning stones into bread, of being transformed into a Sheep, Goat, and Serpent, of raising souls from the dead, and such like stuff; all these were meer juggling tricks and Satanical deceptions.

Q. But

Q But why are we so afraid of *Satan's Stratagems*, seeing the most of them are but illusions?

The fear of
Satan's
Stratagems
(though il-
lusions)
whence it
proceeds,

A. This fear in us proceeds partly from the guilt of our own conscience; for *Adam's* sin brought fear both on himself and on his posterity; therefore after he had fallen, he confesseth; that as soon as he heard the voice of God in the Garden, he was afraid: and so we his children do oftentimes fear, where no fear is, and are afraid sometimes at our own shadows, or at the shaking of a leaf. Partly this fear proceeds from want of faith, which Christ reproved in his Apostles; who when they saw Jesus walking in the night time on the Sea, they were afraid, thinking they had seen a Spirit. Besides, the implacable hatred of Satan against mankind, his delight he taketh in affrighting and hurting us, either in our person, or in our estates, that irreconcilable enmity which is between the Serpent and the Woman's seed, is a great cause of this fear in us. Lastly, we are naturally fearful in the dark, because our imagination worketh upon it self, having no outward object to divert it; hence Satan who is the Prince of darkness, useth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houses with strange apparitions, motions and sounds; whence some houses have been said to be haunted with Spirits. So in the night he affrighteth travellers with *Ignis fatuus*, or jack in the candle, as we call it, which though it be a natural *Meteor*, yet Satan can move to and fro, purposely to draw travellers into precipices or waters. So in the night time he affrighteth Mariners at Sea, by insinuating himself into those fiery *Meteors*, which like candles, or balls of fire, run up and down the ships; these were deified by the old *Pagans*; if one single flame appeared, they called it *Helenus*, and held it an ominous sign of destruction, as she was to *Troy*; if there were two, they named them *Castor* and *Pollux*, and placed their statues in their ships, as we read *Act. 28*. And Seamen use to tell us of many strange sights and apparitions they have seen in the Ocean. Satan also useth to affright men in Churches and Church yards in the dark, by representing to their Phantasie the shape of dead men in their winding sheets; in the night also strange voices

voices and sounds are heard near deep waters, or rivers, which are taken as presages of some shortly to be drowned there; the like I have heard my self, and have found the event to fall out accordingly; for one day travelling before day, with some company, near the River *Don* by *Aberden*, we heard a great noise, and voices call to us; I was going to answer, but was forbid by my company, who told me they were spirits, which never are heard there, but before the death of some body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horse, offering to swim over. It is strange what *Plutarch* writeth of the voice which from the shoar called upon *Thamus* the Egyptian ship-Master (who then had cast Anchor at *Praxæ*) telling him that the great god *Pan* was dead. Though the Night mare, which is called *Incubus* and *Succubus*, be a natural disease, as Physicians know; yet Satan had oftentimes made use of this infirmity, to abuse the bodies of men and women in their sleep. By all which we see his malice against mankind, and the causes of our fear, which hath wrought so powerfully among the ignorant *Pagans*, that they have planted their whole Religion in the worshipping of these evil spirits; for their gods were none other, as *Porphyry* sheweth, *lib. 2. de abstin. & lib. 2. de sacrificio*. For, saith he, *These wicked Spirits delight in shedding of blood, in filthy and obscene speeches, exhorting men to lust, vice, wickedness, and flagitious actions, &c. they persuade men that the supreme God delighteth in such impieties, &c.*

Q. Since the Stratagems and illusions of Satan are so many, what is our duty in this case?

A. Our duty is. 1. To be assured that nothing can Our duty come to pass by the providence of our Heavenly Father, who hath numbred the hairs of our heads, and the many hath Satan in a chain, so that without permission he stratagems could neither afflict Job in his person, children, nor and illusions cattel, nor durst he enter into the herd of swine with- of Satan, out leave from Christ. 2. Let us remember what Christ hath promised, to wit, that he will be with us, to the end of the world; and if he be with us, who can be against us? Christ came to destroy the works of the

the Devil ; to cast out the strong man, and to tread down Satan under our feet ; he hath promised not to leave us Orphans; *he is the good Shepherd that laid down his life for his sheep*, which he holdeth so fast that no man shall take them out of his hand; his name is *Emanuel*, God with us. He was amongst his Apostles, *Luke 24.* when they were assembled together, and in great fear ; and so he will be in the midst of two or three gathered together in his name. He is the watchman of *Israel*, that neither slumbers nor sleeps ; therefore with *David* let us lie down and take our rest, for he will make us to live in safety. Though we walk through the valley of the shadow of death, let us fear no evil, because the Lord is with us. Let us not be moved; because he is at our right hand; he is our buckler, and our exceeding great reward, therefore let us not fear. 3. Let us put on the whole Armour of God, chiefly the shield of faith, that we may quench all the fiery Darts of the Devil, and let us fight against Satan, as Christ did with the sword of the spirit, which is the word of God. Let us resist the Devil, and he will flee from us. 4. We must remember that God doth sometimes permit Satan to buffet us as he did *Paul*, that he might try our patience, and obedience, that we may be the more watchful of our selves against that roaring Lyon, which compasseth the earth to and fro, seeking whom he may devour ; that we may be the more earnest in prayer, that we may adhere the closer to God, and that we may acknowledge his fatherly care and goodness, who will not suffer us to be tempted above measure, comforting our selves in this, that his grace is sufficient for us. 5. We must remember that God hath given his Angels charge over us, to hold us up in their hands, lest we dash our foot against a stone. Christ was no sooner tempted by Satan, but the Angels came and ministered to him. When *Jacob* was persecuted by his brother *Esau*, God sent a multitude of Angels to guard him. The Prophet *Elisha* was encompassed with fiery Chariots, or Angels in that shape, from the *Syrian* Souldiers. Let us not then fear, so long as we know that the Angels of God are round about those that fear him, and delivereth them ; and that the same Angels will

will be ready at our death to convey our souls as they did *Lazarus*, into *Abraham's* bosome. 6. Let us support our selves against Satan, by the assurance of Christ's death, and the remission of our sins; for *blessed is the man whose sins are forgiven him*; therefore let us not be afraid, for there is no condemnation to them that are in Christ Jesus. It is God that justifieth, who can condemn? If Satan objects against us, that sin hath abounded, let us answer him in the Apostles words, *grace hath much more abounded*. 7. Let us as our Saviour counsel-eth us, *watch and pray continually*; our spiritual enemies are many, vigilant, malicious and powerful; nothing will give them advantage over us, but security and neglect of prayer; vigilancy and prayer are Armour of proof against all temptations; with these S. Paul armed himself when he was buffeted by the Angel of Satan; therefore saith S. Hierom, *When thou walkest abroad, let prayers arm thee; when thou returnest home, let prayers meet thee: Egredieris domo armet oratio, regrediens platea occurrat oratio*. Lastly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or such as take upon them to raise Spirits; for God oftentimes punisheth such vain curiosity; let us beware of too much retiredness; for Satan is most ready to tempt us when we are alone; so he tempted *Eve* when she was alone in the Garden, and assaulted Christ when he was alone in the Desert. Let us take heed also of too much sadness and melancholly; for though this be a natural infirmity, yet Satan by it takes occasion to work mischief; as we see in *Saul*, who is said to have an evil spirit, when he was in his melancholly fit; and we know that in the Gospel mad men, Phreneticks, and Lunaticks are called *Demoniacs*, because the Devil took occasion by their madness to advance his kingdom of darkness. And let us chiefly endeavour to have a good conscience which is a continual feast, to live a holy life, and to be just in all our wayes, and so we shall not need to fear Satans Stratagems or illusions; for the righteous man is bold as a Lion.

*Melancholly
its danger.*

Q. Of what Religion were the Chinois?

A. They were alwayes, and still are Idolaters; except

*Chinese
their Re-
ligion.*

cept a few gained to Christianity by the Jesuits, and a few Tartars that are Mahumetans. That vast Dominion is full of Temples and Monasteries, replenished with multitudes of Idols, which their cunning Priests feed with the smoak of meats, but they eat the meat themselves. The Priests here have so much power over their gods, that they may beat and whip them when they do not answer their expectation. They have one Idol with three heads, which they much reverence. These represent their three great Philosophers, *Confucius*, *Xequiam*, and *Tanqu*. Their chief gods are the Sun, Moon, and Stars. They worship also the Devil, not out of love, but fear, that he may do them no hurt; therefore they place his picture in the Fore-castle of their ships. They are Pythagoreans in the opinion of Transanimation; therefore some of them will not kill any living thing. For this cause in *Quinsay* in a walled Park belonging to a Monastery, the Monks fed 4000. living creatures of divers kinds, out of their charity to the souls of Noble men, which were entred into the bodies of these creatures. Their Monks are shaven, are bound to wear beads, to be present at burials, to maintain Celibate whilst they are Monks, to pray two hours together before day. Of these religious Orders there be four sorts, distinguished by their colours, black, white, yellow, and russet. These have their Priors, Provincials, and General; he is carried on mens shoulders in an Ivory Chair, and is cloathed in silk. Their maintenance is not only the Kings allowance, but also the benevolence of devout people, which they procure by begging and praying for them. They have their Nuns also, and Hermits; and consecrated Hills, to which the people make divers pilgrimages. There are many Colleges for learning, which is of high esteem among them. Their Secular Priests wear long hair and black cloth, their Regulates are shaven, but neither must marry. They are bound to observe all Festival dayes, such as the New and Full Moons, the Kings birth-day, but chiefly New-years day, which is the first day of the New Moon in *February*. The people here are very Superstitious in observing their birth-days, and in performing the Funeral Obsequies

Obsequies of their Parents, whom they adore, and bury in the fields, with all solemnity and excessive charges. No man is tied to any particular worship among them; but he may be of what Sect he will. They have abundance of Hospitals for the poor, and no beggars to be seen among them. But for any knowledg of heavenly joyes, or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be man and wife; for then they think that these two gods are angry with them. Of their many superstitious Ceremonies, and vain opinions in Divinity, see the Discourse of *China*, *Baterus*, *Ortelius*, *Maffeus*, *Linschoten*, and the Jesuits Epistles.

Q. *What was the Religion of the ancient Indians?*

A. They worshipped their own gods, till *Bacchus* and *Indians*, *Alexander* subdued them, and then the Grecian deities their ancient were honoured among them; chiefly *Jupiter*, *Juno*, *Religion*, *Neptune*, and *Berecynthia*: *Hercules* also they honored in the form and bigness of a Gyant. The River *Ganges* and their tallest trees were honoured as gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worship; but the *Brackmans* among them worshipped no Images, nor any living creature, were very temperate in their diet, and gave themselves to contemplation of divine things. They abtain from wine and strong drink and women, and lie on skins. Their *Gymnesophists* were Philosophers, who accustomed their bodies to endure all hardnes, and their eyes to gaze on the Sun from morning to evening. Of the *Indian* Religion, see *Alexander ab Alexandro*, *Pliny*, *Boemus*, &c.

Q. *What is the Religion of Siam?*

A. This Kingdom of the East-Indies (except where the Moors inhabit, and some Christians) is also idolatrous. But especially they worship the four Elements; and accordingly there be four different Sects. Each one desireth to be buried in that Element which he worshippeth: hence some are buried, some burned, some hanged in the air, and some drowned in the water. They hold that God made all things; that the good are rewarded, and the wicked punished; that

each man hath two spirits waiting on him, a good and a bad; that the world shall stand 8000. years, and then shall be burned into ashes, whence shall come forth two eggs, and out of them one man and one woman, who shall again replenish the earth. Their religious Orders are so strict, that it's death among them to speak to a woman. They feed on Rice only and herbs, which they beg from door to door. They must not buy nor sell, nor take rents. They are tied to rise at midnight to pray to their Idols. They go still barefooted, and in poor clothes. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples, and multitudes of Idols. Their Priests go in yellow, being a sacred colour, resembling the Suns light. They may not nourish any female thing, not so much as a Hen. He that drinks Wine is stoned to death. See the discourse of *China, Eoternus, Maginus*, and others.

Q. What is the Religion of Pegu?

Pegu, its Religion.

A. The religious Ceremonies of this Kingdom consisted in multitudes of Temples, Images, and begging Preachers, who are still preaching and begging. Their Alms are brought to them in the Pulpits whilst they are preaching. The people when they enter into their Churches, at the door wash their feet, and by lifting up their hands to their heads, salute the Preacher first, and then the Sun. When any enters into that Order of *Talipon*, or Preacher, he is first carried in solemnity about the streets on horse-back, with Pipes and Drums, then upon mens shoulders to his house, which is without the Town. They keep holy day every New Moon. They believe multitudes of Gods, and Worlds succeeding each other; that this World hath been governed by four Gods already, who are gone, the fifth is not yet come, after whose death the World shall be burned. After this life they hold some shall live in carnal pleasure, some in torment, and others shall be annihilated. They hold Transanimation, and are bound to fast thirty days every year. They know no women; for whom they allow Nunneries. The people drink the water wherein their Preachers wash themselves, counting it holy. They feed the Devil each morning with

with baskets of Rice ; that he may not hurt them that day. When they are sick, they build him Altars, and pacifie him with flowers, meat and musick. Their Idols are honoured with divers festivals, in which wax lights are burned all night, and the gates stand open, that all those may see and have access to the Idol, who bring presents with them.

Q. Of what Religion are the people of Bengala ?

A. They are not content to worship the River *Ganges*, but to its image also they give divine honours. The River is visited by many Pilgrims, who think themselves happy if they can wash themselves in it. If any can drink of the water thereof at the point of death, he thinks presently by the virtue thereof to obtain Heaven. There is also a Well which they adore ; in it they wash away all their sins, and are all clean, both without and within, if they wash in it, and drink thereof. They carry away the Sand of this Well as a sacred Relick, and in recompence leave flowers behind them in the Well. For fear lest their Idols should faint with too much heat, there are some who with fans blow the wind for refrigeration. All are bound to enter barefooted into the Idol-Temples. The more horrid and ugly the Idol looks, the more he is worshipped. Sick people are brought and laid before the Idols, which are honoured with lights continually burning before them. Their marriages are made in some water, wherein the Priest and the married couple hold a Cow with her Calf by the tail, and pour water upon it; then the Priest tieth the married persons clothes together ; then going round about the Cow and Calf, the Ceremony is ended. The Priest hath for his fee the Cow and Calf ; the poor some Alms, and the Idols some Money. About *Jemena* they use to pray naked in the water, and to do penance, by lying flat on the ground, kissing the earth, holding up their hands to the Sun ; and turning themselves about forty times. Who desire more of this stuff, let them read *Linschoten, R. Fitzh. Purchas, &c.*

Q. Of what Religion is the Kingdom of Magor ?

A. They are for the most part *Pythagoreans*, hold *Magor*, its *ing Transanimation*: they acknowledg one God, but *Religion*.

have many fabulous conceits of him; as that he hath appeared in the world in divers monstrous shapes, to wit, of a Fish, a Snail, a Hog, a Monster resembling Woman in the lower part, and a Lyon in the upper. They worship divers Idols, one chiefly representing a Woman with two heads and many hands; to this Image near this City *Taher* repair many Pilgrims. The King worshippeth every morning the Image of the Sun, and of Christ also the Son of Righteousness, which he sets on the Crown of his head. See *Oranus* in his Narration of *Magor*.

Q. What is the Religion of Cambaia?

Cambaia;
its Religi-
ons.

A. The People here are so superstitiously Pythagoreans, that there are among them some Religious Orders who are afraid to kill a Gnat or Worm. They are much addicted to fasting and alms-giving. Their Religious Persons called *Verteus*, leave no hair on their heads and faces, but a little on their crown. They will not drink their water cold, fearing lest thereby they should slay the soul of the water, which is quickened by boyling. The people here redeem Birds and Beasts appointed to be slain; and if any Bird be sick or hurt, they carry it to the Hospital. They redeem also Malefactors condemned to die, and sell them for Slaves. For fear lest they should tread upon Ants, they will rather go out of the way than go near their hills. They drink no Wine, nor will eat Eggs, lest there should be blood in them. Neither will they eat of Radishes, Onions, or any herb that hath red colour in it. See *Maffeus*, *Linschoten*, and *Purchas*.

Q. What is the Religion professed in Goa?

Goa, the
Religion
ber. of.

A. Here are Christians, Jews, Mahumetans, and Pagans who pray to the Sun and Moon, and worship divers Idols of horrible Aspects; but their custom is to pray to the first thing they meet with in the morning, though a Goose or an Ass, and all the day after they pray to it; but a Crow they cannot abide, the sight of that will make them keep in all day. They salute the first appearance of the New Moon with prayers on their knee. Near to every Idol is a Cistern of water, in which they that pass by wash their feet, worship and offer Rice, Eggs, or such like. When they sow, mow, marry,

marry, go to sea, and when the women lie in, they feast their Idols with musick, and other solemnities, fourteen days together, and so do the sea-men after they return home. See *Linschoten*.

Q. Of what Religion are the people of Malabar?

A. *Pythagoreans* they are, holding not only the immortality of souls, both of beasts and men, and trans-
 animation, but also a divinity in Elephants, Kine, and other beasts; therefore at *Calcut*, the chief City of this Dominion, and head of a small Kingdom of the same name, there is a stately Temple of 700 pillars dedicated to the Ape. Their *Bramanes*, or Priests (the successors of the old *Brachmanes*) are in such esteem here, that the King will not converse with his new married wife, till one of the chief *Brachmanes* hath had the first nights lodging with her: They hold that God made the world, but because the trouble of governing thereof is so great, therefore hath given the charge thereof to Satan, whom they worship with flowers on their Altars, and sacrifices of Cocks. The *Bramanes* wash his Image, sitting on a fiery Throne with three Crowns and four horns in sweet water every morning. The King of *Calcut* eats no meat till it be first offered by his Priest to this Idol. Debtors that will not pay, are arrested by a rod sent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name and the said Priest, out of which he dare not go, till the debt be satisfied; otherwise he is put to death. Every twelfth year in the City of *Quilacare* is a Jubilee kept to the honour of their Idol; in which the King of that place, upon a Scaffold covered with silk, before the people, washeth himself, then prayeth to the Idol, and having cut off his nose, ears, lips, and other parts, at last cuts his own throat as a sacrifice to his Idol. His successor, by their discipline, is bound to be present, and to act the same Tragedy on himself at the next Jubilee. See *Castaneda*, *Barbosa*, *Potenus*, *Linschoten*, and *Purchas*.

Malabar,
its Religion.

Q. How came the Idolatrous Pagans to believe the immortality of souls?

A. By the meer force of natural reason; for they observed that the soul is incorporeal, not only free

Pagans;
(though I-
dolatrous)
believe the
immortality
of the soul.

from all dependence on the body, in respect of its essence, but also in regard of its inorganic operations, to wit, of Understanding and Will: they found that the more the body decayed and grew weak, the more vigorous, active, and strong was the soul; that it lost nothing of its operations by the loss or decay of the outward senses; that it could comprehend all the world within it self; that it could move it self in an instant, from one end of the world to the other; that it can make things past many years ago, as if they were present; that it can conceive spiritual Essences, and Universalities: all which do prove how far the soul exceedeth the body, and bodily senses, which can reach no farther then to sensible qualities, singularities or individuals, to things present only, to bodies only. Besides, they observed that the soul could not die, or perish, or corrupt and putrifie as bodies do, because it is immaterial simple; without composition of different substances, and free from contrary and destructive qualities, which are the causes of death, corruption, and putrefaction in bodies. Again, every body is quantitative, sensible, and may be measured, and filled; but the soul hath no quantity, nor is sensible but by its effects, nor can it be measured, nor can the whole world fill it, nor doth it increase or decrease as bodies do; nor can it receive hurt or detriment from any outward thing; and whereas bodily senses are weakened by any vehement object, as the eye by too much light, the ear by a violent sound, &c. the soul is perfected by its object, and the more sublime or eminent the object is, the more is the soul corroborated in its understanding; neither is the soul subject to time and motion as bodies are; for it makes all time present, and is not capable of generation, corruption, alteration, &c. moreover, there is in the soul even of *Epicurus* himself a desire of immortality, which desire cannot be in vain, nor frustrated, because natural, and consequently necessary; and we know that God hath made nothing in vain, but this desire must be in vain if frustrated. And we find that many who have denied the souls immortality in their health and prosperity, have been forced to confess it in their sickness and troubles, and on their death-bed.

If we look upon the writings of the learned Gentiles; we shall find them professing this truth; this we may see in the fragments of *Zoroastres*, in *Trismegistus*, in *Phocillides*, who thus sings.

Ψυχὴ δ' ἀθάνατος καὶ ἀγήγας ὧ δὴ πάντως.

That is,

The soul is immortal, and void of old age, and liveth always.

And again,

Ψυχὴ δὲ κενώσιν ἀκήρατοι ἐν θανάτῳ.

That is,

The souls remain void of fate in death.

The *Pythagoreans* believed the same, as we see by their opinion of Transanimation. *Socrates* and *Plato* speak most divinely of the souls essence and immortality; so doth *Aristotle* in his books *de Anima*; so do the Poets; so doth *Cicero* in *Som. Scip.* *Erigamus in cælum oculos, tanquam in Patriam, in quam nobis aliquando redeundum est.* Let us (saith he) lift up our eyes towards Heaven, as our Country to which at last we shall return. So he saith, *The body is frail, but the spirit is immortal.* So *Seneca*, *Animus unde demissus est, ibi illum æterna requies manet.* Eternal rest remains for the soul there from whence it came. *Animus sacer & æternus, & cui non possit injici manus.* Many such passages may be seen in his writings: and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their *Elysian fields*.

Q. *Of what Religion are the people of Narfinga and Bisnagar?*

A. The rich Indian Kingdom, having these two names from the two chief Cities thereof, is infested with horrible Idolary. Here is an Idol, to which Pilgrims resort, either with their hands bound, or ropes about their necks, or knives sticking in their arms and legs, which limbs, if they fester, they are accounted holy. Gold, Silver, and Jewels are given by these Pilgrims to maintain this Idol and his Temple. All these gifts are cast into a Lake, and kept there for the uses aforesaid. This Idol is carried yearly in Procession,

Narfinga
and Bisna-
gar their
Religion.

with Virgins and Musick going before. Under the Idols Chariot Pilgrims strive to be crushed to death, whose bodies are burned, and the ashes kept as holy Relicks. Some do cut their flesh in pieces, and stab themselves with knives, to the honour of this Idol, and cast into its face the pieces of their cut flesh. Women also do prostitute themselves to procure money for the Idols maintenance. He thinks himself blessed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themselves alive with their Husbands bodies, or else they are shaven, and live ever after in perpetual disgrace. At the Town *Casta*, the Women are content to be buried alive with their dead Husbands. In some places, when men make vows to their Idols, they pay them, by suffering the Priests with sharp hooks fastned to the Cross-yard of a Mast, to lift them up by both shoulders, till the blood run down on the Mast; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his sacrifice. The chief Priests of those parts dispenseth with Marriages at his pleasure; and when he gives Licence to the Woman to marry again, he seals it with a hot Iron on her shoulder. They have divers Festivals, some to their Kine, some to the Sun, and to other of their gods. When the Sun and Moon are Eclipsed, they say it is because they are bit by that Celestial Sign called the Dragon. See *Vertomannus Fernandes*, and the Writers above named.

*Japon, its
Religion.*

Q. What Religion is professed in Japon?

A. The same Gentilism that is professed in the rest of the Indies, with some variation of Ceremonies; but Christianity hath got some footing there, by the industry and painful labours of the Jesuits. The Heathen Japonians worship an Image with three faces, by which they mean the Sun, Moon, and the Elementary World. They have multitudes of Cloysters and Colleges. They have also divers Festivals to their Idols, which they carry in Procession, some on horse-back, others in Chariots. They believe there are divers Paradises, to which every peculiar god carrieth his own worshippers; with which imaginary happiness the silly people are so in love, that many use to drown themselves,

selves, others to cut their own throats, or to break their necks, by casting themselves down from high towers; to this they are encouraged by their cunning and covetous Priests, who out of this suck no small advantage. Some in narrow holes receive breath only by a Cane, and so continue fasting and praying till they die. The Priests strangely extort confession from the people, by putting some of them in scales hanging from high rocks; from whence they being cast down by their *Gogins*, which they say are Men disguised like Devils, are broken all to pieces. They have a Feast in which they burn multitudes of Lamps at their doors, and walk all night up and down the streets to meet the souls of their friends lately departed, before whom they set meat and drink, and invite them to their houses, that in their three years journey to Paradise they may not faint for want of provision, seeing that in less time than three years they cannot pass thither. Of these passages see *Maffeus*, *Acosta*, and the Jesuits Epistles.

Q. What Religion is professed in the Philippine Islands?

A. There are Christians, Mahumetans, and Pagans *Philippinæ*; in those Islands, who worship the Sun, Moon, and Stars, *their Religion* which they hold to be the Children of the Sun and *gions*.

Moon. Their Priests are for the most part Women, who are Sorcerers and Prophetesses. They worship also the Devil in ugly shapes, and so they do that thing which they meet with first in the morning, except it be a Lizard, or other kind of Worm; for the sight of these is held so unlucky, that it makes them leave off all business, and return home. They use to deck their Idols with Ostrich feathers. At the sacrificing of a Hog they sound Cymbals, two old Women with pipes of reed reverence the Sun, and in their sacred garments, with hair-laces, and horns on the head of the elder, dance about the Hog, muttering certain words to the Sun. Then a Cup of Wine is poured on the Hogs head, by the elder of these two Hags, who at last kills the beast, and takes into her mouth a burning torch, which she bites. The other Witch with the Swines blood marks all that are present in the forehead, and then they fall to dressing of the Hog, which
the

the women only eat up. See *Ant. Pigafetta*, and *Oliver Noorts* Navigation.

Q. What Religion doth Sumatra and Zeilan profess?

*Sumatra,
and Zeilan,
their Reli-
gions.*

A. Along the Sea coasts there are Moors and Christians, but Pagans in the inland Countries; here the Sea is covered with multitudes of Islands, in some of which the Priests are tied to nourish their hair, and to have smooth faces like women. They guild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In *Zeilan* or *Ceylon*, the blinded people undertake Pilgrimages of a thousand leagues, eighteen miles whereof they wade up to the middle in dirty stinking water, full of blood-leeches, and seven leagues they clamber up a steep mountain, by the help of nails and thorns tied together, there being no other passage. And all this toil is to visit a stone on the top of this hill, having in it the print of a mans foot, who they say came thither first to instruct them in Religion. Near the stone is a springing water, in which they wash, then pray, and with sharp-pointed instruments cut their flesh, and draw blood, thinking thereby that God is pleased, and that all their sins are pardoned. In this water the poor are permitted sometimes by the King to gather precious stones, whereof there is store, to pray for his soul. There are in this Island many Temples, Priests, and Idols, Monasteries also of yellow Monks shaven, and still praying on Beads, who have their Processions in great solemnity, with dancing and musick, the Abbot riding upon an Elephant in rich attire, carrying a golden rod in his hand, lifted over his head; they pray here to the Devil, when they are sick; and to the Image of the Elephants head for wisdom. They have a huge Statue bearing a sword in its hand; they think the World shall not end so long as this Image is in safety. See *Masseus*, *Vertimannus*, *Odo-ricus*, *Spilbergius*, &c.

Q. Of what Religion were the ancient Egyptians?

*Egyptians
their an-
cient Reli-
gion.*

A. Egypt may be called the mother of all superstition and idolatry; for they entertained an opinion, that all things at first had beginning there of slime or mud, by the heat or influence of the Sun, Moon, and Stars, mixing the Elements in the composition of bodies,

dies, ascribed divinity to these Celestial Luminaries and Elements, and so erected Temples, Images, Holy-days, and other divine Rites to them, worshipping the Sun and Moon under the names of *Osiris* and *Isis*: The *Grecians* under the names of *Apollo* and *Diana*; the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*; the five lesser Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplied their gods so fast, that every Beast, Spring, River, Tree, Trade or Profession in the world, Disease in the Body, Faculty and Passion in the Mind, had its peculiar Deity. And so mad they were upon Idolatry, that of a mans Yard they made a god, under the name of *Phallus* and *Priapus*, in memory of *Osiris* his Privities, which after much toyl were found by *Isis* in *Nilus*, being drowned there by *Typhon* his Brother, who had cut his body into many pieces, & buried them in many places. They worshipped Beasts, Birds, Vermin, Leeks and Onions. Their Priests were shaved, and clothed in pure Linnen, abstained from Fish, Wine and Onions. Their Kings after election were chosen into the society of Priests. They held two beginnings: they consecrated red Bulls, flung the heads of their Sacrifices into *Nilus*, and abstained from Salt. See *Arnobius*, *Eusebius*, *Plutarch*, *Jamblicus*, and many others.

Q. What devotion did the Egyptians use to their deified Beasts?

A. They were fed by their Priests in their Temples with choice food: when any dieth, it is wrapped in clean Linnen and embalmed, and buried in a consecrated place, with much lamentation. All have themselves in a house where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Priests, and brought to *Memphis*, where he was placed in *Vulcan's* Temple, and seven days kept holy for him. By their Law he must live but a prefixed time; then he is drowned in a sacred Spring, and buried with much lamentation. All Beasts are not worshipped in all parts of *Egypt*, but in some places the Crocodile, in other places the Goat, in some Satyrs, in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great god amongst them, so was the Bull, the Dog, the Cat,

Cat, the Hawk, and *Ibis*, and two fishes peculiar to *Nilus*, to wit, *Opyrinchus* and *Lepidotus*. They worshipped the *Hippopotamus*, Frogs, Beetles, and other vermine. Their Priests were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. And bloody *Bastis* sacrificed men to *Nilus*. *Quæ illaudati nescit Bursitidis aras?* The Egyptians hate Swine so much, that if by chance one should touch them, he instantly washeth his clothes: and Sow-herds are forbid their Temples. They circumcise male and female, and offer Wine to the full Moon. The Priests wash themselves thrice in the day time, and twice in the night. They must not eat milk, eggs, or oyl, except with sallads. Their Priests were Judges, their Gymnosophists were Philosophers, who had their Colledge in a Grove near the banks of *Nilus*. The Egyptians observed divers feasts to *Isis*, *Diana*, *Latona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*, *Osiris* and his Nurse. In these feasts was much disorder and vanity, some beating of themselves, some cutting their foreheads with knives; some dancing, some singing, some drinking, some quarrelling. In the feast of *Bacchus* they were all drunk; in that of *Mars* all mad, knocking down one another with clubs; in the feast of *Isis* they shewed their folly in tumbling an As down from a Precipice. In that of *Minerva*, in burning lights with oyl and salt. But of these, and other ridiculous, or rather impious Rites, see *Hospiniam*, *Cælius Rhodiginus*, *Plutarch*, *Herodotus*, *Diodorus Siculus*, *Eusebius*, *Strabo*, *Lucian*, and others.

Q. How long continu'd this heathenish Idolatry in Egypt?

Egyptian
Idolatry,
continuance
thereof.

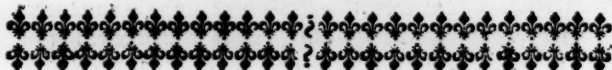
A. Till the Son of Righteousness shined upon it, and by the bright beams of his Gospel dispelled and scattered all the dark mists of Idolatry, so that *Alexandria*, the chief Nursery thereof, by the preaching of *S. Mark*, became a Patriarchal seat, whose Successors have continued till this day; but their residence now is at *Cairi*, where the Metropolitan of *Ethiopia*, or Archbishop of the *Abissins*, receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyses*, son to *Cyrus* King of *Persia*, destroyed many of the Egyptian Idols, and *Ochus* his successor killed their *Apis*; but these were shortly after restored by *Alexander* the great,

great, whose successors, the *Ptolomies*, upheld the same Idolatry, & so did the *Romans*, till by the preaching of the Gospel, darkness was forced to give place to light.

Q. *What Religion is there now professed in Egypt?*

A. Here at this day Christians have their Churches, Egypt, its Jews their Synagogues, & Mahumerans their Mosques: *modern Religions*. of these last there be four sorts, differing in their Laws, Liturgies and Ceremonies. There is a Sect in *Cairo* which liveth altogether on horse-flesh; and another who go naked, giving themselves to fleshly lusts openly. The Christians there are Eutychians, and are circumcised; but it is thought that they have forsaken circumcision, by perswasion of the Popes Legates at a Synod held at *Cairo*, Anno 1583. These are called *Cophi*, not from their Profession, but from their Nation: for in the Thalmud *Egypt* is called *Gophri*, and the Egyptians in old time *Egophria*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature and one Will in Christ; but they are modern Eutychians, called *Iacobites*, from *Iacobus* the Syrian, who held that Christ was true God, and true man: yet he and his Scholars will not in direct terms affirm there are two natures, lest they should fall into the error of *Nestorius*, of the two persons. These fast every Wednesday and Friday, and have four Lents in the year. They make Infants Deacons, and baptise them not afore the fortieth day, and then give them the Eucharist. They leave out the words in the *Nicene Creed* from the Son. They condemn the Council of *Chalcedon*, and admit no general Council since that of *Ephesus*: they read publickly the Gospel of *Nicodemus*: they receive the Eucharist in both kinds, & in leavened bread. To the sick they neither administer the Eucharist, nor Extreame Unction. They deny Purgatory and prayer for the dead. They marry in the second degree of Consanguinity: and in their Church government are subject to the Patriarch of *Alexandria*. There are not above three Christian Churches at *Alexandria*, and so many at *Cairo*; about fifty thousand Christians in all. Of these passages see *Boterus* in his Relations, *Thevet* in his Cosmography, *Chytraeus* of the state of the Church, *Baronius* in his Annals, &c. and *Brerewoods* Collections out of them.

The



The
Religions of AFRICA and AMERICA;

The Contents of the Third Section.

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S E C T. III.

Quest.

Africans,
their Reli-
gion.



What was the Religion of the old Africans ?
A. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpose. The Planets were the Numidian and Lybian gods. From Gentilism they were converted to Judaism, then to Christianity, and at last to Mahometanism. We read that *Matthias* the Apostle preached in *Æthiopia*, & *Simon* another Apostle in *Mauritania*: About the time of *Constantine* Christianity was generally received in the higher and lesser *Africa*; and was by the *Goths* infected with Arianism, which made way for Mahometanism. The *Peni*, or *Phœnicians* and *Carthaginians*, whilst Gentiles, offered men

men sacrifices to *Saturn*; and in their supplications they put Infants in the arms of *Saturn's* brazen Image made hot with fire, and so were burned to death. At *Tunis*, near the Lake *Tritonia*, *Minerva* taught the use of Oyl, and invented the Art of Spinning; therefore she was worshipped as a goddess. *Venus* was a great deity in *Phœnicia*, *Juno* in *Carthage*. At this day the Mahumetans Religion consisteth most in washing and frequenting of the Mosques. See *Alexander ab Alexandro*, *Jo. Leo*, *Suidas*, and others.

Q. What is the Religion and Church-discipline of Fez?

A. They are at this day Mahumetans in their profession, and in their Devotion no ways sparing; for there are in the City of Temples and Chappels about 700. whereof some are garnished with many Pillars and Fountains of Marble. Each Temple hath one Priest to say Service, and look to his Churches Revenue, which he bestoweth upon the Church Officers; namely, the Porters, Cryers, and the Lamp-lighters; these are night Officers, but for the day Cryers, who from their Steeples call the people to Prayers, these have no pay, but only are freed from tenths and all other payments. In the great Church, which is about a mile and a half in compass, and hath 31 great gates, (the roof whereof is upheld with twenty Arches in breadth, and 38 in length) are lighted every night 900 lamps; some of the greatest are of brass, with sockets for 1500 lamps. About the walls are divers Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer: they read after Sun-set: Mahumer's Law and Moral Philosophy are read: then to the Winter Lectures are allowed large Revenues, Books and Candles. The Priest of this Temple taketh charge of the Orphans Money, and of the Poor, to whom he dealeth Corn and Money every Holy-day. This Temple hath a Treasurer, and under him eight Notaries, and six Clerks, twenty Bailiffs for the Husbandry, twenty Lime-kills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 200 Ducats a day. Other Temples of the City are hence furnished when they want. Here are two stately Colleges for Professors of divers Sciences, and divers Hospitals

Hospitals for Strangers, and the Sick with all accommodations. Their marriages are performed in the Church. They have great feasting at the Circumcision of the Males. They observe divers Festivals, at some of which the Youth do with Cudgels and other weapons knock down one another, so that many murders are committed. They make Bone-fires on the Feast of *S. John Baptist*, and on *Christmas*. Eye eat Sallads of green Herbs. On *Mahumet's* birth-day the Poets make Sonnets in his praise, which they rehearse publickly, and are rewarded accordingly. In *Fet* are 200 Grammar-Schools; the Youth are bound in seven years to learn the Alcoran by heart. On *Mahumet's* birth-day every Boy carrieth a wax torch to school, which they light before day, and let them burn till Sun-rising, all this while singing *Mahumet's* praise. Candles are presented to the King that day, of incredible height and bigness, who that night heareth all the Law read. By *Mahumet's* Law Soothsayers are imprisoned, & yet here are many of that profession. There are here divers Sects of Mahumetans, some like our Anabaptists, condemning all learning, and trusting to Enthusiasms; others who think by their fasting and good works, that they are so holy and perfect, that they cannot sin. There be some who hold all Religions to be true, because every one takes that to be God which he worships; and they teach that the Heaven, with the Planets, Stars and Elements, are one God. They have also their Hermits. By their Discipline, Women may not enter their Mosques, because of their often pollutions, and for that *Eve* first sinned. The day after the child is born, the Priest is sent for to pray. The child is washed by the women, who name it, and then it is circumcised; but sometimes the circumcision is put off for divers years. They are very strict in their fastings, not tasting any thing, though they should faint, till the stars appear: the Musti or high Priest, sits with the King every day in judgment, except the Friday, then the King sits alone. See *Leo*, *Purchas*, &c.

Q. What are their times of Prayer?

Their times
of Prayer.

A. Two hours afore day, then they pray for the day.
2. Two hours after day, then they give thanks for the day.
3. At noon, then they give thanks for that half the

the day is past. 4. At four in the afternoon, then they pray that the Sun may well set on them. 5. At twilight they give thanks after their daily labours. 6. They pray two hours after twilight, and then they desire a good night; thus they pray six times in 24. hours; and so devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no man touch his wife, but prepare to prayer, by washing, or other devotion, either at Church or in his own house: after this his prayer, the Talby or Priest sits down and resolves for half an hour all doubts that are moved in matters of their Law. He is counted profane, and disabled from being witness, who prayeth not six times a day. See *Purchas* in his Pilgrimage.

Q. What is the Religion of Morocco?

A. The same is there professed that is in *Fex*; but Morocco, they are not altogether so devout in *Morocco*, as in *Fex*; its religion; for they have not that number of magnificent Temples, Colleges, Hospitals, and Schools; yet some they have especially one Temple very large and stately, in *Morocco*, with a magnificent Steeple of in incredible height: they have also their Hermits and other Religious men; in all these they come short of *Fex*, by reason they are often molested by the incursions of the *Arabians*. They have also among them, as in *Fex*, multitudes of Jews, who flocked over thither when they were driven out of *Spain* by *Ferdinand*, and out of *Portugal* by King *Emanuel*. There be also among them many Christians, but in miserable captivity and slavery; whereas the Turks elsewhere in spiritual affairs subject themselves to the Caliph of *Cairo*; these *African* Kingdoms acknowledge only their subjection to the Caliph of *Bazdat*, or *Babylon*. The Turks of *Morocco* and *Fex*, think they merit Heaven if they kill many Christians; therefore they run with as great alacrity to war against Christians, as to a wedding, believing if they die in that War, they shall immediately possess Paradise, which is indeed the general belief of all Turks. See *Les Estats du Monde*, *Boterus*, *Leo*, &c.

Q. What Religion is professed in Guinea?

A. Gentilisme; for they adore strāwen things instead Guinea, as of God; Of whom they speak blasphemously, calling religion,

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him

him evil, black, and the Author of their miseries: And that they are no ways beholding to him for what they enjoy, but to their own intultry. They put within their Rings, Wheat, Water, and Oyl, for their god to feed upon. Such rings are worn by many as preservatives against danger. Their Priests use to Preach to them on festival days, and after Sermon to besprinkle the Infants with Water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god they rail against, is the Devil, whom their cunning Priests represent to that ignorant people in some black and ugly shape; sometimes of a black dog. If they paint themselves with Chalk, they think they do good service to their god. When he is angry with them, they use to bribe the Priest with gold; so fishermen use to do, when they have no success at Sea. The Priest with his Wives walk in Procession, knocking his breast and clapping his hands, then hanging some bows from the trees on their necks, and playing on a Timbrel, the Priest flings Wheat into the Sea, to appease the angry god. They have certain trees in great veneration, consulting with them as with Oracles, using divers foolish ceremonies. They worship a certain bird, which hath feathers like stars, and a voice like a Bull. The Tunic is a sacred fish with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes gods of straw to accompany the dead in the other world, wine and good chear are sent with him, and servants, with his wives; If he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. The Tuesday is their Sabbath. They use circumcision and some other Turkish ceremonies. See *G. Arthur Danti- scanus, Mercator, Bertius, &c.*

Q. Of what Religion were the African Ethiopians anciently?

of Africa, *A. Gentiles;* for they worshipped some immortal their ancient gods, as the Sun, Moon, and the World; some mortal, *Religion, as Jupiter, Pan, Hercules;* But some of them who dwelt

near

near and under the line, did not worship, but curse the Sun still when he rose, because his excessive heat offended them. When their Queen went to *Solomon*, she being instructed by him in the knowledge of the true God, upon her return planted the Jewish Religion in her country; but the Eunuch of Queen *Candace* being baptized by *Philip*, brought home with him the Christian Faith, which hitherto they have retained. See *Diodorus*, *Boetius*, *Strabo*, *Sardus*, *Damianus a Goes*, &c.

Q. What Religion do these Ethiopians, or Abyssins profess?

A. Christianity; yet Gentilisme is retained in some Their Religion at this part of *Prestor-Johns* ample Dominions. The Christians circumcise both male and female on the eighth day, in memory of Christs circumcision. The males are baptized forty days after, and the females eighty. They abstain from certain meats, and use some Mosaical Ceremonies. They are very rigid in their Fastings; they begin their Lent ten days before ours; some Fryers eat no bread all the Lent, some not in a whole year; but are contented with Herbs, without Salt or Oyl: They keep a fast of three days after *Candlemas*, in memory of *Ninevehs* repentance. Some Fryers all that time eat nothing, and some Nurses give their children suck but once a day. He that marrieth three wives is excommunicated. Queen *Candace* after her conversion consecrated the two magnificent Temples of the Sun, and Moon, to the Holy Ghost and the Cross. Afterward these two Temples were given to the Monkish Knights of *S. Anthonies* Order, with two large Monasteries. The *Abyssins* in their Liturgy mention the three first general Councils, but not that of *Chalcedon*, because they are *Eutychians*, or *Jacobites*. Their Patriarch is only a Monk of *S. Anthonies* order, and so is the Patriarch of *Alexandria*, by whom the *Ethiopian* is consecrated, and is in subjection to the See of *Alexandria*. They observe here both Saturday and Sunday with equal devotion. In the Eucharist the Priest administers leavened bread, except on the Thursday before Easter; for then it is unleavened, because that day Christ instituted the Supper. And the Deacon gives the Wine in a Spoon. They receive all standing, and in the Church only; all

that day after they must not spit till Sun set. They give the Eucharist to Infants immediately after Baptisme. They believe traduction of Souls. They are careful to confess their sins to the Priest, and still after a confession receive the Eucharist. The Patriarch only excommunicates, and none but murderers usually. Inferiour Priests and Monks labour for their maintenance, but the Bishops, Deans, and Prebends, have large Revenues and Benefices. They permit their Clergy to marry once, and have pictures in their Churches, but not images. Betwixt Easter and Whitsuntide, they eat flesh on Fridays. Every *Epiphanie* day, they baptize themselves in Lakes or Rivers. So do the *Muscovites* in memory of Christs baptisme the same day. They use no Confirmation, nor Extreme Unction. See *Damianus a Gots*, *Alvarez* in his *Ethiopian History*, and others.

Q. *What is the Religion of the lower Ethiopians?*

The lower
Ethiopians
their Reli-
gion.

A. These were not known to the Ancients, but they are found by Navigators to be for the most part Gentiles, though divers Moors live among them; Yet some of them worship but one God. They superstitiously observe divers days of the Moon. They feast the dead with bread and boyled flesh. They punish witchcraft, theft, and adultery with death. They may marry as many wives as they please, but the first is the chief, and the rest are her servants. They pray to the dead in white garments. In *Monomotapa* and some other places thereabouts, the Jesuits have converted divers to Christianity; many whereof are fallen back again to Gentilisme. See *Emanuel Acosta* of the Eastern affairs, and *Boterna*, &c.

Q. *What is the Religion of Angola and Congo?*

Angola, its
Religion.

A. In *Angola* they are all Heathens. In the midst of their towns they worship wooden Idols resembling Negroes, at whose feet are heaps of Elephants teeth, on which are set up the skulls of their enemies killed in the wars. They believe they are never sick but when their Idol is angry with them; therefore they please him by pouring at his feet the Wine of Palms. They use to wash and paint and new cloath their dead, and bury with him meat, drink, and some of his goods, at whose grave

grave they shed the blood of Goats. They are much addicted to divination by birds; and their Priests are in such esteem, that they think life and death, plenty and famine are in their power. In the Kingdom of *Congo* they worship some monstrous creatures instead of God. But they were converted to Christianity by the *Portugal*, Anno 1490. At the City of *Banza*, afterward called *S. Saviours* was erected a Cathedral Church for the Bishop, who was there received by the King in great magnificence. This Church had 28 Canon Residents. All their Idols of Beasts, Birds, Trees, and Herbs, with their conjuring characters were burned. Divers Religious persons and Jesuits were sent from *Portugal* thither to erect Schools and Colleges for Divinity and the Arts. See *Purchas, Lopez, Massens, Oforius* of the acts of *Emanuel*.

Congo, its Religion.

Q. What Religion do the Northern neighbours of Congo profess?

A. In *Loango* under the Line, they worship Idols and *The Religion* are circumcised. Every trades man appeaseth his god on of its with such things as belong to his trade: the husband-*Northern* man with corn, the weaver with cloth, &c. At the *neighbours* death of their friends they kill Goats, to the honour of their Idols, and make divers feasts in memorial of the dead. They will rather die than touch any meat which is prohibited by their Priests. At *Kenja* the Sea-Port of *Loango*, there is an Idol kept by an old Woman, which is once a year honored with great solemnity and feasting. There is another Idol at *Morumba* thirty leagues North ward, where boys are sworn to serve this God, and are initiated with hard diet, ten days silence, abstinence from certain meats, and a cut in their shoulder, the blood of which is sprinkled at the Idols feet. Their trials of life and death, are in the presence of this Idol. At *Anzichi*, they are circumcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring countrys the people are man-eaters, and worship the Devil, to whom when they offer sacrifice, they continue from morning till night, using charming Vociferations, dancing and piping. See *Lopez, Barros*, and others.

Q. Of what Religion are the Islands about Africa?

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A. In

African
Islands their
Religions.

A. In some of them are Mahumetans, in some Christians, but in most Heathens. In *Socotera* an Island near the mouth of the Red Sea, whence we have our best *Aloes*, they are *Jacobites*, and are governed by their *Abuna* or Priest. They much reverence the Cross. They have Altars in their Churches, which they enter not, but stand in the Porch. In *Madagascar*, or the great Island of Saint *Laurence*, there are many Mahumetans upon the Coast, but more Idolaters within the Land, who acknowledge one Creator, and are circumcised; but use neither to pray nor keep holy day. They punish adultery and theft with death. In the Isle of *St. Thomas*, under the Line, are Christians and Moors. In divers Islands are no people at all. In the *Canaries* are Christians; before they were Idolaters and had many wives, whom they first prostituted to their Magistrates, and this uncivil civility they used to strangers instead of Hospitality. They bury the dead by setting them upright against a wall, with a staff in their hand; and if he was a great man, a vessel of milk by him. *Madera* is also possessed by Christians, and so be the other Islands on this higher part of the African coast. See *Ortelius*, *Mercator*, and other Geographers.

America,
the Religion
thereof.

Q. What Religion was professed among the Americans?
A. Before the Spaniards came thither, they were all Pagans; who as they were distinguished into divers Nations, so they worshipped divers gods, after divers manners; but they did generally acknowledg the Sun and Moon for the chief gods. In *Canada* they worshipped the Devil, before the French came thither, and in most places there as yet they worship him; who when he is offended with them, flings dust in their eyes. The men marry two or three wives, who after the death of their husbands never marry again, but go still after in black, and besmear their faces with coal-dust and grease; they do first expose their daughters to any that will lye with them, and then given them in Marriage. They believe that after death their souls ascend into the Stars; and go down with them under the Horizon into a paradise of pleasure. They believe also that God stuck a multitude of arrows in the beginning into the ground, and of these sprung up men and women. They have

have divers ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he should keep it carefully, and so doing he should want nothing; but he lost the Pipe, and so fell into want and misery. Such senseless conceits have these people, who as they are savage in their carriage, so in their understanding they are little better than beasts. They use to sing the Devils praises, to dance about fires, which they make to his honour, and leap over them. They bewail the dead a great while, and bring presents to the grave. Many of these ignorant souls were converted to Christ by the industry of the Jesuites, Anno 1637, and 1638. See Father Pauls relation of New France. See also Chaplain and Jacques Cartier, &c.

Q. What is the Religion of Virginia?

A. Before the English planted Christianity there, they Virginia; worshipped the Devil, and many Idols, as yet they do *its religion*; in many places there. They believe many Gods, but one principally who made the rest; and that all creatures were made of water, and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorphites, giving to their gods the forms of men, whom they worship with praying, singing, and offerings. They hold the souls immortality, rewards and punishments after this life, the one in Heaven, the other in a burning pit toward the west. The Priests are distinguished from other people by garments of skins, and their hair cut like a comb on their crowns. They carry their gods about with them, and ask counsel of them. Much of their devotion consisteth in howling and dancing about fires, with rattles, or Gourd, or Pompian rindes in their hands, beating the ground with stones, and offering of Tobacco, Deer-suer, and blood on the Stone Altars. They undertake no matters of consequence without advice of their Priests, the chief whereof is adorned with Feathers and Weasels tails, and his face painted as ugly as the Devils. They bury their Kings (after their bodies are burned and dried) in white skins, within arches and mats, with their wealth at their feet, and by the body is placed the Devils Image. The Women

express their sorrow with black paint and yellings for twenty four hours. None but the King and Priest may enter these houses, where the Images of Devils and their Kings are kept. Instead of saying Grace at meat, they fling the first bit into the fire; and when they will appease a storm, they cast Tobacco into the water. Sometimes they sacrifice children to the Devil. But of these passages, see *Hackluit*, and *Purchas* out of him.

Q. *What is the Religion of Florida?*

Florida,
its religion.

A. Their chief deities are the Sun, and Moon, which they honour with dances and songs. Once a year they offer to the Sun a Harts hide stuffed with herbs, hanging Garlands of fruits about his horns, so presenting this gift towards the east, they pray the Sun to make their land produce the same fruits again. But to their Kings, they use to Sacrifice their first-born males. Much of their devotion like the rest of barbarous Savages consisting in singing, dancing, howling, feasting, and cutting off their own skins. Adultery in the woman is punished with whipping. In some parts of this Country the next of kin is permitted to cut the adulteresses throat, and the woman to cut the adulterers. In some parts also of the Country they worship the Devil; who when he appears and complains of thirst, humane blood is shed to quench his thirst. When a King is buried, the cup wherein he used to drink, is still set upon his grave, and round about the same are stuck many arrows; the people weep and fast three days together; the neighbour Kings his friends cut off half their hair. Women are hired, who for six months howl for him three times a day. This honour the King and Priest have, that they are buried in their houses, and burned with their houses and goods. See *Benzo*, *Morgares*, *Hackluit*, &c.

Q. *Of what Religion are the Nations by west Virginia and Florida?*

Religions
of the nati-
ons by west
Virginia, &
Florida.

A. Few of them are yet known, but such as by Navigation are found upon the Sea-coasts, and some Islands conquered by the Spaniards, are worshippers of the Sun, and Water: because the Sun by his heat, and the Water by its moisture produce all things; therefore
when

when they eat, drink or sacrifice, they use to throw up in the air towards the Sun some part of their food. The *Spaniards* took advantage of this Superstition, and made these people believe they were Messengers sent thither to them from the Sun; whereupon they submitted, holding it impious to reject the Messengers, which their chief god had sent them. They worship also here Idols, and in some places the Devil, and observe the same superstitious Ceremonies in the burial of their dead, that their neighbours do. See *Hackluit*.

Q. What was the Religion of New-Spain?

A. They were gross and bloody Idolaters before the New Spain *Spaniards* brought them to the knowledge of Christ, *its religion*. who requires of his Disciples no other Sacrifice but that of a contrite heart; he having shed his own blood, that we might spare the shedding of ours. These wretched *Americans* acknowledg one chief God, yet they worshipped many: Principally the Sun, to whom they offered the heart of the Sacrifice; even of men: neither did they eat or drink, or smell to a flower, till they had cast up in the air to the Sun some portion of their meat and drink, and some leaves of their flowers. At *Mexico* they worshipped many Idols, but three principally: the first was called *Vitziliputzli*, placed in an azure coloured Chair, with Snakes heads, at each corner. On his head were rich plumes of Feathers with gold: in his left hand was a white Target, in his right a Staff; at his sides he had four darts. Perhaps by this Image they represented the nature of God; by his blew Chair they might signify Heaven his seat, by the Snakes heads, his wisdom; by the feathers and gold, his glory; by his Target, protection; by the Staff, direction; and by the four arrows, his power, extending over the four parts of the world: East, West, South, and North; or else, which is more likely, they represented the Sun by this Idol, whose abroad is in the azure skie, and his arrows or beams are extended to the four quarters of the world: the feathers may signify his lightness; and the gold, his glory; his target and staff may shew that the Suns heat is both defensive and offensive. Near to this Idol stood a Pillar of less work and beauty, on which was another Idol,

Idol, called *Plaloc*; perhaps by this they meant the Moon. They had a third Idol, of black stone, with four darts in his right hand, looking angerly; this they worshipped as the god of Repentance; this Idol, with the others, was richly adorned with gold and jewels. In *Chalula* they worshipped the god of wealth or merchandising; they had also an Idol of Paste, or Dough, which was consecrated and made every year, to which rich presents were brought, and stuck in the Paste. They made gods also of their chief Captives, to which they gave divine honours, for 6, sometimes for 12 months, praying and sacrificing to him, and carrying him in Procession; but at last the Priests kill him; the chief Priest pulls out his heart, offers it smoaking to the Sun; then is he opened, cut in pieces, and eaten. They adored many other gods and goddesses with many heathenish Superstitions. Of which see *Joseph Acosta* in his History of the Indies, *Gomara*, *Peter Martyr of Millan*, &c.

Out of this discourse we may see what cruelty is used among Idolaters in their barbarous sacrifices; how *their cruelty* and *cost in* which they adorn their Idols; this hath been always *their barbarous sacrifices* the Devils policy, by outward splendor and wealth to draw ignorant and covetous-minded people to follow idolatry; for such a bewitching quality there is in the splendor of gold, silver, and stones, that both the eyes and hearts of men are drawn after them: to this purpose *Lactantius* lib. 2. *instit. auri, gemmarum & charis pulchritudo ac nitro perstringit oculos: nec ullum religionem putant ubi illa non fulserit; itaque sub obtentu decorum; avaritia & cupiditas colitur*; the beauty of Gold, Jewels, and Ebony, do so dazel many eyes, and captivate their hearts, that they think there is no Religion where these shine not; therefore under pretence of worshipping God, covetousness and desire is worshipped. Hence Idolatry may be truly called covetousness; and this by the Apostle is called Idolatry. Not without cause then did God forbid the Israelites to make to themselves gods of gold and silver, as knowing what force these mettrals have to draw mens minds after them. And indeed some of the wise Gentiles them-

themselves laughed at the vanities of those who bestowed so much gold on their Idols; *Aurum Vasa Numae, Saturnique impulit ara*, saith *Perfius*; the gods were *Perfius*, better worshipped in *Numa*'s earthen vessels, then they were afterward in gold; and then he offereth to God a saying.] *Sincerè* heart, is more accepted than he that bestows on *Jupiter* a golden beard; *Dicite pontifices, in sacro quid facit aurum*; and yet the accels of gold and silver in their Statues and Temples is stupendious, as *Lippus* sheweth de *mag. urb. Roma*. And the Romans were come to that height of superstition, that they thought a Bull was not a fit sacrifice to their gods, if his horns had not been gilded, or his forehead adorned with plates of gold: see *Virgil*, *Et statum ante aras auratâ fronte juvencum*; and *Livie* l. 5. sheweth that to *Apollo* was sacrificed, not only an ox with gilded horns, but also *capra alba aurata*, white goats with horns gilded; & *Val. Flac.* l. 3. *Arg.* speaketh of *lectas auratâ fronte bideucas*, of sheep with gilded horns. And long afore the Romans, this golden superstition was used, as may be seen in *Homer's Iliad*. 3. where *Nestor* promised to sacrifice to *Minerva* an ox *χευρόν χρυσοῖν ὄσσε χεύουσ*, pouring gold about his horns. *Joseph Acosta* relates in his History of *America*, what magnificent Temples and rich Images of gold and precious stones the Indians dedicated to their Idols. Against all such vanities *Arnobius* in his Book against the Gentiles disputeth elegantly, shewing that God is not taken with such toys as Temples, Altars, and Sacrifices; but *cultus verus in pectore est*, his true worship consisteth in the breast; and as our Saviour saith, neither in the Temple of *Samaria*, nor of *Jerusalem*, but in spirit and truth.

Quin damus id superis de magna quod dare lance

Non possit magni Messala lippa propago;

Compositum iura, fasque animo, sanctosque recessus

Mentis, & incoctum generoso pectus honesto:

Hæc cedout admoveam templis, & farre litabo.

An honest upright sincere and sanctified heart, saith *Perfius*, is above all the Temples and sacrifices in the world.

Q. What

Q. What Priests had they at Mexico, and what Sacrifices?

A. Besides their inferiour Priests, they had one chief, whose habit was a Crown of rich Feathers on his head, pendants of Gold, with green stones at his ears, and under his Lip an azure stone; his office was to receive the body of the dead King at the Temple door, with a mournful song, to open the breast of the sacrificed man, to pull out his heart, to offer it to the Sun, and then to fling it to the Idol, to which the man was sacrificed. The inferiour Priests in the interim holding the legs, arms, and head of the Sacrificed wretch, whilst his heart was taking out. They used also to flay off the skins of men, and cloath some therewith, who went about dancing, and forcing people to offer them presents or else they would strike them over the face, with the bloody corner of the skin. The Priests office also was to burn incense before their Idols every morning, noon-tide, evening, and at midnight; for them with Trumpets and Coronets they sounded a long time, which done, they burned the Incense in Censers with much reverence, and then they beat themselves and draw blood with sharp bodkins. They did preach also on some festival days to the people. The revenues of the Priests were great; the Temples in state, magnificence, and wealth, exceed ours. The Priests were all anointed, and wore their hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venomous beasts, which made them without fear, and armed them with cruelty. They painted their skins black. They washed the new born Children, and let them blood in their ears; they performed marriages by asking the parties mutual consent, and tying together a corner of the womans vaille, with a corner of the mans gown, & so brought them to the Bridegrooms house, causing the Bride to go seven times about the hearth. They buried the dead either in their Gardens, or on Mountains; sometimes they burned the body; and if he was a great man, they killed his Chaplain, and his Officers to attend him, burying also wealth with him, that he might not want in the other world. The Priest used to attire himself in these great

great Funerals, like a Devil with many mouths, and glass eyes, and with his staff stirred and mingled the ashes. When the King died, the Priests were to sing his Elogies, and to sacrifice two hundred persons to serve him. Adultery was punished with death, and so was dishonesty in their Nuns and Monks, of which there were two great Cloysters at Mexico. But who will see these particulars handled at large, let them read *Joseph Acosta*, and *Lopez de Gomara*.

Q. Had the Americans any knowledge of Christian Religion?

A. Concerning Christ they knew nothing; some small Americans knowledg they had of a supream God, whom they call *acknowledg* *Wirochoca*, and of the creation; of the immortal- a Supream ty of souls, of a life after this, wherein are punishments God, a Tri- and rewards; and some of them, as *Lerius* witnesseth, nity, the believe the resurrection of the flesh; and if we will be- immortality lieve *Acosta*, they have some knowledg of the Trinity, of souls, a which they worship under the picture of the Sun with life after three heads; they have some tradition likewise of *Noah's* this, and flood, and that all mankind was drowned, except six have some persons, who saved themselves in a Cave; some in tradition of *Brazil* believe all were drowned except their progeni- Noahs tors, who were preserved to propagate mankind. The flood.

Indians also report that the Sun hid himself in a certain Lake within an Island, during the time of the Deluge, and so was preserved; this is not unlike the Poetical fiction of *Diana* and *Apollo*, how they were begot in the Isle *Ortygia*, called afterward from their first appearance *Delos*, by this intimating that after the flood, by reason of thick fogs and mists arising out of the moist earth, the Sun and Moon were not seen in many days; but these vapours being spent, and the earth dry, the Moon was first seen, and then in some few hours afterward the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about six hundred years after *Noah's* flood, and which drowned only the Country about *Ashens* and *Achaia* in *Peloponnesus*; nor was it that of *Deucalion*, which happened in the 82. year of his age, about two hundred and fifty years after the former, & seven hundred eighty two years after *Noah's* flood; for this drowned

ned only *Theſſaly*, and ſome part of *Italy*, of which the *Americans* could have no knowledge; ſeeing many places nearer never heard of theſe floods, it is moſt likely then that their tradition was grounded on *Noah's* flood; for as *Noah's* poſterity peopled all the world, ſo they diſperſed the memory of this flood wherever they planted; for we find this deluge not only mentioned by *Moses*, but alſo by *Beroſus*, *Alexander*, *Polyhiſtor*, *Abydenus* the Hiſtorian, as he is cited by *Eusebius*, *Plato* in *Timæo*. *Plutarch* writing of *Deucalion's* flood, ſpeaketh of the Dove ſent out of the Ark, which relates to *Noah's* flood; and *Ovid* deſcribing the ſame flood, writes according to the Moſaical deſcription of the firſt and univerſal deluge; whereas that of *Deucalion* was but of a particular Country: So *Lucian de Dea Syria*, writes of *Deucalion's* flood, as if he had read the ſixth and ſeventh chapter of *Geneſis*, of *Noah's* flood; for he ſheweth how all fleſh had corrupted their ways upon the earth, how all their works were ἔργα ἀδίκαια, works of injuſtice and violence; how the rain fell, the fountains of the great deep were opened, the waters ſo prevailed, that all fleſh died, πύρες ὄλοντο. He ſheweth alſo how he was preſerved with his wife and children in a great Ark; and how all the beaſts that live on the earth, two and two entered into the Ark, &c. and laſtly, how he built an Altar after his deliverance. This deſcription is directly of *Noah's* flood, not of *Deucalion's*; beſides, *Mela*, *Solinus*, and *Pliny*, write that *Joppé*, the maritime town of *Syria*, was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalion's* flood, which were only in ſome places of *Greece*, and went not ſo far as *Syria*; neither was it any great antiquity for *Joppé* to be built before theſe floods; for many Cities beſides this were built before; therefore doubtleſs is meant *Noah's* flood. Laſtly, *Joſephus* ſaith, that *Omnes barbaricæ hiſtorie ſcriptores*, all the Barbarian hiſtorians have mentioned this flood.

Q. What festival days were observed in New Spain?

New Spain
its festival
days,

A. Every twentieth day, which was the laſt of their month, was holy, and then were men ſacrificed. At the firſt appearance of green corn, children were ſacrificed,

crucified, so when the rotn was a foot above the ground, and again when it was two foot high, holy dayes were kept, and children butchered. In some of their feasts they sacrificed a woman, and with her skin covered a man, who danced about the streets two days together. In one of their feasts, which the *Moxitans* kept in their *Canoes* upon the Lake, a boy and girl were drowned to keep company with the gods of the Lake. In *May* they kept the feast of *Vitzilipuzli*, in which his Image made of paste, richly adorned, was carried by maidens attired in white, on their shoulders to the Court, and thence by the young men in the stairs of the Temple, and thence to the top with Musick; much adoration, vain ceremonies, and wicked sacrificing of men were used that day. In *May* also was kept the feast of Penance and Pardon, in which a captive was sacrificed. After much profane adoration, the people took up earth and eat it, desiring pardon for their sins, & bringing rich presents to their Idol, and whipping themselves on the shoulders. Much meat is presented that day to the Idols, and then to the Priests, who five days before had eat but one meal a day. The Merchants had their peculiar god, and festival day, in which they sacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps because she is the mistress of the waters, on which Merchants use to traffick, or because they are more beholding to her light in the night than others are. Concerning these festivals, their Schools and Seminaries, their belief of the Souls Immortality, of their rewards and punishments, of their nine several places appointed for them, see *Acosta*, *Gomara*, and *P. Martyr* in his Decads.

Q. What was the Religion of Yucatan, and the parts adjoining?

A. In Yucatan they were Circumcised, and yet gross Idolaters, but cutious workmen in carving and adorning their Images. They had in their houses Images made like Bears, which they worshipped as their household gods, with singing and Incense. In hollow Images, they caused boys to answer the Peoples Petitions, as if God had spoke to them. When they want

wanted rain, or were in any danger, they had their Processions, and Pilgrimages to these Idols. In *Nicaragua*, they worshipped the Sun, and divers Idols. All their Priests, except Confessors, married. The ordering of the Sacrifices, and their numbers, depended merely on the Priests, who used to go about the Captives three times singing mournfully, and then with their flint knives suddenly open their Breasts. They divide the body thus; the Prelate hath his heart, the King his hands and feet, the Taker his Buttocks, and the People the rest. The heads are set on trees, under which they sacrifice men and children. They have their Idolatrous Processions, in which for the honour of their Idol, they wound themselves, and for the desire of future happiness, they offer themselves cheerfully for Sacrifices. Whilst the Priest anoints the cheeks and the mouth of the Idol with blood, the others sing, and the People pray. The Priest makes marriages, by joyning the little fingers of the Bridegroom and Bride near a fire; but the Lords are permitted for honours sake, first to corrupt the Bride. The Adulterer is beaten, and the Adulteress is divorced. He that forceth a Virgin is a slave, except he pay her Dowrie. But if a slave force his Masters daughter, they are both buried alive. See *Benzo*, *P. Martyr*, and *Gomara*.

*Southern
America,
the religion
thereof.*

Q. What was the Religion of the Southern Americans?
A. They generally worship the Sun and Moon, with divers Idols and the Devil in divers shapes; they believe the Souls immortality. Their Priests are their Physicians, and therefore in great esteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask Counsel of all affairs; and then they keep Lent for two months. They punish in some places theft and murder with the loss of Ears and Nose; in other parts with death: These faults in the Nobility are punished with the loss of their hair only. In some places they hold it a part of their devotion, to offer their daughters to be deflowered by their Priests. When it thunders and lightens, they say the Sun is angry with them. When there is an Eclipse, they Fast; the married Women scratch their

Faces

Faces, and pluck their hairs; the maidens draw blood with sharp fish-bones. When the Moon is Eclipsed, they say the Sun is angry with her. When a Comet is seen, they beat drums, and hollow, thinking by this to drive it away. They use to consult with, and invoke the Devil. The Priests learn Physick and Magick when they are young, being two years shut up in Woods; all that time they keep their Cells; see no Women, nor eat flesh. They are taught by their Masters in the night. The dead are buried either at home, or being dried at the fire, are hanged up. The bones at last are burned, and the skull presented to the Wife, to be kept by her as a Relick. In their *Lent* fasts they abstain from Women and Salt. See *P. Martyr, Gomara, Linschoten, Cieza, &c.*

Q. Of what Religion are the people of Paria, Guiana, and along the river Debaiba, or St. John?

A. Hereabout they be very zealous in worshipping Paria, Gui- of the Devil, and Idols, to whom they sacrifice men, ana, and and then eat them. When their gods are angry, they Debaiba, macerate themselves with fasting. Their Priests are *their Reli-* stoned or burned, if they marry against their Vow of *gions,* Chastity. They believe rewards and punishments after this life. The spot in the Moon they hold to be a man imprisoned there for Incest with his Sister. They feed yearly the departed souls with *Mair* and Wine. They held the souls of great men only, and such as were buried with them, immortal. Their great mens Funèral Pomps are celebrated yearly with much lamentation, drinking, and bestial ceremonies, both men and women casting aside all modesty. He that will know more of this stuff, let him read the forenamed Authors.

Q. What is the Religion of Brasil?

A. They acknowledge the immortality of the soul, Brasil, *its* and believe that there are rewards and punishments *Religion,* after this life: For they hope, that if they kill and sacrifice many of their enemies, they shall be carried beyond the Mountains into pleasant Gardens, there to dance and rejoyce with their fore-fathers. They stand in much fear of the Devil, who is still vexing of them; therefore they chiefly worship him; and when they

they go abroad, they commonly carry fire with them, as their defence against the Devil, who they think is afraid of fire. They have their solemn festivals, which they celebrate with dancing, howling, and earling. The Husband hath power to kill the adulterous Wife. Their marriages are without any ceremonies. They bury their dead upright in a pit, with their goods. The Husband plays the Midwife to the Woman, washeth, painteth, and nameth the Child by the name of some wild beast: they have some knowledge of Noah's flood. Of these passages see *Maffew, Lelius, Stadium, &c.*

Q. What Religion did the people of Peru profess?

*Peru, its
Religion.*

A. Their chief god was *Wiracocha*, by whom they understood the maker of all things; next to him they worshipped the Sun, and the Thunder after him: the Images of these three they never touched with their bare hands: they worshipped also the Stars, Earth, Sea, Rainbow, Rivers, Fountains and Trees. They adored also wild beasts, that they might not hurt them; and in sign of their devotion, when they travelled, they left in the cross ways, and dangerous places, old shoes, feathers, and if they had nothing else, stones. They worshipped the Sun, by pulling off the hairs from their Eye-brows: when they fear, they touch the Earth, and look up to the Sun. They worshipped also the dead bodies of their Emperours, and indeed every thing they either affected or feared. They have some glimmering knowledge of the beginning of the world, of Noah's flood, and they believe the end of the world, which still they fear when the Sun is eclipsed, which they think to be the Moons husband: they held their Priests in such esteem, that no great matter was undertaken by Prince or People without their advice. None had access to the Idols but they, and then only when they are clothed in white, and prostrate on the ground. In sacrificing they abstain from Women; and some out of zeal would put out their own eyes. They used to consult with the Devil, to whom they sacrificed men, and dedicated boys in their Temples for *Sodomy*. They had also their Temples richly adorned with Gold and Silver, and their Monasteries for Priests and Sorcerers. Their Nuns were so strictly kept, that it was death to be

be

be defloured : after fourteen years of age they were taken out of the Monastery, either to serve their Idols (and such must be Virgins still) or else to serve as Wives and Concubines to the *Ingua*, or Emperor. They are very frequent and strict in their confessions, and cheerfully undertake what penance is enjoined them. But the *Ingua* confesseth only to the Sun : after confession they all wash in baths, leaving their sins in the water. They used to sacrifice Vegetables, Animals, and Men, chiefly Children, for the health or prosperity of their *Ingua*, and for victory in War : In some places they eat their men-sacrifices, in others they only dried and preserved them in silver Coffins ; they anoint with blood the faces of their Idols, and doors of their Temples, or rather slaughter-houses. See *Acosta*, *Cieza*, *Gomara*, &c.

Q. What festival days did the Peruvians observe ?

A. They had Feasts and Sacrifices every moneth of Peruvians, the year, in which were offered multitudes of sheep of their festival different colours, which they burned. The *Ingua's* val days. Children were dedicated in these Feasts, their ears were pierced, then they were wiped, and their faces anointed with blood, in sign that they should be true Knights to their *Ingua*. In *Cusco* during this month and feast, no stranger might remain ; but at the end thereof they were admitted, and had a morsel of bread presented to each man, that they should by eating thereof testify their fidelity to the *Ingua*. In the second moneth, which is our *January* (for in *December*, in which the Sun returns from *Capricorn*, was their first moneth) they flung the ashes of their sacrifices into the River, following the same six leagues, and praying the River to carry that present to *Viracocha* ; in three following moneths they offered one hundred sheep. In the sixth they offered one hundred sheep more, and made a Feast for their *Mata*. In the seventh they sacrificed to the Sun. In the eighth and ninth moneths, two hundred sheep were offered. In the tenth one hundred more, and to the honour of the Moon ; burned torches, washed themselves, and then were drunk four days together. In the eleventh moneth they offered one hundred sheep, and upon a

black sheep poured much Chicah or Wine of Maiz; to procure rain. In the twelfth month they sacrificed one hundred sheep, and kept a feast. They have also their fasts which continue in mourning and sad processions two days, and the two days after are spent in feasting, dancing, and drinking. See *Jos. Acosta*.

Q. What was their belief of the departed souls?

Peruvians. A. That they wander up and down, and suffer hunger, thirst, and cold; therefore they carry them meat, drink and cloathes. They used also to put gold, and silver in their mouthes, hands, and besomes; much treasure hath been digged out of graves. But they believed that the souls of good men were at rest in glory. The bodies were honoured after death, sacrifices were offered to them, and cloaths. The best beloved Wife was slain and attendants of all sorts. To the *Inqua's* Ghost young children were sacrificed, and if the Father was sick, many times the Son was slain, thinking this murder should satisfy death for the Father. Of these, and other their impious Ceremonies, see *Acosta*. By these horrible murders committed among the poor

Americans Americans, we may see what a cruel and barbarous tyrant superstitious fear is, and what wretched slaves they are who are captivated by this tyrant, far more and tyranny savage than *Mexentius*, *Phalaris*, *Busiris*, or any other thereof.

tyrannical butcher that ever was; for there is no Tyrant so powerful, or barbarous, but may be avoided by flying from him to remote places; but who can fly from that superstitious fear, which a man doth carry continually about him? *Quid terras alio calcantes Sole mutamus? patria quis exul se quoque fugit?* a man may fly from his country, saith *Horace*, but not from himself; this tyrant haunts the superstitious wretch continually, as the evil Spirit did *Saul*. Again, no Tyrant can tyrannize over a man longer than he lives; death sets every slave at liberty; but this Tyrant leaves not his slave in death, but with the Terrors of future torments in hell, doth vex his soul when it is departing hence; *Cura non ipse in morte relinquunt*; there is no slave so wretched and miserable, no pain so great, no captivity so unpleasing, no chains so heavy, no prison so loathsome, which in sleep are not forgotten; for then the slave

slave is at liberty, the pain is eased; the chains are light, and the darkest dungeon, is then a beautiful Palace; but this *Deisidemonia*, as the Greeks call it, this superstitious fear will not permit its captivated slave to rest or take any quiet, but affrights him in his sleep with horrid dreams, and hideous phantasies, so that sleep which should be his comfort and ease, becomes his tormenter. Besides, Temples and Altars, which use to be Sanctuaries for Delinquents, are no ease or Sanctuary at all to the superstitious sinner; any servant might be defended from his Master by laying hold of the Altar; but no Altar, no Temple, no Sacrifice can Privilege the superstitious soul, who is still jealous and fearful of his cruel gods; and what wonder is it, if we consider the nature of those insatiable Devils, whom they worship, who are never satisfied with the blood of beasts, men, women, and children, but are still thirsting after more, with the horse-leech; if these be the gods which the Gentiles serve, surely as *Plutarch* saith, they had been in no worse condition if the *Typhönes*; and *Gigants* had overthrowen these gods: for they could not have been more cruel, nor have expected more bloody victims. And doubtless as the same *Plutarch* saith; these poor wretches do not love their gods, but rather hate them, because they still fear some hurt and mischief from them; therefore as some men flatter, and give rich presents to Tyrants, not because they love them, (for indeed they hate them) but that they may not receive hurt by them; so deal superstitious men with their gods. And in truth *Plutarch* is not altogether mistaken, when he makes Superstition worse than Atheism; for the Atheist holds there is no God, but the superstitious honour, such sordid, base, and cruel gods, that it were far better there were no gods than such; for it is less impiety to say there is no God, than to give his sacred Name and Honour to such wicked, greedy, barbarous, and bloody sucking Devils. I had rather (saith he) men should say there is no *Plutarch*, then that they should say, *Plutarch* is an inconstant, fickle, cholerick, a revengeful and cruel man. And so he concludes, that Superstition is the cause of Atheism and Impiety; because men looking upon the ridiculous

gestures, impurity, cruelty, injustice, madness, uncleanness, and all kind of villany perpetrated in their Temples, concluded, it were better have no Gods, than such abominable Deities. But see *Plutarch* himself in his Book of Superstition.

Q. *What was the Religion of Hispaniola?*

Hispaniola. A. They worshipped the Sun and Moon, which they
its Religion. say at first shined out of a Cave; and their tradition is, that out of two Caves came mankind; the biggest men out of the greatest Cave, and the least men out of the lesser Cave. They worship also divers Idols with ugly shapes, by which the Devil useth to speak to them; these they call *Zemes*, to which they kept divers festivals. In these they had their publick dances, with the musick of shells tied about their arms, thighs, and legs. The King sits drumming when the people present themselves, having their skins painted with divers colours of herbs. When they sacrifice, they use with a sacred hook, thrust down their throats, to turn up their stomach. Then they sit down in a ring, cross-legged, and wry-necked, about the Idol, praying their sacrifice might be accepted. In some places the women dance about their Idols, and sing the praises of their ancient Kings; then both Sexes on their knees offer Cakes, which the Priests cut, and give to every one a piece; this each man keeps as a holy Relick all the year against dangers. If any fall sick, the Priests impute this to their neglect in the Idols service; therefore exhort them to build a Chappel, or dedicate a Grove to their god. They think the Ghosts of the dead walk, who assault such as are fearful, and vanish from them who are not afraid. Their several Rites are like those of the other Pagan Countries. See *P. Martyr*.

Idolatry

further condemned.

Out of what I have written concerning the Idolatry of *Asia*, *Africa*, and *America*, we may conclude with *Tertullian*, lib. de Idolat. that every sin, by what name soever it be called, or of whatsoever quality it is, may be comprehended in the sin of Idolatry. *Idolatria crimine expungitur*, to use his own phrase; that is, every sin is made up, and attains to its perfection and consummation in Idolatry: so that as he sheweth in that book, there is no such murder as the Idolater, who not only

only destroyeth the bodies of men and beasts to please his Idol; but likewise murdereth his own soul: there is no such Adulterer as he, who not only goeth a whoring after false gods, but adulterates the truth; for every false god is adultery; there is no such thief as he, for not only much robbery and oppression is committed to maintain false worship and Idolatry, as *Arnobius* instanceth in the Romans, who to maintain the worship of their gods, did rob all other gods and nations, and with their triumphant gold (*Perfius* calls it *aurum ovatum*) adorn their Images: But besides this theft, the Idolater robs God of his right and honour, giving it to such as are not gods. I will not speak of the uncleanness, drunkenness, wantonness, and other sins which accompany this master-sin, which *Tertullian* calls *Principale crimen generis humani, summus saculi reatus, &c. devoratorium salutis*: the main wickedness of mankind, the chief guilt of the world, the devourer or destroyer of mans happiness and salvation; therefore he will not have any Christian to paint, or make graven Images to be worshipped, affirming that it is flatly against the law of God, and likewise against their vow in baptism, to forsake the Devil and his Angels: how do they forsake him, if they make him? if they make it their trade to live by him, how have they renounced him? can they deny with their tongue, what they confess with their hand? destroy that with their words, which they build up with their deeds? confess one God, and make many? preach the true God, and yet make false gods? If any say that he worships none, though he makes them, *Tertullian* will answer him, That he who makes false gods, doth really worship them; not with incense and sacrifice, but with his wit, sweat, industry and skill, which he impends on the making of them; he is more than their Priest; for without him they could have no Priest. How can a Christian put forth that hand to touch the Body of our Lord, by which he hath made a Body for the Devil? And as it is Idolatry, saith he, to carve or paint Idols, so it is any ways to adorn them, to build houses or temples for them, so that all such Artificers are guilty of Idolatry; so are judicial Astrologers, who call the Stars by the names of

Idols; and take upon them to foretel future contingencies by them; so are School-masters, who teach the Genealogies and Fables of these false gods; this severity indeed was needful in the beginning of the Gospel, when Gentilism was to be suppressed, that way might be made for Christianity; but now Pagan Idolatry being quite extinguished among us, there is no danger in reading or teaching of Heathen Authors. He condemneth also Merchants that bring home or sell incense, or any thing else whereby Idols are worshipped. So he will not have Christians to be present at the solemnities, shows, or festivals of Idols, nor to give any countenance to them, or to wink and connive at them, or to call them gods, or to swear by them, for that is to take the name of the true God in vain; nay, he will not permit Christians to light candles, or set up bayes in their doors, which upon solemn days was an honour due to the Emperor, because this ceremony had some resemblance with Gentile Idolatry.

The



The RELIGIONS of EUROPE.

The Contents of the Fourth Section.

The Religion of the ancient Europeans. 2. The Roman chief Festivals. 3. Their Gods. 4. Their Priests. 5. Their Sacrifices. 6. Their Marriage Rites. 7. Their Funeral Ceremonies. 8. The old Grecian Religion. 9. Their chief Gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. The Sun worshipped under the names of Apollo, Phœbus, Sol; Jupiter, Liber, Hercules, Mars, Mercurius, Pan; &c. 13. The Moon worshipped under divers names and shapes. 14. The Earth and Fire, how worshipped and named. 15. The Deity of the Sea, how worshipped. 16. Death, how named and worshipped. 17. The Grecian Sacrifices and Ceremonies. 18. Their Priests and Temples of old.

SECT. IV.

Quest.



What was the Religion of the ancient Europeans?

Ans. The same Paganism was professed among them, that was in the other parts of the world, and which is yet professed in Lapland, Finland, and some parts of Norway, Lithuania, and Samagoria, whose Religion is Idolatrous, whose knowledge is Magick, and whose actions are barbarous. The chief gods that were worshipped in Europe were the Sun, Moon, Stars, Elements, Rivers, Fountains, Trees; and indeed so many great and small, that according to Varro's computation, they exceeded thirty Europeans, Greeks, and Romans, their Religions.

Romans,
their old
Religion.

thirty thousand in number. If we speak of the Religions professed among the Greeks and Romans, we shall speak in a manner of all; because they had almost all Europe under their dominion, and before their conquest the same Idols were worshipped by all, but under different names. *Numa* taught the Romans to worship their gods, by offering Corn and Cakes besprinkled with salt, and to erect Temples, but no Images, thinking it both absurd and impossible to represent that incomprehensible power by outward shapes and forms. But many years after *Tarquinius Priscus* taught them according to the Grecian manner, to set up Images to their gods. Then were the Vestal Nuns chosen, who were to continue so thirty years; the first ten they were learners, the second ten years practitioners in their office, but the third ten years teachers of the Novices. If they committed whoredom, they were burned or buried alive; if the sacred fire went out by their neglect (which was held ominous) they were scourged. Then were the Priests of *Mars* called *Salii*, instituted at first but twelve, afterwards twenty four. These were chosen out of the *Patricii*, and they were in *March* to dance solemnly with their Targets called *Ancilia*, one of which fell down from Heaven. These festival dances were dedicated to *Mars*. They had their *Augures*, or Diviners. They had their *Triumviri*, called *Epulones*, who had the charge of the holy feasts; and other *Triumviri*, who had the charge of the *Sybil's* books. *Arvales* had the care of the fields, *Feciales* of the wars. All these were Orders of Priesthood, to which may be added *Flamines*, of which there were as many as there were of their greater gods. *Jupiter's* Priests were called *Diales*, the Priests of *Mars*, *Martiales*, of *Romulus*, *Quirinales*, &c. He that had the charge of these Priests, of the sacrifices, and of festivals, was called *Rex Sacrificalis*, or the King of Priests, because anciently Kings did exercise the Priests office. But above them all was the Pontifical Colledge, which at first consisted only of eight, but *Sylla* enlarged them to fifteen; these were to assist the chief Pontifex or Pope, in whom alone was the supream power of all Religion, of Sacrifices, Holy-days, Priests, Vettals, Vows, Funerals, Idols, Oaths, Cere-

Ceremonies, and whatsoever concerning Religion; besides the care of the wooden bridge called *Pons sublicius*. He had more privileges and honours than the See *Alex.* Kings themselves; for he might ascend the Capitol in *ab Alexan-* his litter, which was not lawful for others. And what- *dro, Plu-* soever criminal fled to him, he was that day free from *tarch, Pliny,* punishment; neither was he bound to give an account *Cicero, Gel-* of any thing he did. *lius, Fene-*
stella, Letus.

Q. What were the Roman chief Festivals?

A. Saturnalia, to the honour of *Saturn*, about the *Their chief*
Suns going into *Capricorn*; then the Servants were *Festivals.*
better than their Masters; this feast they had from the
Greeks. *Feria Latina*, to *Jupiter*; this feast was kept
upon the hill *Albanus*, midway between *Alba* and *Rome*,
by the Romans and Latins. *Quinquatria* was a feast of
five days, to the honour of *Minerva*; it was kept after
the *Ides of March*; the first day was for sacrifice, the
other three for sword-players, and the last for lustration.
Natalitia, to the *Genius*; in which feast it was held
abominable to shed the blood of some beasts, and omi-
nous, seeing those birth-feasts were wholly dedicated
to mirth and joy. *Vertumnalia*, were feasts to *Vertumnus*
the god of Merchandising; it was kept in the moneth
of *October*. *Lupercalia* in *February*, to the honour of *Pan*
Lycus, the god of shepherds, who keeps the sheep
from the wolves: This feast *Evander* brought with him
out of *Arcadia* into *Italy*; in it the young men used to
run up and down the streets naked, with leather thongs
in their hands, striking gently all such as they met:
young Ladies used purposely to offer their naked hands
to be struck by them, hoping hereby to become fruit-
ful. *Agonalia*, were feasts kept in *January*, either to the
honour of *Janus*, or else of *Agon*, the god of actions and
enterprizes. *Carmentalia* in *January* also, to the ho-
nour of *Carmenta*, *Evander's* mother, who was a Prophe-
tess. *Feralia*, so called à *ferendis epulis*, from carrying
meat to the graves of their friends; this feast was kept
in *February*, to the *Manes* or infernal ghosts. *Terminalia*
in *February* also, to *Terminus* the god of marches and
bounds; this feast was observed to keep amity between
neighbors, that they might not differ about the bounds
of their lands. *Salaria* in *March*, to the honour of *Mars*,
whose

whose Priests called *Salii*, went about dancing with the *Ancilia* or Targets in their hands. *Liberalia*, which the Greeks call *Dionysia*, were kept in *March*, to the honor of *Bacchus*, or *Liber*, whose Priests that day did sacrifice with Ivy Garlands on their heads. *Cerealia*, in *April* in memory of *Proserpina* found again by *Ceres*. The ceremonies of this day were performed by the Roman Matrons, but originally this was a Greek feast. *Palilia* in *April*, to *Pales* the goddess of Shepherds. *Vinalia* in *April* too: this feast was also called *Veneralia*, because kept to *Venus*, in whose Temple much Wine was poured out, the Gardens dedicated, the Sacrifices offered to her. *Robigalia* to *Robigo* the god of smut; this feast was kept in *April*, that the Corn might not be smutty. *Compitalia* in *May*: these feasts were kept in *compita*, streets and high-ways, to the *Lares*, and their mother *Mania*, to whom Children were wont to be sacrificed, till *Junius Brutus* instead of these, commanded the heads of Poppies and Onions to be offered. *Lemuria* in *May*, so called from the *Lemures* or night Ghosts; which they pacified with this feast, in which they used to sling Beans, thinking thereby they drove these Ghosts out of their houses. *Matralia* in *May*, were feasts to *Matuta*, which the Greeks call *Leucothea*; no serving maids were admitted into this feast, except one, whom each Matron was to smite on the cheek, because *Matuta* was jealous that her Husband loved her maid better than her self. whereupon she grew mad and drowned her self, with her son *Meligerte*, and so was made a goddess; she was also called *Ino*. *Neptunalia* in *June*, were celebrated to the honour of *Neptune*; *Portunalia*, to *Portunus* the god of harbours, in *August*: this feast was kept in the harbour of the River *Tiberis*. *Consualia*, in *August*, to the honour of *Consus* the god of Counsel; in this feast the Asses and Horses were crowned and kept from work. In the same month were kept *Vulcanalia* to *Vulcan*. *Meditrinalia* in *October*, to *Meditrina* the goddess of Physick; for in this month they used to tast of old and new wine for a Medicine. *Augustalia* the same month, in memory of *Augustus* his return to *Rome* from his victories and conquests. *Fontinilia*, in *October*, in which feast all fountains and wells were crowned with Garlands.

Garlands. *Mercurialia* to *Mercury*, in November, and *Brumalia* the same month to *Bromus* or *Brumus*, that is *Bacchus*. In December were kept not only *Sturnal* Feasts to *Saturn*, but also *Opalia*, to his Wife *Ops*. And See *Plu-Anger* *Angeronalia* to *Angerona* the goddess of anguish and *Arch, Alex* grief. And then also was the Feast called *Laurentialia*; ab *Alexan* to *Acca Laurentia*. Besides these and many other set *dro, Joseph* Feasts, they had others, called *Conceptiva*, *imperativa*, *Scaliger*, and *Nundina*; of all which,

Q. What God did the Romans worship?

Rosinus, and others.

A. Their chief deities were twenty, namely, *Jupiter* Their chief the God of thunder, *Juno* of riches, *Venus* of beauty, *gods*, *Minerva* of wisdom. *Vesta* of the earth, *Ceres* of corn, *Diana* of hunting, *Mars* of Wars, *Mercury* of Eloquence, *Vulcan* of Fire, *Apollo* of Physick, *Neptunc* of the Sea, *Jannus* of Husbandry, *Saturn* of Time, *Genius* of Nativities, *Orcus* of Hell, *Bacchus* of Wine, *Tellus* of Seeds, *Set* the Sun, and *Luna* the Moon. But indeed under all these names they understood the Sun, to whom for his divers effects, and operations, they gave divers names, as *Macrobius* sheweth. Besides these they worshipped many other Deities of less note; As, *Bellona* the goddess of War, *Victoria* of Victory, *Nemesis* of revenge, *Cupido* of love, *Gratia*, or *Charites* of thanks, *Penates* mans tutelar Gods, *Lares* the household gods, *Parca* the goddesses of destiny, *Furia*, or *Eumenides*, the goddesses of punishments; *Fortuna*, the goddess of Providence. All these were called *Di majorum Gentium*: there were others whom they named *Indigites*, these were men who for their merits were Canonized and made Gods. Such were *Hercules*, *Faunus*, *Evander*, *Carmen*, *Castor* and *Pollux*, *Esculapim*, *Acca Laurentia*, *Quirinus*, &c. And not only virtuous men, but the Vertues themselves were deified; these had their Temples, Sacrifices, and Festivals. Such were the *Mind*, *Vertue*, *Honour*, *Piety*, *Hope*, *Chastity*, *Peace*, *Concord*, *Quietness*, *Liberty*, *Safety*, and *Felicity*; Besides these, they had inferiour Gods, whose merits deserve not Heaven, nor scarce veneration; these they called *Semones*, as it were *semi. homines* half-men; such were *Priapus*, *Vertumnus*, *Hippona*, *Nania*; and all these petty gods which waited upon every servile office and action

action of man; such were *Nascia* the goddess of birth, *Cumina* of Cradles, *Rumina* of suckling, *Porina* of drinking, *Edusa* or *Edusa* of eating, *Carnea* of flesh, *Juvenia* of youth, *Volupta* of pleasure, *Lubentia* of lust or desire, and many more of this sort. They had also their gods of marriages, as *Jugatina*, the god of joining; *Domyca*, who had the Bride home; and many more of this kind. Child-bearing women had their several goddesses, as *Partunda*, *Egeria*, and many more. Mens actions also had their Deities; such were *Horta* the goddess of exhorting, *Volanna* of willing, *Laverna* of stealing, *Nenia* of funerals, *Libitina* of Graves, or Coffins. The Ruticks had their peculiar gods, as *Robigus* the god of smut, *Stercutia* of dung, *Bubona* of oxen, *Hippona* of horses, *Mellona* of honey, *Pomona* of fruit, *Pales* of fodder, *Flora* of flowers, *Terminus* of bounds, *Pan* of shepherds, *Silvanus* of fields and woods, *Prisus* of seeds and gardens, besides many more. And so ridiculous they were in multiplying Deities, that cinques and privies had their *Cloacina*, feavers their *Febris*; fear and paleness had their gods, to wit, *Pavor* and *Pallor*: they worshipped also foreign gods, as *Isis*, *Serapis*, *Osiris*, the deities of Egypt; *Sandus*, or *Dius Fidius*, the *Sabins* god: And many more which they borrowed of those Nations they subdued. But we must observe, that although the ignorant multitude among the Gentiles did worship many gods, yet the wiser sort acknowledged but one true God; thus *Mercurius Trismegistus*, the ancientest of the Philosophers, confesseth, there is but one Unity the root of all things; one goodness of infinite power, the Author of life and motion in the world. So *Pythagoras*, who first assumed the name of Philosopher, saith, that God is one, and all in all; the light of all powers, the beginning of all things, the torch of Heaven, Father, mind, life, and motion of the Universe. *Empedocles*, who succeeded *Pythagoras*, sheweth, that from this one Entity, proceed $\mu\upsilon\lambda\lambda\alpha \delta\omicron\mu\alpha \nu\upsilon, \epsilon\sigma\tau\iota, \kappa\upsilon \epsilon\sigma\tau\iota$, all things that have been, are, and shall be. This same is acknowledged by *Parmenides*, *Thales*, *Anaxagoras*, *Simaeus*, and other Philosophers of that age. *Socrates* confirmed this truth by his death: *Plato*, his Scholar, calleth God

But one God
acknowledged by
the wiser
sort of Gen-
tiles.

God *αὐτῷ*; that Entity which hath being of himself; *αὐτῷ*, beget of himself, the beginning, middle, and end of all things, &c. *Jamblichus* calls God *αὐτάρκην*, sufficient in himself; *αὐτάρκης*, Father to himself; *ῥιζαδόν*, goodness it self; the fountain and root of all things; intelligent and intelligible, &c. *Proclus* writeth that he is King of all things, the only God, who produceth all things of himself; the end of ends, and first cause of all operations, the Author of all goodness and beauty, by whose light all things shine, &c. *Simplicius* saith, that from this divine beauty proceed all beauties, and all truths from this divine truth, the beginning of all beginnings, the source and original of all goodness, the cause of causes, God of gods, &c. *Plotinus* to the same purpose makes God the original of all things, & who only is sufficient in himself, giving being to all, &c. The same doctrine is taught by his Scholar *Porphyrie*, and likewise by all the other *Platonists*. This was also the general Tenet of the Stoicks, as may be seen in *Epicetum*, who sheweth, that above all things we must learn to know there is but one God, the governour of all things, &c. who is not ignorant of our works, words, and thoughts, &c. *Cicero* tells us that nothing is more excellent than God, by whom the world is governed, who is subject and obedient to none. So *Seneca*, we must find out something more ancient then the world, whence the Stars had their original, &c. he calls God the Soul and Spirit; the preserver and keeper of this Universe, the Lord & Architect of this great work, &c. The same is acknowledged by *Chrysippus*, as he is cited by *Plutarch*; there cannot (saith he) be found out any other beginning or original justice, but from *Jupiter*, who is the common nature, fate, and providence of all things. The *Peripateticks* maintained the same doctrine, as may be seen in *Aristotle's* Physicks, Metaphysicks, and *de Mundo*; he acknowledgeth a first, infinite, and eternal Mover, who is only wise, and the cause of causes. He is the Father of gods and men, the preserver of the world, the mover of Heavens, Sun, and Moon, &c. His Scholar *Theophrastus* to the same purpose confesseth, that from this one principle, all things have their existence and consi-

stence;

stance, that God made all things of nothing; *Alexander Aphrodisiam*; and the rest affirm the same truth; and not only the Philosophers, but likewise the Poets assented to this doctrine. *Orpheus* sings thus; ὁ δὲ θεὸς ἑστὶς, καὶ οὐκ ἔστι βασιλεὺς: there is none other but this great King, whose seat is in Heaven; and is compassed with clouds, who seeth all things, and is seen of none; &c. To the same purpose *Phocylides*;

Of these,
See *Augustine* in the
City of God.
Lactantius,
Cicero, *Plu-
gū*, *Ovid*, and other
Poets to this purpose;
but this
work is already performed
by *Justin Martyr*, *Eusebius*,
Clemens, *Lactantius*,
Plessis, and others;
who likewise
have inserted many verses
out of the *Sibyls*.

ὁ θεὸς ἑστὶς, καὶ οὐκ ἔστι βασιλεὺς, ὁ δὲ θεὸς ἑστὶς, καὶ οὐκ ἔστι βασιλεὺς. there is one wise God, powerful and blessed. But of this subject I will speak more hereafter, concerning the Sun; I could alledge *Homer*, *Hesiod*, *Sophocles*, *Vir- Cicero*, *Plu- gū*, *Ovid*, and other Poets to this purpose; but this work is already performed by *Justin Martyr*, *Eusebius*, *Clemens*, *Lactantius*, *Plessis*, and others; who likewise have inserted many verses out of the *Sibyls*.

Q. What Priests had the Romans?

Their
Priests.

A. Of these we have said somewhat already, but we will say something more. Their ancientest Priests were *Luperci*, the Priests of *Pan*, *Lycans*, *Poritii*, & *Pinarii* of *Hercules*. Of divination by chirping of Birds, *Augures*; of divining by Poultry, *Pullarii*. They that had the care of Altars, and looked into the intrals of the Sacrifice, were called *Aruspices*, and *Extispices*. *Curiones* were the Priests that had care of each *Curia* or Ward in the City: for *Romulus* divided *Rome* into 33 Wards, and assigned to each of them a Priest, or *Curio*. Over these were *Curio maximus*, that is, an Archbishop. The Priests which *Romulus* ordain'd to the memory of *Titus Tatius*, King of the *Sabins*, were called *Sodales Tatii*. The Priests that went always covered with threadden caps, or hoods, were called *Flamines quasi Filamines*, whereof there were divers sorts; as we have already shewed. Of the *Vestal* Priestesses; and the *Salii*, as also of the *Feciales*, *Rex Sacrificulus*, and *Pontifex maximus*, we have said. The Priests that had the charge of the *Sibyls* books, were at first but two, called *Duumviri*; then they were increased to ten, *Decemviri*; at last to fifteen, called *Quindcemviri*. *Fauna*, or *Fatua*, who for her loyalty to her husband, was call'd *Bona Dea*, had her peculiar Priestesses. The Priests, or *Cybele*, mother of the gods, were called *Galli*, whose Chief, or Archbishop was called

called *Archigallus*; there were also other Priests called *Triumviri*, and *Septemviri Epulonum*, who had charge of the publick Feasts and Games. Besides these, every Idol had his Priest; and these had their under-officers or servants, called *Camilli*. The servants of *Flamen Dialis* were called *Flamini*. They had their Churchwardens, called *Editui*; their Trumpeters and Sackbutters, called *Tubicines*, and *Tibicines*; *Popa* were those that bound the Sacrifices; *Victimarii* that killed them. Of these Their Criers that went before the Priests to injoin the see the a- people to forbear working during the time of Sacrifi- forenamed cing, were called *Precia*. The women that were hired Authors. to sing the praises of the dead, were named *Præfica*. Their Grave-Digesters, *Vespillones*.

Q. *What sort of Sacrifices did the ancient Romans use?*

A. They used to offer a day before the Solemn Sa- Romans, crifice, a Preparative Sacrifice called *Hostia Præcedans*, their Sacri- Their *Succedanea* were Sacrifices which succeeded fices. when the former were not satisfactory. Wethers that were led to be sacrificed with a Lamb on each side of them, were called *Ambigui*; *Bidentes* were sheep sacrificed, having two horns, and two eminent teeth. *Ambervales* were sacrifices carried in their Processions about the field; *Amburbales* were Processions and Sacrifices about the City. Heifers sacrificed which had never been tamed, or put under the yoke, were called *Injuges*. The Priest having brought the sacrifices to the Altar, used to pray, laying his hand on the Altar, Musick in the mean time sounding. Then he layeth on the head of the beast Corn, or a Cake, with Salt and Frankincense; this was called *Immolatio* from *mola* the Cake. Then followed *Libatio*, which was the tasting of the Wine, and besprinkling thereof upon the beasts head; this done, the hairs between the horns of the beast being pluckt out, were flung into the fire, this they called *Libamina prima*. Then the beast was killed, the blood received in vessels, and in the intrails searched, at last the beast is cut in pieces, one piece was wrapped in meal, and then burned on the Altar; this was called *Litare*. After this they went to feasting, singing, and dancing: Now every particular god had his sacrifice; white beasts were sacrificed to their

supernal gods, black to the infernal. The Bull was the proper sacrifice of *Jupiter*, *Neptune*, *Mars*, *Apollo*, *Luna*, and the *Heroes*. The Ram was sacrificed to *Mars* and the *Heroes*. Wine was offered to *Ceres* and *Liber*. The Goat to *Æsculapius* and *Liber*. Milk and Honey to *Ceres*. A Horse to *Sol* and *Mars*. A Lamb to *Juno* and *Faunus*. A Dove to *Venus*. A Doe to *Pan* and *Mercurius*. A Hind to *Diana*. A Hog to *Sylvanus*. A Cock to the *Lares*. A Sow to *Cybele*, and a Sow to *Ceres*. A Hen to *Æsculapius*, and a Child to *Saturn*, &c. But this last was abolished by the *Romans*. To each god also they assigned his particular Bird. The Eagle to *Jupiter*. The Cock to the Sun. The Magpie to *Mars*. The Raven to *Apollo*, &c. They had also their peculiar Trees. *Jupiter* the Oak. *Pallas* the Olive. *Venus* the Mirtle. *Pluto* the Cypress. *Bacchus* the Vine. *Hercules* the Poplar. *Apollo* the Lawrel, &c.

Of these particulars see *Scrovin* on *Virgil*, *Rosinus*, *Alex. ab Alex.* and the *Latine Poets*.

Q. What Religious Rites did the Romans use in their Marriages?

Their Marriage Rites. A. In their Marriages they used Prayers, in which they called upon the chief Wedding gods, to wit, *Jupiter*, *Juno*, *Venus*, *Diana*, and *Pytho*, or *Suadela*. Before they married, they consulted with their *Auspices*; who encouraged, or discouraged them, according to the Birds they saw; the best *Auspicium* was either two Crows, or two Turtles; these signified long and true love; but to see one of these alone was ominous. After this sight they went to their prayers; and in the Temple before the Altar, were married, first sacrificing a Hog to *Juno*, *Gul Vincla jugalia cura*, for she had the chief care of marriages: The gall of the sacrifices the Priests flung away, to shew there should be no gall in a married life. They must not marry upon unlucky days; such were the days after the *Calends*, *Nones*, and *Ides*; these were called *dies atri*, or black days; such a day was that which was kept in memory of *Remus*, killed by his brother, called *Lemuria* or *Remisia*. Neither must they marry on Funeral-days, nor on Festivals, nor when there was any Earth-quake, or Thunder, or stormy weather, no such commotions must be in marriages. The Bride was besprinkled with water, to signify her purity, and in the Entry or Porch,

Porch; she must touch the fire and water; placed to See Scali-
 shew she must pass through all difficulties with her ger de re
 Husband. In the Wedding-chamber were placed cer- Poetica, A-
 tain Deities, or rather Idols, to shew what was to be lex. ab A-
 done in that place; these were *Virginensis*, *Subjugus*, *lex*. *Rosi-*
Prema, *Pertunda*, *Maesturna*, *Venus* and *Priapus*. Their nus, *Servi-*
 other Rites, which were rather politick than religious, us, *Del Rio*
 I touch not, as not being to my purpose. in *Senecam*,

Q. What was their religious Rites in Funerals?

&c.

A. The Corps was wont to be washed, anointed, Their Fune-
 crowned by the Priest, and placed in the porch of his ral Rites.
 house, with a Cypress tree before it. Every thing that
 was to be employed in the Funeral was to be bought
 in the Temple of *Venus Libitina*, to shew that the same
 Deity which brought us into the world, carrieth us out
 of it. The eyes of the dead bodies were closed upon
 the going out of the breath, but opened again in the
 Funeral pile; that by looking towards Heaven, they
 might signify the soul was gone thither; which also
 they express by the flying of the Eagle out of the same
 pile where the Emperors body was burned. The place Of these
 for the burial was appointed by the *Pontifices* and other
Augures. Before the pile were wont to be sacrificed customs see
 Captives, to pacifie the infernal ghosts: But this be. *Virgil*, and
 ing held too cruel, Gladiators were appointed to fight; *Servius* on
 and for want of these, Women were appointed to rear him: *Kirch-*
 their cheeks; but this custom was forbid by the Law *mannus*, also
 of the twelve Tables. The Priests after the fire was *Rosnus*,
 burned, gathered the bones and ashes, washed them *Rhodiginus*,
 with wine, put them in an Urn, and besprinkled the *Alex*, ab
 people three times with Holy-water. For the number *Alex. Gy-*
 of three was sacred; so was seven and nine: there- *raldus*, and
 fore upon those days they used to keep festivals in others.
 memory of the dead. Altars adorned with Cypress
 bought, and blue Laces, were wont to be erected to
 the Ghosts, and on them Frankincense, Wine, Oyl,
 and Blood.

Q. Why was the burying of the dead held an act of
 Religion?

Burial of

A. Because it was held an act of justice and mercy the dead, an
 both to bury the dead: of justice, that earth should be act of justice
 restored to earth, and dust to dust; for what could be and mercy.

more just, then to restore to mother earth her children, that as she furnished them at first with a material being, with food, raiment, sustentation, and all things needful; so she might at last receive them again into her lap, and afford them lodging till the Resurrection, whereof some of the wiser Gentiles were not ignorant. It was also an act of mercy to hide the dead bodies in the earth, that those organs of such a divine soul might not be torn by wild beasts and birds, and buried in their maws. That disconsolate mother of *Euryalus* in the Poet, is not so much grieved for the murdering of her Son, as for that he should be made a prey to the birds and beasts.

Æn. l. 9.

*Hec terrâ ignotâ, canibus data prada Latinis
Alisibuscque jaces.*

It was held among the Egyptians one of the greatest punishments that could be inflicted, to want the honour of burial: and with this punishment *Jehoiakim* the son of *Josiah* is threatned, *Jer. 22. 19.* that he should be buried with the burial of an Ass, and cast forth beyond the gates of *Jerusalem*. And the Milesian Virgins were terrified from hanging themselves by the Law of their Senate, that such self-murderers should have their bodies dragged naked through the streets in the same rope wherewith they hanged themselves. *Mezentius*, in the Poet, doth not desire *Æneas* to spare his life, but earnestly intreats to afford him burial.

Æn. l. 10.

*Nullum in cæde nefas, nec sic in prælia veni;
Unum hoc per (si qua est victis venia hostibus) oro
Corpus homo patiare tegi, &c.*

So *Turnus* intreats for the same favour from *Æneas*, *Si corpus spoliari lumine mavh, Redde me;* Æn. 12. The right of Sepulture hath been held so sacred among all civil Nations of the Gentiles, that the violation thereof hath by their Laws been counted Sacrileg. Therefore they have ascribed to their gods the patronage of Funerals and Sepultures: for this cause they called the law of interring, the law of their gods, νόμον θεῶν. *Isocrates* in *Panathenaiico* sheweth, that the right of Sepulture is not so much humane as divine: ἡ δὲ τοῦ ἀνδρῶν κείνων φύσις, ἣν ὡς καὶ θεῶν ἵστας θεωροῦμεν. The burying of the dead

is commended by the Pagan Writers as a work of humanity, mercy, clemency, piety, justice and religion; therefore the Latin phrase yet doth intimate how just a thing it is to bury the dead, when they call Funeral Deities, *justa exequiarum*, or *justa funebria*. We read in *Homer, Iliad. 24.* how angry *Jupiter* and *Apollo* were with *Achilles* for abusing and neglecting to bury the body of *Hector*; shewing, that *Achilles* had lost all mercy and modesty: *ἔλεων ὡς ἀπώλεσεν ἑδὲ οἱ αἰδῆς πνεύ*, &c. And to shew how religious an act it is to bury the dead, the Gentiles assign the care of Funerals and Sepultures to certain gods, which they called *Manes*, whose chief was *Pluto*, called therefore *Summanus*: hence all Tombs and Monuments were dedicated *Diis manibus*; and therefore they who offered any violence to Tombs, were said to violate the *Manes*; *Deorum Manium jura sancta sunt*. Of this you may see more in our *Mystagogus Poeticus*. It was counted an execrable thing, if any should light upon a dead body unburied, and not cast earth upon it; therefore the high Priest among the Jews, albeit he was not to be present at any funeral, yet if by chance he found a dead corps, he was to bury it himself. And so careful were the Jews in this duty, that the bodies of Malefactors were to be buried after Sun-set. *Horace* brings in the dead corps, promising a reward from *Jupiter* to him that should cast some earth upon it. *Multaque merces unde potest tibi desuat aquo ab Fove, Neptunoque*: but if he refuse to do this work of humanity, *piacula nulla solvent*, no sacrifice should be able to expiate his crime. And to make men more careful of this last duty to the defunct, the Poets feigned that the souls of those dead bodies which lay unburied, did wander up and down an hundred years without any rest, neither were they admitted into *πύλῃς Ἄϊδαο*, as *Homer* speaks, that is, the gates of *Pluto*; nor were they received by *Charon* over the River *Styx* (as *Virgil* sings) till the bodies be inter'd.

Nec ripis datur horrendas, nec rauca fluentia

Transportare prius quam sedibus ossa quierunt.

Hence is that *Patroclus*, in *Homer*, doth so earnestly sollicite *Achilles* to bury him: the like earnest suit doth

Palinurus in *Virgil* put up to *Aeneas* for the same favour. And because want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, therefore self-murderers were debarred from the honour of interment, which as the Poet saith, *Est solus honor Acherois sub imo*.

Q. Of what Religion were the Grecians?

Greeks and
Gentiles,
their Reli-
gions and
gods.

A. They and the Romans differed little in their superstitions. The Romans worshipped twenty principal gods, the Grecians but twelve of them; to wit, *Jupiter*, *Saturn*, *Bacchus*, *Apollo*, *Mars*, *Minerva*, *Diana*, *Venus*, and *Juno*, *Ceres*, *Mercurius*, *Vulcan*; their Altar was called Βασιλῆος ἡ δὲ ἄναξ δὲ ὅν. The Altar of the twelve gods; but indeed *Neptune*, *Hercules*, *Proserpina*, and others, were in no less esteem among them. By these gods they were wont to swear; and as the Romans, so did they make Deities of the creatures, of passions, of accidents, and of their own ignorance, in erecting an Altar to the unknown God, Θεῷ Ἀγνώστῳ, *Acts* 17. Their chief god was *Jupiter*, whom they call the Father and King of gods; so *Homer* often. Him they acknowledged their Deliverer, their Counsellor, their Lawgiver, and defender of their Towns: hence these Epithets of Ἐλευθεριότης, Βουλῆς, Νέμεσις, παλιχότης, μυστήτα, that is, a Counsellor, often in *Homer*; ὁ παντοκράτωρ, the chief Commander, or Ruler of the World; so *Virgil*:

*Qui res hominumque Deumque
Æternis regis imperiis.*

But yet *Homer* is permitted to abuse the supream God with the title of an adulterer, and of an impotent god, who was subject to the Fates, and bound by the other gods till *Thetis* loosed him. He makes him also false in his promises to *Azamemnon*, a laughing-stock to *Juno* and *Minerva*, a slave to Love, subject to sleep, a make-bate among the other gods. So that albeit both the Greeks and Romans worshipped the same *Jupiter*, yet the Romans being a wiser people, spake always reverently of him, as may be seen in the Prince of Poets, *Virgil*, triumphant, who in this respect, as in many other cases, is to be preferred before *Homer*, as I have shewed elsewhere. Their next god was *Apollo*, or the Sun, whom they

they made the chief god of Shepherds : as they armed *Jupiter* with thunder; so they did *Apollo* with his silver bow : therefore called *ἄρκευς* τοξότης, by *Homer*. They made him the Author of Divination: Hence his Oracles were famous every where. They that died suddenly, were said to be killed by him : they made him also the god of Musick and Physick. He was called *Alexicacus*, and *Ἀποτροπῆς*, that is, a Deliverer from, or a turner away of evil. The mysteries of these things we have unfolded elsewhere, in *Mythologia Poetica*. He had a rich Temple at *Delphos*, beautified with much gold, therefore called by *Pindarus* πολύχρυσον, and he from his golden bow, χρυσότοξος. He invented the Cythron, and *Mercury* the Harp : they were therefore worshipped both upon one Altar. *Apollo* from his sight and knowledge of all things, was called σκοπός. *Mercury* was worshipped as the god of Musick also, and of Merchandising. He had the charge of Wrestlers : therefore was called ἐναγώνιος : and because with his rod he used to conduct the souls to and from Hell, he was named ποιμπῆς. He was also the Messenger and Herald of the gods : and because he had the charge of doors, to keep them from thieves, he was called θύραπύλαιος and from the invention of four useful Arts, to wit, Letters, Musick, Wrestling, and Geometry, he was called τετραγώνιος, four square, and so was his statue. *Homer* calls him ἄγγελον ἀθανάτων, the Angel of the gods. And the Greek Epigrammatist names him δαίμονιον, the servant of the gods : and δαίμονιοποιον, the Bishop of Wrestlers. But this god was a notable thief, for he stole from *Jupiter* his Scepter: from *Neptune* his Trident : from *Mars* his Sword: from *Venus* her Girdle: from *Vulcan* his Tongs.

See the
Greek
Poets and
their Inter-
preters.

Q. What were their other chief gods whom they worshipped?

A. *Saturn*, a cruel god, who both devoured his own children, and could not be pacified but by the sacrificing of Infants. In honour of him, they kept the feast called *σάββατα*, *Saturnals*; and afterwards the Romans, the worshipped him bare-headed; but the other gods with their heads covered. He was bound by *Jupiter* for his injustice, and thrust down to Hell; and yet they

hold his government most happy, and under him the golden Age. He found out the use of the Sirre or Pruning hook, with which he is painted; and taught the Italians husbandry, for which he was highly honoured by them. From him, not only the *Capitol* was called *Saturnius*, but also the whole Country of *Italy*, *Saturnia Tellus*. *Bacchus* or *Liber*, by the Greeks called *Lyæus*; *Dionysius*, *Bromius*, was a great god amongst them, and worshipped with *Ceres* upon the same Altar; therefore *Pindarus* calls him *παῖδρον Δαίμοντα*, the assessor of *Ceres*. He was called *Nuxéxi* ⊕, from his Night-sacrifices; *αἰγλαόμορρος*, from his beauty; and *μυετόμορρος* ⊕, from his different shapes; for sometimes he was a goat, sometimes a man, and sometimes a bull, to shew the different disposition of drunkards. They called him *διζυγον*, because twice born; first of *Semele*; then of *Jupiter*. *Κίονοςέφανον*, crowned with Ivy, and a multitude more of such Epithets they give him, as may be seen in the Greek Epigrammatist. His feasts or *Bacchanals*, were so full of disorder, riot, immodesty, and madness, that the Senate ordered this Greek feast should not be used in *Rome* or *Italy*. *Mars* for his hard armour and hard heart, and brazen face, was called by the Greeks, *χαλκς* ⊕; and by *Pindarus*, *χαλκήριμας*, carried in a brazen Chariot. *Homer* calls him *ὀκώτατον*, the swiftest of all the god. Yet was overreached by *Vulcan* the slowest, to let us see that strength is overcome many times by policy; he was married to *Venus*; for souldiery, & venery are seldom separate. He is by *Homer* joyned with *Minerva*; Arts and Armes do meet together; he was a great god among the *Grecians*, but greater among the *Romans*, to whom they dedicated Priests, Feasts, and divers Temples, not only for being their tutelar god, but also because he was *Romulus* his Father; this mad god, for so he is called by *Homer*, *μυαγέδης* ⊕, was wounded by *Diomedes*; and he is termed their *ἀμοιβή* ⊕ inconstant, mutable, false, and treacherous. A brave god! miserable is that Country where this god domineers, whose greatest enemies are *Jupiter* and *Minerva*; that is, peaceable Princes, and wise Councillours.

Q. What were *Minerva*, *Diana*, and *Venus*?

A. These

Of these
see the
Greek and
Latine
Poets.

21. *A.* These were also *Grecian* deities. *Minerva* was the *Athenian* chief goddess, from whom they were named *Athenians*. Her Festivals were called *Panathenæa*, and her chief Temple *Parthenium*; for she from her perpetual coelibate was stiled *maid*. She hath the next place in Heaven, among the gods, to *Jupiter*, and wears his arms and target called *Aegis*, to shew that Kings should never be without wise and learned men, next to them. When she came out of *Jupiter's* brain, she made a noise brandishing with her Spear, at which mortals were affrighted; therefore she is called *ἑστειρομος*, and *Pallas*; the wisdom of a Governor being expressed either by his words or actions, keeps the people in awe, she had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* had divers Temples called *Minervia*. *Diana* the sister of *Apollo* Greeks, was worshipped by the *Greeks* in the habit of a woman their gods, armed with a Bow and arrows. So she was afterward how worshipped by the *Romans*, to whom they erected divers Temples, shipped and the chiefest whereof was upon hill *Aventine*. She is painted, called by *Pindarus* *ἵππων* a horse-driver; for by her they understood the Moon, to which they assigned horses, to signify her motion, and anciently a golden Chariot drawn by white hinds; from her delight she took in arrows, she is called by the same Poet *ἰοχάουρα*, by which are meant her beams; she was painted also with a Torch in her hand, as *Hecate* is always, to shew that she and *Hecate* was all one; and by this Torch was meant her light; she was also the same with *Proserpine*, and is called *Triformis* from the Moons three different shapes: but she was a cruel goddess, who would not be satisfied without humane sacrifices; in *Arcadia* she was worshipped in the form of a Virgin, covered with a Hinds skin, having a Torch in one hand, two Serpents in the other, and on her shoulders her bow and quiver. Of these mysteries I have written sufficiently in *Myst. Poet.* *Venus* was worshipped in *Amour* by the *Lacedemonians*, because she overcame *Mars*, her worship consisted in Flowers and Frankincense. She was sometimes placed upon the same Altar with *Mercury*, to shew how well Beauty and Eloquence agree. She was had in honour more in

Rome.

Rome then in Greece, because from her, as being the mother of *Eneas*, the Romans deduced their Original; therefore she was honoured with many Temples at Rome; she was the chief deity that was worshipped by the women: Harlots honoured her for gain; honest Virgins for Beauty; Matrons for concord with their husbands; Widows for new Husbands; and all for Fecundity: she being held the author of all these. She was painted in a Chariot drawn sometimes with Doves, sometimes with white Swans; she was crowned with Mirtle and Roses; she was begot of the Sea froth. All which express to us the qualities of love.

See *Panfanias*, *Capellus*, *Ecclesiasticus*, &c.

Q. How were Juno, Ceres, and Vulcan worshipped by the Greeks?

A. At Corinth, Juno was worshipped in the habit of a Queen, with a Crown on her head, on which were carved the Graces and the hours, sitting in a throne of gold, and white ivory; having in one hand a Pomgranate, and in the other a Scepter with an Owl on the top thereof. By Juno they mean the Moon; therefore her Statue and Throne were of white materials. Hence Homer calls her λευκολεγαν having white arms. The Moon is Queen of the night, therefore she hath her Crown, Throne, and Scepter; the Owl being a night bird, was fitly dedicated to her that was Lady of the night. She was the goddess of riches and fecundity, and the same with *Lucina*: therefore she hath the Pomgranate, a Symbol of plenty; as she is the Moon, the hours attend her; as the giver of riches, the Graces, for bounty and good turns require thanks. In some Grecian Temples her Image is drawn by Peacocks, to shew that pride and wealth go together, and that rich people delight in gaudy and glorious apparel. At Argos she was worshipped with Vine branches about her, treading on a Lions skin, in contempt of *Bacchus*, and *Heracles*, Jupiters two bastards; the one glorying for finding the use of Wine, the other for killing the Lion. Juno was called *ταλαια* perfection, because she had the charge of marriage, in which mans perfection consisteth, and *μωδρον* as being Jupiters wife and sister; her sacrifices in Greece were *Hecatombas*, a 100 beasts: at Rome, she was honoured with divers names, Temples,

Temples and Sacrifices; the *Calends* of every month were dedicated to her, and her solemnities were kept in *February*. *Ceres* was worshipped in a Chariot drawn by two Dragons, with Poppy heads in one hand, and a burning Torch in the other, with a sheaf of Corn on her head. What all these meant, we have shewed elsewhere. The secret or mystical sacrifices of *Ceres Eleusina*, were not to be divulged; for no profane person was to be admitted to them; for the Priest going before uttereth these words, *ἐλας ἐλας ὁσις ἀλυσθαι*. The Roman Priests proclaiming the same in their tongue, *Procul procul este profani*. The *Arcadians* did so honour *Ceres* and *Proserpina*, that in their Temples they kept fires perpetually burning. In her sacrifices Hogs were offered, but no Wine. The Priests of *Ceres* were called *μυλωναι*, that is, Bees, to shew both their diligence, purity and chastity. She was worshipped also at *Rome*, where she had her Priests and Temples, and great solemnities in *April*, called *Ludi Cereales*. In *Vulcan's* Sacrifices a Torch was lighted, and delivered from one to another, to signify that the Torch of our life is imparted from the father to the son by generation. He was worshipped in the form of a lame man, with a blue cap, to shew us the nature of the fire whereof he was god. At *Rome* he was also worshipped, but his Temple was built by *Romulus* without the City, because his corral had his Temple within the City, of which he was the tutelary god.

Q. Did the Greeks and Romans worship these gods only?

A. Yes, innumerable more; or rather the same deities above named under other names: for *Apollo*, *Phœbus*, *Sol*, *Æsculapius*, *Jupiter*, *Liber*, *Hercules*, *Mars*, *Mercurius*, *Pan*, &c. are different names of one and the same Sun, which was the chief god worshipped among the Gentiles. *Luna*, *Hecate*, *Diana*, *Juno*, *Lucina*, *Venus*, *Ceres*, &c. do signify the Moon. *Vesta*, *Ops*, *Cybele*, *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Tellus*, *Tales*, *Flora*, *Fauna*, *Bona Dea*, *Proserpina*, &c. do signify the Earth, and the benefits we receive thence. *Neptune*, *Nereus*, *Glauco*, *Proteus*, *Triton*, *Consus*, *Oceanus*, &c. signify the Sea. *Pluto*, *Plutus*, *Proserpina*, *Charon*, *Cerberus*,

Cerberus, &c. are but different names of one and the same infernal deity. And as the same god had different names, so he had different sorts of worship; for the Sun, under the name of *Apollo*, was worshipped in the form of a beardless youth, with yellow hair, carrying in one hand a *Cytron*, in the other Arrows and his Bow. As *Sol*, he was honoured in a flaming ship full of rich wares, carried about the world, by which light is imparted to all. As *Phœbus*, he was adored in a golden Chariot drawn by four horses swift and fiery, in one hand he holdeth a glittering Target, in the other a burning Torch, on his head a golden Crown beset with twelve precious Stones. As *Esculapius*, he is set forth sitting in a Chair, in the habit of a grave man with a long beard, crowned with Bayes, holding in one hand a knobbed staff, and with the other leaning on a Serpents head. Sometimes he is described with two Cocks in his hand, and certain fruits and herbs in his lap, by which the properties of Physicians are represented; for the Sun is the great Physician. As *Jupiter*, he was worshipped sitting in a Throne, with a Scepter in one hand, and an Eagle in the other, by which was expressed his power and dominion. As *Bacchus* or *Liber*, he was set out like a naked youth, with horns on his head, a Crown of Ivy, and sometimes of fig-leaves, with the *Thyrus* or Vine-spear in his hand, sitting in a Chariot drawn by Tygers, and Panthers. Which may signifie both the power, influence, and raging heat of the Sun. As *Hercules*, they honoured him clothed with a Lyons skin, Crowned with Poplar leaves, and the Club in his hand knocking down the *Hydra*. We have shewed the meaning of these in *Myſtagog. Poetic.* and that the Sun's courses through the twelve Signes were adumbrated by *Hercules* his twelve labours. As *Mars*, he was adored with a helmet on his head, a spear in one hand, and a Bow in the other. As *Mercury*, he was worshipped like a young man on a square stone, having wings on his head, and on his feet, with a sword in his hand killing many eyed *Argus*: by which was meant the Sun's perpetual vigour, in that he was resembled by a youth, the wings shewed his swiftness, the square stone the four

four seasons of the year, or four Climats of the world! His killing of *Argus* shewed the confounding of the Star light by the Sun's presense. As *Pan* he was expressed and adored under the form of a Satyr, with a red face, *But see the long beard, horns on his head, a spotted skin about him, Mythologists having in one hand a Pipe, in the other a Shepherds and what we staff; his beard and hornes signified his beams; his have written speckled skin, the Heaven speckled with Stars; the in Mystag. pipe, the harmony of his motion; and the staff, his Poetic. power. Much more might be said of this subject.*

Q. Under what names and shapes did they worship the Moon?

*A. As Hecate she was worshipped under the shape of a monster with three heads, by which they signified the Moons threefold form she assumes, according to her access and recess to and from the Sun. As Luna at her Moon, how first appearance, she was honoured with white and golden garments, and a burning torch, to shew the increasing of her light; when she was half full, with a basket of fruit, to shew how the fruits fill and grow with her; but when she was at full, with a dark coloured garment, to signify the decreasing of her light. As Diana, she was worshipped in the habit of a woman, with a torch flaming in one hand, two snakes in the other, a bow and arrows on her shoulders, sitting in a Chariot drawn with white Deer, all which signified partly her light, and partly her motion. Her light is a help to hunters: therefore she was worshipped in the habit of a hunter. As Juno she was honoured in the ornaments of a Queen, sitting in a chariot of brass, silver and gold, which signified both her light, beauty, and dominion over the night. As Lucina, she was crowned with the herb *Dittany*, or *Dittany*, which is good for women in labour: and a burning torch in her hand, to shew the hot fits, & sharp pains of Child-bearing women, upon which the Moon hath great power. As Venus, she was resembled by a beautiful woman naked, crowned with roses, and rising out of the Sea, by which they signified the light and beauty of the Moon, when she riseth. As Ceres, she was represented by a Matron with a sheaf of corn on her head, and a lamp in her hand, to shew, that from her proceeds both light and plenty.*

Q. What

Q. What names and worship did they give to the Earth and Fire?

Earth and
Fire how
worshipped.

A. They were called *Vesta*; and under that name worshipped in the habit of a Virgin, sitting on the ground, and crowned with white Garlands; whose Temple was built round, and in it a perpetual fire kept by the Nuns of *Vesta*. These two Elements were joyned together, because fire is begot, both in, and of the Earth. The Virgins habit signified the purity of the Fire; her sitting; the immobility of the Earth; the white Garlands, the purity of the Air or Firmament, compassing the Earth and Fire; the roundness of the Temple shewed the rotundity of the Earth. The Earth also was called *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Cybele*, *Ops*, &c. She is called *Vesta à Vostendo*, because she is clothed with herbs, grass and trees: *Rhea*, from *ρηναι*, to flow; because waters are still flowing in and upon her. *Ceres* or *Gerēs*, from corn-bearing, and supporting all things. *Berecynthia*, from the hill *Berecynthus* in *Phrygia*, where she was worshipped. The great mother, because she generally nourishes & maintains all earthly creatures. *Cybele*, from *κύβη*, a Cube, to shew the stability of the earth. *Ops*, from the help we have by her. *Proserpina à serpendo*, from the creeping things within her, and from the herbs which creep out of her. *Tellus*, from *Terra*, the Earth, which was worshipped in the habit of an old Woman with towers on her head, having in one hand a scepter, in the other a key; clothed in a garment embroidered with herbs, flowers and trees, and sitting in a Chariot drawn with Lyons; to shew that the earth supporteth all towers and Castles, produceth all herbs and trees; is the predominant Element in compounded bodies, signified by the Crown, Key and Scepter: the motion of her Chariot on four wheels, signifieth the motion, not of the earth, but of her inhabitants in the four seasons of the year; the Lyons, and all earthly creatures, though never so strong and fierce, are subject to the Laws of terrestrial nature. Of the manner how *Ceres* was painted and worshipped we have said already. By *Proserpina*, they meant the Earth, as she is fruitful, and cherisheth the seeds cast into her. For this cause she is called *Bona Dea*, from the many

many good things she affords us; and *Fama*, a Favourite, from favouring and cherishing us. *Pomona*, from the fruits; and *Flora*, from the Flowers she produceth: and *Pales*, as she furnishest fodder to the cattle: therefore she was held the goddess of Shepherds; and her Feasts *Palia*, were kept without shedding of blood; See the Myth: then were the Cattel purified with Sulphure, Rosemary, Bay, Myrtle, and Bayes, and made to pass through flames of Rubble and hay.

Q. What worship had the Deity of the Sea?

A. He was called *Neptune*, and worshipped in the Sea, how form of an ancient man, with a Crown on his head, worshipped, holding his Trident in one hand, and embracing his Wife *Amphitrite* with the other. Between his legs was a Dolphin. His Chariot drawn with Horses. The Sea's swift motion was represented by the Dolphin and Horses; and its Dominion over all other waters, by the Crown and Scepter. He was called *Consus*, from counsel; to shew that Princes Counsels should be hid, as the cause of the ebbing and flowing of the Sea is. He was called *Neptunus à Nubendo*, from covering the Earth. *Nereus*, and his Wife *Theia*, were Sea deities, and indeed the same with *Neptune*; so was *Oceanus*, whose Chariot was drawn by four Whales: *Proteus* is also the same, though those are held by most to be different gods, yet in effect all is but one and the same deity; so were the *Tritons* and *Nereids*, though these, with the *Sirenes*, are thought by some to be monstrous Fishes. The *Tritons* were counted *Neptunes* Of all these Trumpeters, to shew the noise and roaring of the Sea, have spoken Old *Gladius* is also the same Sea-god with the rest; fully in Myth who is described and worshipped in the form of an old stagogo Poeman, with long hair and beard dropping with water, rigo. his breast beset with Sea-burs, and below the Navel like a Fish.

Q. What worship and names did they give to Death?

A. Death was held a Deity, and worshipped under Death, how the name of *Pluto*, or *Plutus*, sitting in a dark Throne, worshipped, with a black Ebony Crown on his head, a red in one hand, to drive together the dead bodies, and a key in the other, to lock them in. At his feet was placed the three-headed dog *Cerberus*, all which was to shew the

the condition of the dead. The Cypress-tree stood always by him; he was called *synagoge*, from gathering, or driving people together. Death is the great King of darkness, who drives all men, rich and poor, wise and fools, Kings and beggars into one place; *omnes eodem cogimur*. Death is called *Cerberus*, that is a devourer of flesh; For it consumes all flesh. This is the black dog as *Seneca* calls him, which is still barking at, and biting of mortals; he is called *bellua centiceps* by *Horace*, the hundred headed beast; for death hath a hundred ways to seize upon us. The same death is expressed by *Charon* to some, by *Acheron* to others, for to good men who depart hence with a clear conscience, death is comfortable; but to the wicked, whom the furies of an evil conscience do torment, death is terrible and comfortless, expressed by the word *Acheron*.

Of these things see more in *Mytholog. Poet.*

Greeks, their Sacrificing.

Q. What was the manner of sacrificing in Greece?
A. None come near the altar till they were first purified, neither must the sacrifice be laid on the altar, till it was also lustrated or purified with Meal and holy water, called *χερμι*. The flanders by were besprinkled with this water, after a fire-brand taken from the Altar had been quenched in it, and then some holy flower or meal was cast on them. This done, the Priest prayed, then the Victim was brought to the altar, with the head upward, if it was dedicated to the superiour gods; but if to the inferiour, with his head downward. The Fat, Heart, Spleen, and Liver, were offered to the gods; the rest of the beast was eat up by the Priests and people, spending the rest of the day in gormandizing and drunkennels. When the Greeks sacrificed to *Vesta*, and the Romans to the *Lares*, they left nothing of the sacrifice; hence *Eari sacrificare* & *δοῦν*. *Eari* was to eat up all. The poorer sort offered *δολύματα*, that is, Meat or Cakes, the same with the Roman *mola*, which by the richer sort was mingled with Wine and Oyl. These frugal sacrifices are called by *Pindarus* *ἀνὰ θυόλαι*, Supplicating sacrifices, intimating that there is more devotion in these mean sacrifices, then many times in those that are more costly; for it is not the sacrifice, but the heart of the sacrificer God requires. They

They used to try if their victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in solemn feasts gilded; if the beast stood quiet, it was fit to be sacrificed; if otherwise it was rejected. In all sacrifices *Vesta* was first invocated, ἀφ' Ἑστιας ἀρχεῖν, to shew both the antiquity and necessity of fire in sacrificing. Their custom also was to sacrifice in the morning to the Gods, in the evening to the Heroes or Demi-gods. The Greeks did not as the Romans, grind the corn which they laid on the head of the Victim, but laid it on whole ἐπὶ σμυβάλλον τῆς παλαιᾶς τροφῆς, saith *Suidas*, to shew the manner of the ancient feeding, before the grinding of corn was invented. This whole corn was called ἑλάει. They were wont also after their sacrifice and feast, to burn the tongue of the beast, and besprinkle it with Wine, as *Homer* sheweth, γλάστας δὲ ἐν πυρὶ βαλλόντων ἀνιστάμενοι δ' ἐπέλειβον: This was to shew that after drinking and feasting, the tongue should be silent; and nothing divulged what was then spoken. This was also done in honour of *Mercury* the God of Eloquence and of sleep, for about sleeping time the tongue was sacrificed. The Græcian Priests used to dance or run about the Altars, beginning first at the left hand, to shew the motion of the Zodiac, which is from the West, called by Astronomers the left part of the World; then they danced beginning at the right hand, to shew the motion of the first sphere, which is from East to West. Their bloody sacrifices were called impure; but Frankincense, Myrrh, and such like were named by them, ἀγνὰ θύιασμα, pure offerings. The flesh of the Victims were called *Theothytæ*, but by the Christian Doctors *Idolothytæ*. They that gathered the consecrated Corn were named *Parasiti*. They that met to sacrifice were called *Orgastæ* from ὀργάζειν, to sacrifice. *Phylathytæ* were those who superstitiously, upon all occasions, were given to sacrifice. Sacred feasts were called θύια from Θεδός, See *Suidas*, and θυῖον, because much Wine was drunk to the honour of the Gods; and therefore μεθύειν is to be drunk, Eustathius, because they used to be drunk πρὶν τὸ θύειν after they Rhodiginus, had sacrificed. The burning of Incense or such like Athenæus, before the sacrifice, were called *Prothymata*. &c.

Their
Priests and
Temples.

Q. What Priests and Temples had the Ancient Greeks?
A. As they had multiplicity of Gods, so they had of Priests anciently. The Priests of *Jupiter* and *Apollo* were young boyes, beautiful and well born. The Priests of *Cybele* were gelded; *Ceres*, *Bona Dea*, and *Baccho* had their Women-Priests. *Bellona*'s Priests used to sacrifice with their own blood. The *Athenian* Priests, called *Hierophants*, used to eat Hemlock or Cicuta, to make them impotent towards women. No man was made a Priest who had any blemish in his body. Their garments and shoes were white, if they were the Priests of *Ceres*. Purity was the chief thing they observed outwardly. They that sacrificed to the infernal Gods, wore black garments, but purple if they were the Priests of the Celestial Deities. They used also to wear Crowns or Myters, with Ribbands or Laces. Their office was not only to pray and sacrifice, but also to purifie with brimstone and salt water. Their chief Priests, called *Hierophants*, were the same in authority with the *Pontifices* at *Rome*. The *Athenian* noble Virgins, called *virginians*, from bearing on their shoulders the *xyne*, which was a basket or chest of Gold, in which the first fruits and other consecrated things were carried in their *Panathenian* pomps to the honour of *Minerva*; I say these Virgins did much resemble the *Vestal Nuns* at *Rome*. The *archon* or *hieromon* was as a Bishop or overseer of the sacred mysteries: *nupb* was he that attended the sacred fire on the altar, they had their *xipices*, Criers or Preachers, and *vaquilants*, Church-wardens, and other officers. Now for their Temples. At *Athens* the Temple of *Minerva* was built in the highest part of the City; so was *Jupiter*'s Temple at *Rome* built in the Capital. The Temple of Mercy called *Asylum*, which was a Sanctuary for Delinquents, was erected at *Athens* by the Sons of *Hercules*. *Theseus* had erected one before called *Theseum*, in imitation of which *Romulus* at *Rome* built such another. At first the gentile Gods had no Temples at all, but were worshipped either on hills or in Groves. *Cecrops* was the first (as some think) who built a Temple in *Athens*, and *Jannus* in *Italy*. Before that time they had no other Temples, but the Sepulchres and Monuments of the dead, The Temples of the celestial

Gods

Gods were built upon the ground, of the infernal under. In the Country of *Sparta*, *Jupiter* had a Temple called *σκοπιδας*, from the darkness thereof, being obscured with Groves. There was also *ἡν ἱερὸν* the Chappel of the Earth, and *μοισῶν* the Chappel of the *Destinies*, the place where they had their Assemblies and Sermons called *σινάδαι*. Their Temples were called *μέλαθρα*, from the black smoak of their sacrifices and incense; *ναὸς*, or according to the Attick *ναὸς* was the general name for Temples, because the gods dwelt in them; and because they were consecrated and holy, they were named *ἱερὰ*. *Σινὸς* was that part of the Temple where the Idol stood, the same with the Latine *Delubrum*; *τέμενον* from *τέμνειν*, to cut or separate, did signify the Temple, as it was set a part and separated from other buildings. Such honour they gave to their Temples, that they durst not tread on the threshold thereof, but leapt over it; nor must they pass by any Temple without reverence to it: there they kept passages, soe their treasures for the more security; sacrileg being the *Scoliaſt* held then an execrable crime, and so it was held an im- on *Aristo-* piety to walk in the Temple of *Apollo Pythius*, and pu- phanes, sui- nishable with death by the Law of *Pisistratus*. Hence *das*, *Pol.* the Proverb, when any danger was expressed, or im- *Virgil*, *Cer-* piety, *ὅτι πῶς κρεῖττον ἢ ἀποπατήσαι*, it had been *da* on *Ter-* better you had walked in the *Pythium*; the word also *tullian*, *ἀποπατὴς* signifies easing of the body, which that none *Rhodiginus* might do, the Images of Serpents were set over the *Turnebus*, gates of consecrated places; *Pinge dros angelus, sacer est and viberet* *locus; extra me ite.* Their matrimonial and funeral Rites were the same with the Romans.

The Contents of the Fifth Section.

The Religions of the old Germans, Gauls, and Brittaines. 2. Of the Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours. 3. Of the Scythians, Getae, Thracians, Cymbrians, Goths, Lnsitanians, &c. 4. Of the Lithuanians, Polonians, Hungarians, Samogeri-ans, and their neighbours. 5. Of divers Gentile-gods besides the above-named. 6. The ranks and arms of their gods. 7. With what creatures their Chariots were drawn. 8. Of peculiar gods worshipped in peculiar places. 9. The Greek chief Festivals.

S E C T. V.

Quest.

Germans, Gauls, and Brittaines, their Reli-gions.



What Religion were the Germans, Gauls, and Brittaines?

Ans. The Germans at first had neither Images nor Temples, but abroad worshipped the Sun, Moon, and Stars. Mother Earth was in chief esteem among them; to her they dedicated a Chariot in a grove, which was lawful only for the King to touch. He was never to leave the Chariot, which was always covered with cloath, and was drawn by two Oxen in Procession; then Holy-days were appointed; at the end of her journey, she, with the Chariot and Cloaths were washed in a certain Lake, but the Ministers who performed this work, were never seen any more, but were swallowed by the Lake, and the goddess restored again by her Priest to her Grove. The Ancient Gauls wor-

wor-

worshipped *Mercury* in the first place, as being the god of High-ways, Journies, Gain, and Merchandizing: After him they worshipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They, and the *Germans* were wont to sacrifice men sometimes; so did the ancient *Britains*, which with the *Gauls* had the same Religion and Priests, called *Druids*, from the Oaks, under which they used to teach and sacrifice; for they expounded all religious mysteries, taught the youth, decided controversies and suits in Law, ordained rewards and punishments; and such as obeyed not their decrees, they excommunicated, debarring them from all Divine Exercises, and all commerce with men. These *Druids* had one chief over them, whose successor was alwayes elected. They were free from paying taxes, from serving in the War, and had many other priviledges. They committed not the mysteries of their Religion to writing, but to the memory of their Disciples, who spent many years in learning by heart their precepts in verse. They believed the immortality of souls, they read Philosophy to their Scholars: It is thought by some that *Diana's* Temple stood where *St Pauls* Church in *London* stands now. And *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland*, near *Dalkeith*. The *Saxons* worshipped the seven Planets, among which *Thor*, the same with *Jupiter*, was chief; from him *Thursday* was denominated. Next was *Wodan*, or *Mars*, *Wednesday* is so called from him. *Frea*, or *Frico*, was *Venus*, to whom *Friday* was dedicated, as *Tuesday* to *Tuisco*, the Founder of the *German* Nation.

See Tacitus,
Caesars
Commentaries,
Camden, and
others.

Q. Under what shapes and forms did the old Saxons worship their gods?

A. They worshipped the Sun under the shape of half a naked man set upon a pillar, whose head and face was all beset with fiery rayes, holding on his breast a flaming wheel, by which they signified the Sun's heat, light, and motion. They worshipped the Moon under the form of a Woman with a short coat, and a hood with long ears, with the picture of the Moon before her breast; they gave her also piked shoes. *Verstegan* cannot find the reason of this habit;

Old Saxons
worshipped
their gods
under divers
shapes and
forms.

but perhaps the reason may be this, if I may have leave to conjecture; they gave her a short coat, to shew the swiftness of her motion: for a long coat signifieth a slow motion; therefore they painted *Saturn*, whose motion is the slowest of all the Planets, with a long coat. The hood, or chapron with long ears, was to represent her hornes, or else to shew that sounds are heard afar off in the night, which is the time of her dominion. Her piked shooes also may resemble her hornes. *Tuisco* their third Idol is set out in the skin of some wild beast, with a Scepter in his hand; this is thought to be the first and most ancient of that nation, from whom the *Germans* call themselves *Tuytsben*, or (as the *Flemings* pronounce it) *Duytsben*, as *Verstegan* observeth; but I think that under this name they worshipped *Mars*; for, as *Tacitus* writes, *Mars* was one of the *German* gods. His hairy garments doth shew the fierce and truculent disposition of that warlike god; besides that, hairy *Sylvanus* is thought to be the same that *Mars*; his Scepter may signifie the power and command which Souldiers have in the world. But it is more likely by this Idol they meant *Mercury*; for, next to the Sun and Moon, he was, as *Tacitus* saith, the *German's* chief god. His Scepter and hairy garment may signifie the power and command that eloquence and musick have over the most brutish natures; and of these two faculties *Mercury* was the inventor. And we must know, that as the *Romans*, next to the Sun and Moon, honoured *Mars* the Patron of their city, for which cause they dedicated to him the third day of the week, so the *Germans* for the same cause dedicated to *Mercury* their chief founder and patron the same day, which from his name *Tuisco* is called *Tuesday* yet retained among us. Their fourth Idol was *Woden*, from whom *Wednesday* is so called. He was the *German's* *Mars*, and is called *Woden*, from being wood, or mad, intimating hereby the fierceness of Souldiers, and fury of War. He is painted with a Crown on his head, a sword in his hand, and in compleat armour. Their fifth Idol is *Thor*, which was their *Jupiter*, for they made him the god of the air, and commander of winds, rain, and thunder: they painted him sitting in a chair of

of state with a Scepter in his right hand, a Golden Crown on his head, encompassed with twelve stars, by which they meant that he was King of the upper regions, and commander of the Stars: from him *Thursday* is named, as among the *Romans*, *Dies Jovis* from *Jupiter*. Their sixth Idol was *Friga*, from her our *Friday* is denominated, and was the same that *Venus* among the *Romans*; she is painted in the habit of a man in armes, with a Sword in one hand, and a bow in the other; so among the *Romans*, she was *Venus armata*, and *berbata*, armed and bearded; she is called by the *Greeks* *Θης* in the masculine, and by *Aristophanes* *Αρεθ-Μη*, so by *Virgil*, *Dæus*; *descendo ac ducentæ Deo flammam inter & hostes*. Their seventh Idol was *Seater*, whence comes the name *Saterday*, dedicated to him; *Verstegan* will not have this *Seater* to be the same that *Saturne*, because he was otherwise called *Credo*, but this is no reason, for most of the Gods had different names; the Sun is called *Apollo*, and *Phæbus*; the Moon, *Diana*, *Lucina*, *Proserpina*. The goddess of wisdom is called *Pallas*, and *Minerva*, &c. Doubtless then this Idol was *Saturn* as his picture shews; for he is set out like an old man, and so he is painted among the *Romans*; the wheel in his left hand signifieth the revolution of time, the pail of water in his right hand, wherein were flowers and fruits, and the peach under his feet, do shew the dominion Time hath over Sea and Land, and all things therein contained, for all sublunary things are subject to time and change. His long coat, as I shewed before, did signifie the slowness of *Saturn's* motion, which is not finished but in 30. years. Other Idols they worshipped, but of less note, of which see *Verstegan*.

Q. What was the Religion of the Danes, Swedes, Moscovites, Russians, Pomeranians, and their Neighbours?

A. The Danes and Swedes worshipped the same Gods Danes, that the Saxons did. They call upon *Thor* or *Jupiter*, Swedes, when the Pestilence is among them, because he ruleth *Muscovites*, in the air: In the time of War they call upon *Wodan* or and their *Mars*: In their Marriages they invoke *Frico* or *Venus*. neighbours They had also their Heroes, or demi-gods; they used to their Religion, kill nine males of each kind of sensitive creatures, and ens.

to pacifie their Gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Wolska*. In some parts of *Saxony* they worshipped *Saturn* under the name of *Crado*, like an old man standing on a fish, holding in his hand a wheel and a pitcher. *Venus* they worshipped in the form of a naked woman standing in a Chariot drawn with two Swans and two Doves. On her head she wore a Garland of Myrtle; in her right hand she had the Globe of the World, in the other three Oranges. Out of her breast proceeded a burning Taper. The three *Graces* naked with fruit in their hands waited on her. In *Westphalia* they worshipped an Idol all in Armour, holding a banner in his right hand with a Rose, and in the left a pair of scales. On his breast was carved a Bear, on his Helmet a Lyon: It seems by the Idol they understood *Mars*. The *Rugians* near the *Baltick* Sea worshipped *Mars* in the form of a Monster with seven faces, and seven swords hanging by his side in their Scabbards; he held the eighth sword naked in his hand. The same *Rugians*, as also the *Bohemians*, worshipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn, which the Priest every year sprinkled with Wine; in the left hand a bow: This also seems to be *Mars*. The *Sclavi* adored an Idol standing on a Pillar, with a Plow share in one hand, a Lance and Banner in the other; his head was beset with Garlands, his legs were booted, and at one of his heels a bell did hang. Some of them did worship an Idol on whose breast was a Target, in which was engraven an Ox head. It had a Pole-axe in its hand, and a little Bird sitting on its head: All these may seem to represent *Mars*. The *Muscovites* and *Russians* adored an Idol called *Perun*, in the shape of a man holding a burning stone in his hand, resembling Thunder; a fire of Oaken wood was continually maintained burning, to the honour of this Idol: It was death for the Ministers, if they suffered this fire to go out: It seems this was *Jupiter's* Image. The *Stetinians* in *Pomerania* worshipped a three-headed Idol, and used to ask Oracles or advice of a black horse: the charge of which

was

was committed to one of the Priests. In the countries about *Muscovia*, they worship an Idol called *Zolara Baba*, the Golden Hag. It is a Statue like an old woman holding an infant in her bosom, and near to her stands another infant: To this Idol they offer the richest Sabel skins they have. They sacrifice Stags to her, with the blood whereof they anoint her face, eyes, and her other parts: The beasts entrails are devoured raw by the Priests. With this Idol they use to consult in their doubts and dangers.

See Saxo Grammaticus, Cranzius on Vandalia, Olaus Guaguin, and other Historians.

Q. What Religion did the Scythians, Getes, Thracians, Cymbrians, Goths, Lucitanians, and other Europeans profess?

A. The same Gentilisme with the rest, adoring Idols of stocks and stones, in stead of the true God, or rather they worshipped the Devil, as appears by their inhumane humane sacrifices. The *Scythians* used to sacrifice every hundred captive to *Mars*: So did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murdering of men. Of the same opinion were the old *Germans*, who sacrificed men to *Mercury*. The *Cymbrians* or *Cymmerians* by their women-Priests used to murder and sacrifice men. These she-devils girt with brass girdles, and in a white surplice, used to cut the throats of the captives, to rip up their bowels, and by inspection to foretell the event of the war, & withal to make drums of their skins. The *Goths* did not think they pleased the Devil sufficiently, except first they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among brambles and thorns. These *Goths* or *Getes* believed that the dead went into a pleasant place where their God *Tamolxius* ruled; to him they used still to send a Messenger chosen out among themselves by lot, who in a boat of five Oars went to supplicate for such things as they wanted. Their manner of sending him was thus; They took him hand and foot, and flung him upon the points of sharp Pikes, if he fell down dead, they concluded that the God was well pleased with that messenger; if otherwise, they rejected him as an unworthy messenger; therefore they chose another to whom they gave instructions before he died, what he should say to their God; and so having

ving slain him upon their Pikes, committed the dead body in the boat to the mercy of the Sea. The *Lithuanians* used to burn their chief captives to their Gods. The *Luthianians* ripped open the bowels of their captives in their divinations, and presented their right hands, being cut off, to their Gods. The *Sclavi* worshipped an Idol called *Suantoritus*, whose Priest, the day before he sacrificeth, makes clean the Chappel, which none must enter but he alone, and whilst he is in it, he must not draw his breath, but hold his head out of the window, lest with his mortal breath he should pollute the Idol. The next day the people watching without the Chappel door, view the Idols cup; if they find any of the liquor which was put there wasted, they conclude the next years scarcity, but otherwise they hope for plenty; and to they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old Wine at the Idols feet, and offering to him a great Cake, they spend the rest of the day in gormandising. It is held a sin and a dishonour to the Idol not to be drunk then. Every one payeth a piece of money to the Idols maintenance; to which also is paid the third part of all booties taken in the war. To this purpose, the Idol maintained three hundred horse, whom the Priest payed, being the Idols treasurer. In *Lithuania*, *Russia*, and the adjacent places, the Rutticks offer a yearly sacrifice of Calves, Hogs, Sows, Cocks, and Hens, about the end of *October*, when their fruits are all gathered in, to their Idol *Ziemiennick*; they beat all these creatures to death, then offer them with prayers and thanksgiving; which done, they fall to eating and drinking, flinging first pieces of flesh into every corner of the house.

Q. What did the Lithuanians, Polonians, Hungarians, Samogetians, and their Neighbours profess?

*Lithuanians,
Polonians,
Hungarians
&c their
Religions.*

A. Their chief God was the Sun. They worshipped also the Fire, which they continually maintained by Priests chosen for that purpose. They ascribed also Divinity and worship to Trees, and the taller the Tree was, the more adoration it had. When Christianity began to be preached among the *Lithuanians*, and were exhorted to cut their Trees, none would venture to touch these Gods, till the Preachers encouraged them by

by their example; but when they saw the trees cut down, they began to lament the loss of their gods, and complained to their Prince of the wrong done to them by the Christians, whereupon the Preachers were commanded presently to abandon the country, and so these dogs returned to their vomit. They adored also Serpents, which they entertained in their houses, and used by their Priests to ask Oracles or advice of the Fire, concerning their friends when they fell sick, whether they should recover health again. The same Idolatry was used by the *Polonians* or *Sarmatians*. The *Hungarians* or *Pannonians* did not only worship the Sun, Moon, and Stars; but also every thing they first met with in the morning. Most part of *Livonia* is yet Idolatrous, worshipping the Planets, and observe the heathenish customes in their burials and marriages. In *Samogethia* a country bordering on *Prussia*, *Livonia*, and *Lithuania*, they worshipped for their chief god, the Fire, which their Priests continually maintained within a Tower on the top of an high hill, till *Nladislau* King of *Poland* beat down the Tower, and put out the fire, and withal caused their Groves to be cut down, which they held sacred, with the Birds, Beasts, and every thing in them. They burn the bodies of their chief friends, with their horses, furniture, and best cloaths, and withal set down victuals by their Graves, believing that the departed souls would in the night-time eat and drink there. The like superstition is used by the *Livonians*. So the *Lapponians* are at this day, for the most part, Idolatrous; See *Olaus*, they hold that no Marriage which is not consecrated Munster, in by fire and a flint, is lawful, therefore by striking of the his *Geogra-* flint with iron, they shew that as the hid sparks of fire phy, and flie out by that union, so children are propagated by others, the conjunction of male and female. Many parts also of *Muscovia* at this day continue in their Gentilisme.

Q. What other gods did the Gentiles worship, besides those above named?

A. It were tedious to mention all; I will only name some of them. *Eolus* was god of the Wind; *Portunus* God of Harbours, *Agonius* god of Action, *Angerona* goddess of Squintees, *Laverna* or *Furina* goddess of Theeves

Aucula

Of these see Austin, Lactantius, Tertullian, Plutarch, Arnobius, Eusebius, &c.

How Ranked and Armed.

Of these see the Poets and their Commentaries.

Ancula goddess of maid-servants. *Carna* goddess of hinges; *Ariflaus* god of honey, *Diverra* goddess of sweeping, *Veronia* goddess of Woods, *Dice* goddess of Law-suits, *Fidius* of Faith, *Arunem* of diverting hurt from Corn, *Hebe* of youth, *Medivina* of Medicines, *Mena* of womens monthly flowers, *Myodes* or *Miagrus*, the same with *Belzebub* the god of Flies, *Limentinus* of thresholds, *Peitho* goddess of Eloquence, *Aius* of speech, *Pecunia* of money, *Thalassius* of marriage, *Vacuna* goddess of leisure or idleness, *Vitula* goddess of youthful wantonness, *Sentinus* of sense, *Tusana* of defence, *Vallonia* of Vallies, *Virunus* of life, *Collina* of hills, *Jugatinus* of the tops of mountains. We cannot meet with any creature, action, passion, or accident of mans life, which had not its peculiar deity.

Q How did they rank and arm their gods?

A. Some of them they called Supernal; as *Saturn*, *Jupiter*, *Apollo*, *Mercurius*, *Mars*, *Vulchan*, *Bacchus*, *Hercules*, *Cybele*, *Venus*, *Minerva*, *Iuno*, *Ceres*, *Diana*, *Themis*; Some they named infernal, as *Pluto*, *Charon*, *Cerberus*, *Rhadamanthus*, *Minos*, *Eacus*, *Proserpina*, *Alecto*, *Tisiphone*, *Megara*, *Chimera*, *Clotho*, *Lachesis*, *Atropos*. Some were deities of the Sea, as *Oceanus*, *Neptune*, *Triton*, *Glaucus*, *Palmion*, *Proteus*, *Nereus*, *Castor*, *Pollux*, *Phorbus*, *Melicerta*, *Amphitrite*, *Thetis*, *Doris*, *Galatæa*, and the other Sea-Nymphs, called *Nereides*. The Countrey gods, and of the Woods, were *Pan*, *Sylvanns*, *Faunus*, *Pales*, the *Satyres*, &c. There were three deities called *Graces*, or *Charites*, to wit, *Eglia*, *Thalia*, *Euphrosyne*; Three Fatal Sisters, called *Parce*; to wit, *Clotho*, *Lachesis*, *Atropos*; Three furies, called *Eumenides*, to wit, *Alecto*, *Megara*, *Tisiphone*. The chiefest of their gods they did thus arm; namely, *Saturn* with the Siche. *Jupiter* with Thunder. *Mars* with the Sword. *Apollo* and *Diana* with Bows and Arrows. *Mercury* with his *Caduceus*, or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Thyrus*, or Spear woven about with Vine-leaves. *Hercules* with his *Clave*, or Club. *Minerva* with her Lance and *Egk*, or Target, having on it *Medusa's* head. *Vulcan* with his Tongs, &c.

Q With what Creatures were their Chariots drawn?

A. *Jupiter*,

Jupiter, Sol, Mars, and Neptune, had their Chariots drawn by Horses. Saturn by Dragons. Thetis, Tri-Their Chariot, Leucorhoe, by Dolphins. Bacchus by Lynces and Ty-riots how gers. Diana by Stags. Luna, or the Moon, by Oxen. O-drawn. ceanus by Whales. Venus by Swans, Doves, and Sparrows. Cybele by Lions. Juno by Peacocks. Ceres by Serpents. Pluto by four black Horses. Mercury, in stead of a Chariot, had wings on his head and heels. The mystical In Myst: meaning of these things we have opened. Poet.

Q. In what peculiar places were some gods peculiarly worshipped?

A. Though *Apollo* was worshipped in many places: In what pe- as in the wood *Grynaum* in *Ionia*; on *Phaselis*, a hill in culiar places *Lycia*; in *Tenedos*, an Isle of the *Aegean Sea*; in *Delos* worshipped, and *Clasos*, two of the *Cyclad* Islands; on hill *Cynthus* in *Cyrrha*, a Town of *Phocis*: at *Rhodes*, on hill *Soraste*; on *Pernassus*, and other places; yet he was chiefly worshipped at *Delphi*, a town of *Phocis*. So *Venus* was honoured in *Cyprus*, and in *Raphos*, a Town of the same Isle; and in the Isle *Amathus* in the *Aegean Sea*, on hill *Eryx*; and in *Sicily*, and elsewhere; yet her chief worship was at *Paphos*. So *Juno* was worshipped at *Samos*, an Isle of the *Icarian Sea*; at *Argos* and *Mycene*, Towns of *Achaia*, and in other places; yet she was principally honoured at *Carthage* in *Africa*. *Minerva* was worshipped in *Aracynthus*, a hill of *Aessia*; in *Pyrene*, a hill of *Attica*, and elsewhere; yet she was chiefly honoured at *Athens*. *Bacchus* was worshipped at *Nysa*, a Town of *Arabia*; at *Naxos*, one of the *Cyclades*; but chiefly at *Thebis* in *Boetia*. *Diana* was worshipped at *Delos*, on hill *Cynthus*; at *Ephesus*, and elsewhere. *Hercules* was honoured at *Gades*; at *Tybur*, a Town near *Rome*; at *Tyrintha*, near *Argi*; at *Thebis* in *Boetia*, &c. *Jupiter's* worship was maintained at *Rome*, in *Lybia*, on hill *Ida* in *Crete*, and elsewhere. *Mars* was adored at *Thermodon* in *Scythia*, on *Rhodope*, a hill in *Thracia*; among the *Getae*, and other Nations. *Vulcan* was chiefly honoured at *Lemnos*. *Quirinus* at *Rome*. *Faunus* in *Larion*, *Isis* in *Egypt*. *Esculapinus* in *Epidaurus*, a Town in *Peloponnesus*. *Cybele* in *Phrygia*, chiefly on the hills *Ida*, *Berecinthus*, and *Dindymus*. *Fortune* was honoured in *Antium* and *Prænestæ*, Town of *Italy*, &c.

Whq

Who would know more of these, let them consult with the Poets.

Q. What were the Greek chief festivals?

Greeks,
their chief
festivals.

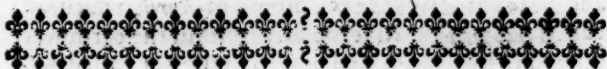
A. The Greek were these: 1. *Anaclypteria*, kept by the Rusticks to *Ceres* & *Bacchus*, upon the taking in of their fruits; but I find that the feast of *Proserpina's* wedding with *Pluto*, called *Theogamia*, was called *Anaclypteria*, and so was the third day of each marriage from *ἄνκλυπτος*, to disclose or discover, because then the Bride, who before had been shut up in her fathers house, came abroad to her husbands house; and so the Presents that were given her by her Husband that day, were called *Anaclypteria*. 2. *Anabesteria* were Feasts kept to *Bacchus*, so called from *Anabesteron*, the month of February, in which they were kept. But some will have this to be the month of November; others of August, which is most likely, because then grapes were ripe, and the Athenian children were crowned with Garlands of flowers. This feast also was called *Dionysia*. 3. *Alcia* was a feast at Athens, kept to *Icarus*, & *Erigone*. 4. *Anthephoria*, kept to the honour of *Proserpina*, who was carried away by *Pluto* as she was gathering of flowers; *ἄνθος* is a flower. It was called also *Theogamia*, a divine marriage. 5. *ἄνθεσσι*, was an Athenian feast kept four days; *Erasmus* mentions only three. 6. *Ascalia*, were Attick feasts kept to *Bacchus*, from *ἄσκαλος*, bladders, because in the middle of the Theatre, they used them to dance upon bladders that were blown and oyled, only with one foot; that by falling they might excite laughter; this dancing was called *ἄσκαλλος*, of which *Virgil* speaks: *ἄσκαλλος ἢ πῶς ἢ ἄσκαλλος* *ἢ ἄσκαλλος*. 7. *Bonsphuria*, were Athenian feasts in the month of September, called by them *Boedromion*: this feast was kept with merriment and running. 8. *ἄνθεσσι*, were love feasts, in which kinsfolks entertained each other with good cheer and gifts. 9. *ἄνθεσσι*, were feasts at Athens, wherein all kinds of seeds were deposited to *Bacchus* and *Proserpina*, in a pot called *ἄνθος*; this feast was kept about the midst of November. 10. *ἄνθεσσι*, was the scourging feast among the Lacedaemonians, in which the prime youth were whipt in the presence of their friends at the altar of *Pluto*. 11. *ἄνθεσσι*, the feasts

feasts of *Jupiter*; they were called also *Διόσια*: Here they were not very jovial, but sad, and *συνθροποι*, of sower countenance. 12. *ἑλαφιβόλια*, from *ἑλαφός*; and *βόλια*, were Feasts kept to *Diana* in February, called *Elaphabolion*, wherein Stags were sacrificed to *Diana*. 13. *Ἐφεσσία* at *Ephesus*, were feasts kept to the honour of *Tyrosas* the Prophet, who had been both man and woman; therefore that day they cloathed him first in mans apparel, and then in a womans habit. 14. *γάμηλια*, from *γάμος* Marriage: this was *Iuno's* feast kept in January, called *Gamelion*; and she having the charge of marriages, was called *Gamelia*. 15. *Ἑκατομβή* to *Iuno*, in which 100 sacrifices were offered, and divers shews or sports exhibited to the people: He that overcame was rewarded with *χαλκή ἀσπίς*, a brazen Target, and a Myrtle garland. This feast was called also *ἡραία* from *Iuno's* name; and the month of July, in which this feast was kept, is named *ἑκατομβεύων*. 16. *ἑλεμφοβεία* Athenian feasts, in which certain holy Reliques were carried about in a chest called *ἑλένη*, by the Priests called *ἑλενοφοροί*. 17. *γὰλῆνδια* were *Lacedemonian* feasts, kept to the honour of *Apollo*, and his Boy *Hyacinthus*, whom he lost; therefore *Lycander* calls him *πολύθρνον*, much lamented. 18. *Ἑποκαυστρία* were feasts to *Minerva*, for avoiding the dangers that come by firing, from *ἐποκαύσειν*, to kindle or burn, 19. *ὄσχηα*, was a feast at *Argos*, so called from *ὄς*, a Sow, because by them then this beast was sacrificed to *Venus*. 20. *λαμπύβεια*, so called from *λαμπτήρ*, a Torch, or Lamp: This feast was kept to *Bacchus*, into whose Temple, in the night they used to carry burning Torches, and to place goblets full of Wine in all parts of the City. 21. *μεγαλήσια* were the feasts of *Cybele*, called *Magna Mater*, in which were exhibited divers spectacles to the people in the moneth of April. 22. *μυθρυγείνια*, was *Apollo's* festival, who was called *Μαγιστάνης*; and the moneth in which it was kept was named *μεταγρητιών*, which some say is May, others July. 23. *μοροφάγια*, was a feast among the *Ægeans*, in which it seems they eat all of one dish, or else but once a day, or else each man apart. These are called *μοροφίαι*. 24. *μινυχία*, the feast of *Minerva*, kept in the harbour of *Athens*, called *Munichium*. The month

month of *March* was also called *μηνὺν χαιρῶν*; 25. *ἡνδάλια* were sober sacrifices, without Wine; therefore called *αἰνία*; at *Athens* these sacrifices were performed to *Venus Urania*; likewise to *Mnemogyne*, *Aurora*, *Sol*, *Luna*, the *Muses* and the *Nymphs*, and even to *Bacchus* himself. Sometimes they offered instead of Wine *ὕδωρ μελίκετον*, water mingled with honey. 26. *νυκτελία* were the night sacrifices of *Bacchus*; whence he was called *νυκτελιάς*. 27. *δινετήρια* were Athenian feasts, so called from the great cup of the same name, which being filled with Wine, beardless youths: *ἑτάλλοντες ἀποκείρουσιν ὅσῳ*, saith *Athenians*, being cut their long hair, offered to *Hercules*. 28. *Ορνεα*, the festivals of *Priapus*, who was called *ὄρνις*, from *Ornis*, a Town of *Peloponnesus*. 29. *ὀρχοφόριον* an Athenian feast, in which the noble youth carried *ὀρχαί*, Vine branches into *Minerva's* Temple. The feast was instituted when *Theseus* returned mourning from *Cyprus*, upon the report of his Fathers death *Αἰγέω*. 30. *παναθηναίων*, the chief Athenian feast to the honour of *Minerva*; it was celebrated every fifth year. In this were divers shews; the youth then used to dance in armour, called *πυρρίκη*, from *Pyrhus* the inventor. The Image of *Pallas* was then carried in a Ship, called *Panathenaica*, in which the sail called *Peplus* was spread; and on this was woven the Giant *Encelodus*, slain by *Pallas*. In this Feast they used to run with lamps or torches; and so they did in the Feasts called *Ephestia* and *Promothia*; He that overcame, had for his reward *χρῶν ἐλαιῶν*, the Olive fruit, that is, a pot of Oyl, whereof *Pallas* was the Inventer, and none but he, could by the Law carry any Oyl out of the Attick Countrey. 31. *πυανέμια*, were Feasts dedicated to *Apollo* in the month *πυανεμίων* which some take for *October*, others for *July*. This Feast was so called from *πύανω*, from beans, or other kind of legumina consecrated to *Apollo*. 32. *οκίον*, an Athenian Feast to *Minerva*; the month in which it was kept was called *οκίεσιον*, from bearing about in procession *οκίον* or *οκιάδιον*, a Fan to make a shadow from the Suns heat. The Fan was carried by *Minerva's* Priest, accompanied with the Gentry of *Athens* out of the Tower; from this they called *Miner-*

ua, Scirada. The month of this feast was thought to be
March 33. Σαπυρία, this feast was dedicated to *Apollo*
 and *Diana* at *Athens*, in the month of *April*, which was
 called *Σαπυρία*. In it the first fruits of the earth were
 offered to these gods, and boyled in the pot called *Σα-
 πυρία*. 34. *Δείνα* were feasts to *Bacchus* the god of
 Wine, who was therefore *Δείν*, and his Temple
Δείνιον, commonly called; this was an Athenian feast.
 35. *Δεόξενα*, were feasts dedicated to all the gods to-
 gether. This feast by the Latines is called *dies pandi-
 cularis*, and *communicarius*. *Theoxenia* also were games
 exhibited to *Apollo*, who was called *Theoxenus*, and this
κοινὴ ἐστὶν common feast was at *Delphi*, consecrated
 peculiarly to *Apollo*. This feast was so called *πρὸς τὸ
 ἐστίζειν τοῖς θεοῖς*, because all the gods were entertain-
 ed at a feast. *Castor* and *Pollux* were the authors of this
 feast; for when *Hercules* was deified, he committed
 to these *Dioscuri* the care of the *Olympick* games, but
 they devised this new feast of *Theoxenia*. It was chief-
 ly observed by the *Athenians* in honour of forreign
 gods; for among them *θεοὶ ἐστίκοι πᾶν*, saith *He-
 sychius*, the forreign gods were worshipped. This feast
 is called by *Pindarus* *ἐστίαι τετραίαι*, hospitable ra-
 bles, and the sacrifice *ἐστισιμὸς*. 36. *Σῆα* was the feast
 of *Bacchus*, in whose Temple three empty Vessels in
 the night-time were filled with wine, but none knew
 how, for the doors were fast locked and guarded. *Thyia*
 also was the first Priestess of *Bacchus*, from which the
 rest are called *Thyada*. 37. *τριετηρὰ* were the feasts
 of *Bacchus* every third year, in Latine *Triennialia* and
Triennia; of which *Ovid*, *Celebrant repetita Triennia
 Baccha*. Some other festivals the Greeks observed, but
 of less note.

Of these see
*Suidas, A-
 thenaeus,
 Rhodiginus
 Gyraldus,
 Hesychius,
 Terrullian,
 Austin, Plu-
 tarch, Iul.
 Pollux, the
 Scholiast of
 Aristophanes
 Mevsius, &
 others.*



The Contents of the Sixth Section.

Of the two prevalent Religions now in Europe. 2. Of Mahomets Law to his Disciples. 3. Of the Mahumetans opinions at this day. 4. Mahomet, not the Antichrist. 5. Of their Sects, and how the Turks and Persians differ. 6. Of the Mahumetan Religious Orders. 7. Of their other Hypocritical Orders. 8. Of their secular Priests. 9. Of the Mahumetan devotion, and parts thereof. 10. Of their Ceremonies in their Pilgrimage to Mecca. 11. The Rites of their Circumcision. 12. Their Rites about the sick and dead. 13. The extent of Mahumetanism, and the causes thereof. 14. Mahumetanism, of what continuance.

SECT. VI.

Quest.

Mahumetans, their Religion.



What are the two prevalent Religions this day in Europe?

A. Mahumetanism, and Christianity.

The former was broached by *Mahomet* the Arabian, being assisted by *Sergius* a Nestorian Monk, with some other Hereticks and Jewes, about six hundred years after Christ; for *Mahomet* was born under *Mauritius* the Emperour, anno Christi 591, and under *Heraclius*, anno 623. he was chosen General of the *Saracen* and *Arabian* Forces, and then became their Prophet, to whom he exhibited his impious doctrine and law

law, which he pretended was delivered to him by the Angel *Gabriel*. But his Book, called the *Alcoran*, was much altered after his death, and divers different copies thereof spread abroad, many of which were burned, and one retained, which is now extant. This is divided into 124 Chapters, which are fraught with Fables, Lyes, Blasphemies, and a meer hodge-podge of fooleries and impieties, without either Language or Order, as I have shewed in the Caveat I gave to the Readers of the *Alcoran*; yet to him that readeth this Book a thousand times, is promised a Woman in his Paradise, whose eye-brows shall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Musaph*, that none must touch it till he be washed from top to toe; neither must he handle it with his bare hands, but must wrap them in clean See *Lanice* linnen. When in their Temples it is publickly read, the *rus*, and Reader may not hold it lower then his girdle; and others, when he hath ended his reading, he kisseth the Book, and layeth it to his eyes.

Q. *What Law did Mahomet give to his Disciples?*

A. His Law he divides into eight Commandments. *Their Law*, The first is to acknowledg only one God, and only one Prophet, to wit, *Mahomet*. 2. The second is concerning the duty of Children to their Parents. 3. Of the love of Neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent; which is carefully to be observed of all for one month, or thirty days. 6. Of their charity and alms-deeds to the poor and indigent. 7. Of their Matrimony, which every man is bound to embrace at 25 years of age. 8. Against murder. To the observer of these commands he promiseth Paradise; in which shall be silken Carpets, pleasant Rivers, fruitful Trees, beautiful Women, Musick, good Cheere, and choice Wines, store of Gold and silver Plate with precious Stones, and such other conceits. But to those that shall not obey this Law, Hell is prepared, with seven gates, in which they shall eat and drink fire, shall be bound in chains, and tormented with scalding waters. He proveth the Resurrection by the story of the seven Sleepers, which slept 360 years in a Cave. He prescribes also divers moral

and judicial Precepts, as abstinence from swines flesh, blood, and such as die alone: also from adultery and false witness. He speaks of their *Fridays* devotion; of good works; of their Pilgrimage to *Mecca*; of courtesy to each other; of avoiding covetousness, usury, oppression, lying, casual murder, disputing about his *Alcoran*, or doubting thereof. Also of prayer, almes, washing, fasting, and Pilgrimage. He urgeth also repentance, forbiddeth swearing, commends friendship, will not have men forced to Religion; will not have mercy or pardon to be shewed to enemies. He urgeth valour in Battel, promising rewards to the courageous, and shewing that none can die till his time come, and then is no avoiding thereof.

Q. What other opinions do the Mahumetans hold at this day?

Their Opinions.

A. They hold a fatal necessity, and judge of things according to the success. They hold it unlawful to drink Wine, to play at Chess, Tables, Cards, or such like recreations. Their opinion is, that to have Images in Churches is Idolatry. They believe that all who die in their wars, go immediately to Paradise, which makes them fight with such cheerfulness. They think that every man who lives a good life, shall be saved, what Religion soever he professeth; therefore they say that *Moses*, *Christ*, and *Mahomet*, shall in the resurrection appear with three banners, to which, all of these three professions shall make their repair. They hold that every one hath two angels attending on him; the one at his right hand, the other at his left. They esteem good works meritorious of Heaven. They say that the angel *Israphil*, shall in the last day sound his Trumpet, at the sound of which, all living creatures (angels not excepted) shall suddenly die, and the Earth shall fall into dust and sand; but when the said angel soundeth his Trumpet the second time, the souls of all that were dead shall revive again: then shall the angel *Michael* weigh all mens souls in a pair of scales. They say there is a terrible Dragon in the mouth of Hell; and that there is an Iron bridge, over which the wicked are conveyed, some into everlasting fire, and some into the fire of Purgatory. They hold that the Sun at his rising,

rising, and the Moon at her first appearing should be revered. They esteem Polygamy no sin. They hold it unlawful for any man to go into their Temples not washed from head to foot; and if after washing, he piss, go to stool, or break wind upward or downward, he must wash again or else he offends God. They say that the Heaven is made of smoak; that there are many Seas above it; that the Moons light was impaired by a touch of the Angel *Gabriels* wing, as he was flying along, that the Devils shall be saved by the *Alcoran*. Many other favourless and senseless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran*, Dialogue wise.

Q. Was Mahomet that great Antichrist spoken of by 8. Paul, 2 Thel. 2. and by S. John in the Apocalypse?

A. No; For Mahomet was an Arabian, descended Mahomet, from Ismael and Hagar: but Antichrist (if we will believe the ancient Doctors of the Church) shall be a great Antifew, of the Tribe of Dan. 2. Antichrist shall come in christ spoken the end of the world, and as the Church anciently believed, immediately before Christs second coming; Paul, and but Mahomet is come and gone, above a thousand years St. John, ago. 3. The ancient Fathers believed that the two Witnesses which shall oppose Antichrist, and shall be slain by him, are Henoch, and Elias; but these are not yet come. 4. The tradition of the primitive Church was, that Antichrist shall reign but three years and a half, supposing that this period of time is meant by time and times, and half a time: but Mahomet we know reigned many more years. 5. Antichrist will wholly oppose himself against Christ, vilifie him, set himself up in his stead; and to extol himself above all that is called God: but Mahomet doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, &c. as may be seen in his *Alcoran*. 6. Our Writers, as Forbes, Cartwright, &c. hold that Antichrist is described Revel. 9. under the name of that Star which fell from Heaven, having the key of the bottomless pit, and under the name of Abaddon, and Apollyon; but that Mahomet with his followers are set out in that same Chapter

under the four Angels bound in the great River *Euphrates*. 7. The Apostle *2 Thes. 2.* saith, that *Antichrist shall sit in the Temple of God as God, and shall exalt himself above all that is called God.* But this cannot be meant of *Mahomet*, for he never sat in the Temple of God, whether by this word we understand the Temple of *Jerusalem*, or the Church of Christ; for he, and his Disciples separated themselves from the Church of Christ; and will have no Communion with Christians.

8. Antichrist is to come with signs and lying wonders, and by these to raise his Kingdom. But *Mahomet* came with the sword, & by it subdued the neighbouring Nations, so that neither he, nor his followers did or do pretend to any wonders.

9. Our Writers say that Antichrist is not to be taken for a particular person, but for a whole company or society of people under one head; but *Mahomet* was a particular person.

10. Antichrist is to be destroyed by the breath of the Lords mouth; but *Mahomet* died a natural death. By all these reasons then it appears, that *Mahomet* cannot be that great Antichrist who is to come in the end of the world. Yet I deny not but he was an Antichrist in broaching a doctrine repugnant to Christs Divinity. Such an Antichrist was *Arius*; likewise in persecuting Christ in his members, he may be called Antichrist; and so might *Nero*, *Domitian*, *Dioclesian*, and other persecutors. Besides, the number of the beast 666 is found in *Mahomet's* name, and so it is found in divers other names. If we consider the miseries, desolation and blood that have followed upon the spreading of Mahometanism in the world, we may with *Pterius* on *Revel. 6.* conclude that *Mahomet* is signified by death, which rideth on the pale Horse, followed by Hell or the Grave; to whom was given power over the fourth part of the earth, to kill with the sword, with famine, &c. for he was the death both of soul and body to many millions of people, upon whose wars followed destruction, famine, pestilence, and many other miseries, in that part of the world, where he; and his successors have spread their doctrine and conquests.

Q. Are all the Mahometans of one profession?

A. No: for there be divers Sects amongst them; but the

the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Hali* by the *Persians*. To this *Hali Mahomet* bequeathed both his Daughter and his *Alcoran*, which the *Persians* believe is the true Copy, & that of the *Turks* to be false. This *Hali* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation of the Law they embrace for the truest. As the Saracen *Caliphs* of old, exercised both the Kingly and Priestly Office; so both are claim'd by the modern *Persian*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the *Persian* *Sophi* contents himself with the Secular Government, leaving the Spiritual to the *Mustaed Dini*, who is as the *Musty* in *Turky*. These two Sects differ in many points: for the *Arabians* make God the author both of good and evil; but the *Persians* of good only; the *Persians* acknowledg nothing eternal but God; the *Turks* say that the Law is also eternal; the *Persians* say that the blessed souls cannot see God in his essence, but in his Effects or Attributes; the *Turks* teach that he shall be visible in his Essence. The *Persians* will have *Mahomet's* soul to be carried by the Angel *Gabriel* into Gods presence when he received his *Alcoran*. The *Turks* will have his body carried thither also. The *Persians* pray but three times a day, the *Arabians* five times; other differences they have; but these are the chief Doctrinal differences: the main is about the true *Alcoran*, the true interpretation thereof, See *Borrius*, and the true successor of *Mahomet*; for they hold *Enbo-Lanicerus*, *car*, *Osmen*, and *Homar*, whom the *Turks* worship, to *Knolles*, have been Usurpers, and *Hali* the only true successor of *Camcrarius* *Mahomet*, whose Sepulcher they visit with as great devotion, as the *Turks* do the other three. *Fovius*, &c.

Q. What religious orders have the Mahumetans?

A. Most of their Religious Orders are wicked and Mahumet is irreligious. For those whom they call *Imalier* and re- tans their religious brothers of love, are worse then beasts in their religious or- lults, sparing neither women nor boys; their habit is a ders. long coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cymbals, which make a jangling sound; they walk with a book in their hand, containing love Songs & Sonnets, in the *Persian* tongue; these go about singing, & receive money for

their Songs, and are always bare-headed, wearing long hair, which they curl. The Order of *Calender* professeth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a short coat made of Wool and Horse-hair, without sleeves, they cut their hair short, and wear on their heads Felt-hats, from which hangs tufts of Horse-hair, about a hand-breadth. They wear iron rings in their ears, and about their necks and arms; they wear also in their Yard an iron or silver ring of 3. *lib.* weight, whereby they are forced to live chastly; they go about reading certain Rimes or Ballads. The Order of *Dervises* go about begging almes in the name of *Haly*, Son in law to their god *Mahomet*. They wear two Sheep-skins dried in the Sun, the one whereof they hang on their back, the other on their breast; the rest of their body is naked. They shave their whole body, go bare-headed, and burn their temples with an hot Iron. In their ears they wear rings, in which are precious stones, they bear in their hand a knotty club. They are desperate Assassins, will rob and murder when they find occasion; they eat of a certain herb called *Asserad* or *Matlach* which makes them mad; then they cut and slash their flesh; the madder they are, the more they are revered. In *Natolia* near the Sepulchre of a certain Saint of theirs, is a Covent of these Monks, being above five hundred, where once a year there is kept a general meeting of this Order, about eight thousand, over whom their superior called *Assumbaba* is President. On the Friday after their Devotions they make themselves drunk with *Asserad* in stead of Wine; then they fall to dancing in a round, about a fire, singing Ballades, which done, with a sharp knife they cut flowers and figures on their skins, for the love of those Women they most affect. This Feast holdeth seven days, which ended, with banners displayed, and drums beating they depart all to their several Covents, begging almes all the way that they march. Their fourth Order called *Torlachs*, are cloathed like the *Dervises*, but that they wear also a Bears skin instead of a Cloak, but they go bare-headed and shaven; they anoint their heads with Oyl against cold; and burn their Temples against

against destructions. Their life is beastly and beggerly living in ignorance and idleness; they are begging in every corner, and are dangerous to meet with in Desert places, for they will rob and plunder; they profess Palmestry like our *Gypsies*, who use to pick silly Womens pockets as they are looking in their hands. They carry about with them an old man, whom they worship as a Prophet; when they mean to have money from any rich man, they repair to his house, and the old man there prophesieth sudden destruction against that house; which to prevent, the Master of the house desires the old mans prayers, and so dismisseth him and his train with money, which they spend wickedly; for they are given to Sodomy and all uncleanness.

See Men-
vino, Nicho-
laus Nicho-
lai, Septem-
castrensis,
&c.

Q. Are there no other hypocritical Orders amongst them?

A. Yes, many more. Some whereof go naked, except their privities, seeming no ways moved either with Summers heat, or Winters cold; they can indure cutting and slashing of their flesh, as it were insensibly, to have their patience the more admired. Some will be honored for their abstinence in eating and drinking sparingly & seldom. Some profess poverty, and will enjoy no earthly things. Others again profess perpetual silence, and will not speak, though urged with injuries & tortures. Some avoid all conversation with men. Others brag of Revelations, Visions, and Enthusiasmes. Some wear Feathers on their heads, to shew they are given to contemplation. Some have rings in their ears, to note their subjection and obedience in harkning to spiritual Revelations. Some bear chains about their necks and arms, to shew they are bound up from the world; some by their mean cloaths brag of their poverty. Some to shew their love to hospitality, carry Pitchers of clean water, which they proffer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have secret commerce with Women, and then give out that they conceive and bear children without the help of men, purposely to extenuate the miraculous birth of Christ. Some are *Antinomians*, affirming that there is no use of the Law, but that men are saved by Grace. Some

Some are for traditions and merits, by which salvation is obtained, and not by Grace. These addict themselves wholly to Meditation, Prayer, Fasting, and other spiritual exercises; there be some, who be accounted Hereticks, for they hold that every man may be saved in his own Religion, and that Christs Law is as good as *Mahomet's*; therefore they made no scruple to enter into Christian Churches, to sign themselves with the Cross, and besprinkle themselves with Holy-water. These Votaries have their Saints, to whom they have recourse in their wants, and to whom they assign particular Offices: some have the charges of travellers, some of children, some of child-bearing women, some of secret, and such like. They have also their Martyrs, Reliques, and lying miracles.

See *Georgiovitx*,
Septemcastrens,
Busebuius,
and others.

Their secular Priests.

Q. *What Secular Priests have they?*

A. They have eight Orders or Degrees; 1. The *Mophri* or their Pope, on whose judgment all depend, even the Great Turk himself, both in spiritual and secular affairs. 2. The *Cadelescher*, who under the *Mophri*, is judge of all causes, both Civil and Ecclesiastical. 3. The *Cadi* whose Office is to teach the people. 4. *Modecis*, who have the charge of Hospitals. 5. *Antiphi*, who publickly read the heads of Mahumetan superstition, holding in one hand a naked Sword, in the other a Semiter. 6. *Imani* who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers sing and call the people to prayer. 8. *Sopbi*, who are their singing-men in their Temples. The higher Orders are chosen by the grand Seignour. The inferior by the people, who have a small pension from the Turk, which being insufficient to maintain them, they are forced to work and use trades. There is required no more learning in them, but to read the *Alcoran* in *Arabian*, for they will not have it translated. To strike any of these, is the loss of a hand in a Turk, but of life in a Christian. In such esteem they have their beggarly Priests.

See *Cuspinian*, *Knolles*, &c.

Their Devotion.

Q. *Wherein doth the Mahumetans devotion consist chiefly?*

A. In their multitudes of Mosches, or Temples, the chief of which is Saint *Sopbi* in *Constantinople*, built
or

or rather repaired by *Justinian*. 2. In their Hospitals, both for poor and strangers. 3. In their Monasteries and Schools. 4. In their washings, whereof they have three sorts. One of all the body. Another of the private parts only. The third of the hands, feet, face, and Organs of the five senses. 5. In giving of almes either in money or in meat; for their manner is to sacrifice beasts, but not as the *Jews* upon Altars; these beasts they cut in pieces and distribute among the poor. Their other sacrifices, which either they offer, or promise to offer when they are in danger, are so divided, that the Priests have one share, the poor another; the third they eat themselves. 6. In making of Vows, which are altogether conditional; for they pay them if they obtain what they desire, otherwise not. 7. In adorning their Temples with multitudes of Lamps burning with oyl, and with Tapestry spread on mats, upon which they prostrate themselves in prayer. On the walls are written in golden letters, *There is but one God, and one Prophet Mahomet*. 8. In praying five times a day, and on *Friday*, which is their Sabbath (because *Mahomet's* birth-day,) six times, bowing themselves to the ground, twice as often as they pray. Whosoever absents himself, chiefly on *Friday*, and in their Lent, is punished with disgrace, and a pecuniary Mult. 9. In divers ridiculous ceremonies acted by their Priests, as pulling off the shooes, which all people are tied to do when they enter into their Temple; in stretching out the hands and joyning them together, in kissing the ground, in lifting up the head, in stopping of the ears with the fingers, in praying with their faces to the South, because *Mecca* is there, in wiping their eyes with their hands, in observing a Lenten Fast for one moneth in a year, changing the moneth every year, so that they fast one whole year in twelve; and then they abstain from all meat and drink, till the stars appear. In plucking off their hairs at the end of their Fast, and in painting of their nails with a red colour. 10. In Pilgrimages to *Mecca*, in circumcision of their children, in feasting at the Graves of the dead, and in other such vain ceremonies.

Q. What

Q. What Ceremonies observe they in their Pilgrimage to Mecca?

Their Pilgrimage to Mecca.

A. This journey is undertaken and performed every year, and it is held so necessary, that he who doth not once in his life go this Pilgrimage, shall be assuredly damned; whereas Paradise and remission of sins is procured to them that go it. The way is long and tedious to those of *Greece*, being six months journey, and dangerous by reason of *Arabian* thieves, mountains of sand, with which divers are overwhelmed; and want of water in those sandy and barren desarts. Their chief care is to be reconciled to each other where there is any difference, before they go; for if they leave not behind them all grudges and quarrels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Easter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Fantzaries* on Camels with eight pieces of Ordnance, a rich vesture for the Prophet, and a green Velvet covering wrought with gold to cover his Tomb, which the *Bassa* delivers to the Captain of the Pilgrims. The Camels that carry these Vestures are covered with cloth of gold, and many small bells; the night before their departure is kept with great Feasting and Triumphs. No man may hinder his wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the box with the *Alcoran*, is covered with cloth of gold and silk, the box with silk only during the journey, but with gold and Jewels at their entering into *Mecca*. Musicians also and Singers encompass the Camel, and much vain Pomp is used in this Pilgrimage. They use divers washings by the way when they meet with water. When they come to *Mecca*, the house of *Abraham*, which they fable was miraculously built, receiveth a new covering and a new gate; the old vesture is sold to Pilgrims, which hath a vertue in it to pardon sins; after many idle Ceremonies performed, they go round about *Abrahams* house seven times; then they kiss a black stone, which they believe fell down thither from Heaven; at first it was white, but by the often kissing of sinners, it is become black; then they wash themselves in the Pond

Pond *Zunzun*, without the Gate five paces; this Pond the Angel shewed to *Hagar* when she wanted water for *Ismael*. Of this also they drink, and pray for pardon of their sins. After five days abode at *Mecca*, they go to the *Hill of pardons*, 15 miles distant, and there they leave all their sins behind them; after they have heard a Sermon, and prayed; and offered Sacrifices. Upon their return they must not look back to the Hill, lest their sins follow them. From hence they repair to *Medina*, where *Mahomets* Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run, that they may sweat out all their sins. Thence they come pure to the Seducers Tomb, which notwithstanding they may not see, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50. in number to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain presenteth the new one; without, each man gives to the *Eunuchs* handkerchiefs, or such like, to touch the Tomb therewith; this they keep as a special Relique. When they return to *Egypt*, the Captain presenteth the *Alcoran* to the *Bassa* to kiss, and then it is laid up again; the Captain is Feasted, and presented with a Garment of cloth of Gold. They used to cut in pieces the Camel with his Furniture which carried the *Alcoran*, and reserve these pieces for holy Reliques. The *Alcoran* also is elevated, that all might see and adore it, which done, every one with joy returns to his own home.

See *Verto-*
man, Lani-
cerus, and
others.

Q. What Ceremonies use they about their Circumcision?

A. They are circumcised about eight years of age; Their Circumcision. the Child is carried on horse back, with a Tullipant on his head to the Temple, with a torch before him, on a spear deckt with flowers, which is left with the Priest as his Fee, who first nippeth the end of the skin of the Childs yard with pincers, to mortifie it, then with his Sizzers he nimbly cuts it off, presently a powder is laid on to ease the pain, and afterward salt. The Childs hands being loosed, looketh, as he is taught by the Priest, towards Heaven, and lifting up the first finger of his right hand, saith these words: *God is one God, and Mahomet is his Prophet.* Then he is carried home

See *Georgi*
ovitz, and
others.

home in state after some prayers and offerings at the Church. Sometimes the child is circumcised at home ; and receiveth his name, not then, but when he is born. They feast then commonly three days, which ended, the child is carried with Pomp to the Bath, and from thence home, where he is presented with divers gifts from his Parents Friends. Women are not circumcised, but are tied to make profession of their *Mahumetan* faith.

Their Rites
about the
sick and
dead.

Q. What Rites do they observe about the sick and dead?

A. Their Priests and chief friends visit them, exhort them to Repentance, and read Psalms to them. When any dieth, the Priest compasseth the Corps with a string of beads, made of *Lignum Aloe*, praying God to have mercy on him ; then the Priests carry it into the Garden, wash it, and cover it with its own garments, with flowers also and perfumes, and his Turband is set on his head. Women perform this office to the body of a Woman. This done, the body is carried to the Temple with the head forwards, and set down at the Church-door, whilst the Priests are performing their service ; then it is carried to the burial-place without the City : the Priests that Pray for his soul, are paid for their pains, and feasted at home. Some part of their good cheer is set on the grave, for the soul to feed on, or for alms to the poor. They believe there are two angels, who with angry looks, and flaming fire-brands, examine the dead party of his former life, whom they whip with fiery torches if he be wicked ; if good, they comfort him, and defend his body in the grave till the day of judgment ; but the bodies of the wicked are knocked down nine fathoms under ground, and tormented by their angry angels, the one knocking him with an hammer, the other tearing him with an hook, till the last day ; against this torment the *Turks* use to pray at the graves of the dead. The Women there do not accompany the dead to the grave, but stay at home weeping, and preparing good cheer for the Priests and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour, that a new spirit is put into it, is set upon its knees, and is examined by the
fore said

foresaid angels of his faith and works. They believe also that it is a work of charity, and conducive to the soul of the defunct, if the birds, beasts, or ants be fed with the meat which they set on the graves of the dead. See Men-
vino, Bello-
nius, &c.

Q. How far hath this Mahumetan Superstition got footing in the world?

A. Though it be not so far extended as Gentilisme, *Their Superstition* yet it hath over-reached Christianity; not in *Europe*, where Christianity prevai-
leth, but in *Africa* where it hath thrust out the ancient Christian Churches, and erected the half-Moon instead of the Cross, except it be among the *Abyssins*, and some small places held by the *Spaniard* or *Portugal*: But in *Asia* it hath got deeper footing, having over-run *Arabia*, *Turkie*, *Persia*, some part of *Mogols* country, and *Tartaria*, only here and there some small Congregations of Christians are to be found; in *America* indeed it is not as yet known. Now the reasons why this superstition is not so far spread, are these. 1. The continual jars, frivolous debates, & needless digladiations about questions in Religion among Christians, which hath made the world doubt of the truth thereof, and takes away the end and scope of Religion, which is to unite mens affections; but the remedy is become the disease, & that which should cure us, woundeth us. 2. The wicked & scandalous lives, both of Christian Laity & Clergy: for the Mahumetans generally are more devout in their religious duties, and more just in their dealings. 3. The Mahumetans conquests have in those parts propagated their Superstition. 4. Their religion is more pleasing to the sense than Christianity; for men are more affected with sensitive pleasures, which *Mahomet* proffers in his Paradise, then with spiritual, which are less known, and therefore less desired. 5. The greatness of the *Turkish* tyranny over Christians; the rewards and honours they give to those that will turn *Musclmen*, or *Mahumetans*, are great inducements for weak spirits to embrace that Religion; for a Christian Runegad that will receive Circumcision among them, is carried about the streets with great joy and solemnity, is presented with many gifts, and made free from all taxes; for which very cause, many, both
Greeks

Greeks and Albanians, have received circumcision. 6. The liberty which is permitted to multiply Wives, must needs be pleasing to carnal-minded men. 7. They permit no man to dispute of their *Alcoran*; to call any point of their Religion in question; to sell the *Alcoran* to Strangers, or to translate it into other languages: It is dea h to offend in many of these; which is the cause of much quietness and concord among them. 8. They inhibit the profession of Philosophy among them, and so they keep the people in darkness and ignorance, not suffering the light to appear and to detect their errors. 9. They teach, that all who live a good life shall be saved, whatsoever his Religion be; this makes many weak Christians revolt from their holy faith without scruple or check of conscience; for what care they, whether they serve *Christ* or *Mahomet*, so they be saved? 10. They hold, that after a certain time of torments in Hell, the wicked shall be released from thence; *this doctrine is more pleasing to the wicked men than Christianity, which admits of no redemption from Hell, nor any mitigation of eternal torments.* 11. Men are much taken with moral outsidcs, whereby the Turks exceed Christians; for they are more modest in their conversation generally then we; Men and Women converse not together promiscuously, as among us; they are less sumptuous in their buildings; less excessive and phantastical in their cloaths; more sparing in their diet; and altogether abstemious; more devout and reverent in their Churches, so that they will not suffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kiss it, and lay it in some place out of danger; and this is, because the name of God and *Mahomet's* Law is written upon paper; they are also more sober in their speeches and gesture, and more obedient to their Superiors then we are. 12. There is nothing more pleasing to our nature, than private revenge, which by *Christ's* Law is prohibited, but by the *Mahometan* Law is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianism* had infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomet's* Doctrine, which was groundcd upon *Arius* his Heresie. 14. They suffer

suffer no man to blaspheme Christ, but honor him, and speak reverently of him; so they do of *Moses* and *Abraham*; which makes that neither *Jews* nor *Christians* are in those parts much averse from, or violent against their Religion. 15. They have been always very zealous and diligent in gaining Profelytes, and yet force no man. For these, and such like Reasons, let us not wonder at the great encrease of Mahumetanism in the World.

Q. Of what continuance is Mahumetanism?

A. *Mahomet* was born in the year of Christ, 592. in *Mahumeta-* the time of *S. Gregory* the Pope, and *Mauritius* the *nism*, of Emperor: according to *Genebrard* he lived 53 years, of what con- which he spent 23 years in spreading of his Doctrine, tinuance, then died in the year of our Lord, 655. *Constance* being Emperor, and *Eugenius* the first Pope; So that Mahumetanism hath lasted already above 1000 years, to the great oppression and vexation of the Church of Christ, and to the eternal dishonor of Christian Princes, who if they had spent but the tenth part of that blood against the *Turks*, which they have shamefully and sinfully shed in their own private quarrels, there had not been at this day any remainder of that damnable Sect, which hath longer continued a scourge to the Church of Christ, than ever any enemy did against Gods people of old. For the *Egyptians* oppressed the *Israelites* scarce 200 years; the *Canaanite* 20 years; the *Moabites* 18 years; the *Philistines* 40 years; the *Assyrians* and *Chaldeans* from the first to the last, did not vex and oppress Gods people above 300 years; afterward they were oppressed by *Antiochus Epiphanes* 40 years, the Christian Church from *Nero* till *Constantine* was afflicted about 260 years; and afterward by the *Goths* and *Lombards* near 300 years. But this oppression of the Church by *Mahomet* hath, as I said, lasted above a thousand years. The Reasons are divers, as I have shewed in the former question; to which may be added these, 1. By this long Persecution and Tyranny of the *Turks*, God will try and exercise the Faith, Patience, Constancy, and other Virtues of his people, which would corrupt and putrifie like standing water, or *Moab* settled upon the Lees, not being poured from vessel to

vessel. How can the courage of a Souldier be known but in a skirmish? or the skill of a Marinert, but in a storm; *Marect sine adversario virum*; that tree, saith *Seneca*, is most strongly rooted in the ground, which is most shaken with the wind. *Nulla est arbor fortis & solida, nisi in quam venti sapius incurfans, ipsa enim vexatione constringitur, & radices certum figit.* 2. God is pleased to continue this tyranny and power of the Mahumetans, to the end that Christian Princes may love each other, and stick close together against the common Enemy; that their Military Discipline might be exercised abroad, and not at home: For this cause the wisest of the Romans were against the utter destruction of *Carthage*; fearing lest the Romans wanting an Enemy abroad, should exercise their Swords against themselves, which fell out accordingly. For the same cause, God would not utterly destroy the *Philistines*, *Ammonites*, *Moabites*, and other neighbouring Enemies of the *Jews*. But such is the madness of Christians, that though we have so potent an Enemy close at our doors ready to devour us, yet we are content to sheath that Sword into our own bowels, which we should employ against the common Foe. 3. God will have this Sword of Mahumetanism to hang over our heads, and this Scourge to be still in our eyes, that thereby we may be kept the more in awe and obedience; that if at any time we start aside like a broken Bough, we may return again in time, considering God hath this Whip ready and at hand to correct us. Thus God left the *Canites* among the *Jews*, to be pricks in their eyes, and goads in their sides: *I will not* (saith the Lord) *drive out any from before them of the Nations which Joshua left when he dyed; that through them I might prove Israel, whether they will keep the way of the Lord to walk therein, &c. therefore the Lord left these Nations without driving them out hastily.* See *Judg.* 2. 21, 22. & 3. 1, 2, 3, &c. 4. God is content to continue this Mahumetan Sect so long, because Justice is exercised among them; without which, a State or Kingdom can no more stand, than a tree without a root, or an house without a foundation: they are also zealous and devout in

in their way; and great enemies to Idolatry, so that they will permit no Images to be painted or carved among them; knowing that God is not offended so much against any sin as against Idolatry, which is spiritual adultery, most destructive of that matrimonial conjunction between God and us. 5. The Lord by the long continuance of the Mahumetanism, will punish the perfidiousness and wickedness of the Greek Emperours, as likewise the multitude of Heresies and Schismes hatched in that Church. 6. This Sect of Mahumetanism is so made up of Christianity, Judaism, and Gentilism, that it abates the edge of any of these Nations, from any eager desire of its extirpation,

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The



The Contents of the Seventh Section.

The Christian Religion propagated. 2. The decay thereof in the East by Mahumetanism. 3. Persecution and Heresie the two great Enemies thereof. 4. Simon Magus the first Heretick with his disciples. 5. Menander, Saturninus, and Basilides, Hereticks. 6. The Nicholaitans and Gnosticks. 7. The Carpocratians. 8. Cerinthus, Ebion, and the Nazarites. 9. The Valentiniens, Secundians, and Ptolemians. 10. The Marcites, Colarbasii, and Heracleonites. 11. The Ophites, Cainites, and Sethites. 12. The Archonticks and Ascothryptæ. 13. Cerdon and Marcion. 14. Apelles, Severus, and Tacianus. 15. The Cataphrygians. 16. Pepuzians, Quintilians, and Artotyrites. 17. The Quartodecimani, and Alogiani. 18. The Adamians, Ecclesiens, and Theodocians. 19. The Melchisedicians, Bardesaniests, and Noetians. 20. The Valesians, Catheri, Angelici, and Apostolici. 21. The Sabellians, Originians, and Originists. 22. The Samosatrenians and Photinians. 23. The Manichæan Religion. 24. The Hierachites, Melitians, and Arians. 25. The Audians, Semiarians, and Macedonians. 26. The Ærians, Ætians, and Apollinarists. 27. The Antidicomarianites, Messalians and Metangismonites. 28. The Hermians, Proclianites, and Patricions. 29. The Ascites, Partalorinchites, Aquarii, and Coluhiani. 30. The Floriani, Eternales, and Nudipedales. 31. The Donatists, Priscillanists, Rhetorians, and Feri. 32. The Theopaschites, Tritheists, Aquei, Melitonii, Ophei, Tertullii, Liberatores, and Nativitarii. 33. The Luciferians, Jovinianists, and Arabicks. 34. The Collyridians, Paterniani, Tertullianists, and Abelonites. 35. The Pelagians,
Pre-

Predestinati, and Timotheans. 36. The Nestorians;
Eurychians, and their Spawn.

SECT. VII.

Quest.



What is the other great Religion professed in Europe?

A. Christianity, which is the Doctrine of Salvation, delivered to man by Christ Jesus the Son of God, who assuming our nature of a pure Virgin, taught the *Christianity its begin-
ning.*

Jews the true way to happiness, confirming his doctrine by signes and miracles; at length sealed it with his blood; and so having suffered death for our sins, and rose again for our justification, he ascended to his Father, leaving twelve Apostles behind him to propagate this doctrine through the world, which they did accordingly, confirming their words with miracles, and their own blood; and so this light of the Gospel scattered all the fogs and mists of Gentile superstition; at the sight of this Ark of the new Covenant, the Dagon of Idolatry fell to the ground: when this Lyon of the Tribe of Judah did roar, all the beasts of the Forrest, that is, the Pagan Idols or Devils rather, hid themselves in their dens. *Apollo* complained that his Oracles failed him, and that the Hebrew child had stopped his mouth. When it was proclaimed at *Palotei* by *Phanas* the Egyptian Ship-master, that the great god *Pan* was dead, all the evil spirits were heard to howl and bewail the overthrow of their kingdom; *Porphyri* complained that the preaching of Christ had weakened the power of their gods, and hindred the gain of their Priests. The bones of *Babylas* so hindred *Apollo* that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with earthquake and thunder, when *Julian* sent to consult with the Oracle. Such was the irresistible power of the two-edged sword which came out of Christs mouth, that nothing was able to withstand it. The little stone cut out of the mountain without hands

smote the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak Fishermen, did the great Potentates of the world submit their Scepters. Thus the stone which the builders refused, became the head of the corner; it was the Lords doing, and its marvellous in our eyes. The terrible beast which with his Iron teeth destroyed all the other beasts, is destroyed by the weaknels of preaching, against which the more the *Roman Empire* struggled, the more it was foiled, and found by experience, that the blood of Martyrs was the seed of the Church, which conquered the great Conquerors, not with acting, but with suffering; not by the Sw'rd, but by the Word, and more by their death, then by their life: like to many *Samsons* triumphing over these *Philistines* in their death and torments.

Q. 2. Seeing the power of Religion was so irresistible in the beginning, that it carried all like a torrent before it, how came it to grow so weak within 600 years, that it yielded to Mahumetanism?

A. When God saw that the ungrateful professors of Christianity began to loath that heavenly *Manna*, and to covet for Quales of new Doctrine, he gave them leave to eat and poyson themselves therewith. He was not bound to cast pearls before swine, and to give that which was holy to dogs. In his just judgments he removed the Candlestick from those who rejected the light, and delighted themselves in darkness; it was fit the Kingdom of God should be taken from them, and given to a people that should bring forth the fruits thereof. They deserved to be plagued with a famine who grew wanton and spurned against their spiritual food. Besides, when the Devil perceived he could do no good by open hostility and persecution, but the more burthen he laid upon the Palm, the more it flourished, and the oftner he slung the Gyant of Religion to the ground, the stronger it grew with *Anteus*: he resolved at last to joyn the Foxes tail to the Lyons skin, and to try whether the heart of the Sun would not make the Traveller sooner forsake his cloak, then the impetuosity of the Wind. He choaks all Zeal and Sincerity with the balts of Wealth and Honour;
he

he poysons them with Ambition, Pride, Covetousness, & Envy; the evil man sowed the tares of dissention and heretical Doctrines in the Lords fields; the Spiritual Husbandman grew careless and idle, the Shepherds neglect their flocks, the Dogs grow dumb, and so the Lords sheep are suffered to stray, and become a prey to the Wolves. The Watchmen being inebriated with honour, wealth, ease and security, fall asleep on the walls, and let the Enemy seise on the Lords City. It was not then the weakness of Christian Religion that was the cause of *Mahomets* prevailing; for the heat of the Sun is not weak, though it cannot soften the clay; nor is the good seed that is cast into barren ground to be blamed, if it doth not fructifie; neither is the preaching of the Gospel impotent and weak, because it doth not always edifie. All the water in the Sea cannot mollifie a Rock, nor all the rain in the Clouds fecundate a stony barren ground. The subject must be capable, or else the agent cannot operate. *Mahumetanism* then prevailing upon Christianity, proceeded from the voluntary perverseness of mens hearts, from the malice and craft of the Devil, and from the just judgements of the Almighty.

Q. 3. *What were the Engines that Satan used to overthrow Religion in the beginning?*

A. Open Persecution and Heresie; with the one he Religion, by destroyed the bodies, with the other he poysoned the what En-souls of Christians. Persecution, with *Saul*, killed its gines bar-thousands; but Heresie, with *David*, ten thousand. Per-tered. secution was the arrow that did fly by day, but Heresie the Pestilence that raged in the darkness. Persecution was the pruning knife that lopped the branches of Religion, but Heresie the ax laid to the root of the tree. Persecution was the Dragon that drove the Woman into the Wilderness, but Heresie the Beast that spake Blasphemies. Open Persecution began in *Nero* a Tyrant, but Heresie in *Simon* a Witch. Open persecution began about 66 years after Christs ascension, but heresie immediately after Christs departure, about the sixth year, in the beginning of *Caligula's* reign. Persecution is the wild Boar of the Forrest, but Heresie the little Fox that eateth up the Grapes of the Lords Vineyard.

Hereticks
and Herc-
fics, namely
Simon
Magus

Q. 4. *Who was the first Heretick that opposed the Orthodox Religion, and what were his Opinions?*

A. *Simon*, called *Magus*, because he was a Witch; a *Samaritan* by birth, and a *Christian* by profession; he would have bought the gifts of the Holy Ghost for money, *Acts* 8. 13. He denied the Trinity, and affirmed himself to be the true God. He taught, that the World was made by the Angels, not by God. And that *Christ* came not into the World, nor did he truly suffer. He denied also the Resurrection of the flesh, and permitted promiscuous Marriages. He likewise affirmed, that the true God was never known to the Patriarchs and Prophets. This point was afterwards maintained by *Menander*, *Cerintus*, *Nicholas*, *Saturninus*, and *Basilides*, succeeding Hereticks. Upon this Doctrine also the *Tertullianists* and *Anthropomorphites* grounded their Heresie, in ascribing a humane body to God. His denying of the Trinity, begot afterwards the *Sabellians*, *Samosatenians*, *Montanists*, *Praxians*, *Photinians* and *Priscillianists*. His Heresie of the Creation of the world by Angels, begot the *Marcionites*, *Manichees*, and the *Angelick* Hereticks, who worshipped Angels. In saying that *Christ* came not, nor suffered, he gave occasion to the Heresies of *Valentinians*, *Cerdonians*, *Marcionites*, *Apharhodites*, *Docites*, *Samosatenians* and *Mahumetans*. Upon his denial of the Resurrection, *Basilides*, *Valentinus*, *Carpocrates*, *Apelles*, and the *Hierarchits*, grounded their Heresies. Besides, *Epicurism*, *Libertinism* and *Atheism* got vigour hereby. By permitting Licentiousness and promiscuous Copulation, he gave occasion to the *Basilidians*, *Gnosticks*, *Machinees*, *Acarians*, *Eunomians* and *Mahumetans* to live like Beasts, and to slight Marriage. Besides these impious Opinions, he held Magick and Idolatry lawful. He gave to the Angels barbarous names. He slighted the Law of *Moses*, as being not from God; and blasphemously denied the Holy Ghost to be a Substance, but a bare Virtue or Operation, and caused his Disciple to worship his Whore *Helena*, or *Selene*, for a Goddess.

Q. 5. *Why did Simon Magus and his Schollars, with many other Hereticks since him, besides Jews and Mahumetans, deny the Trinity?*

A. Partly

4. Partly the malice of Satan, who hates and persecutes the truth; partly the pride of hereticks, who would seem wiser than the Church; partly their ignorance, because by natural reason they cannot comprehend this inestimable myltery, & partly malice against Christ, whose Divinity is denied by *Jews and Mahumetans*, bred this Heresie, notwithstanding the truth is plainly set down both in the old and new Testament, asserted by all the Greek and Latin Fathers, confirmed by all General Councils, and proved by all Orthodox Divines, that it is no more repugnant to natural reason for the Father, Son and Holy Ghost to be one God, than for the soul, mind & body to be one man: but because this Doctrine is sufficiently proved by all Divines, both ancient and modern, and all objections to the contrary answered & refused, I will forbear to set down what is so plain and obvious, already handled by so many pens, and will only shew that the Doctrine of the Trinity was not unknown even by the light of nature to the Gentile Philosophers, Poets and Sybils: *Zoroastres* speaketh of the Father, who having perfected all things, hath delivered them to the second Mind, which Mind (saith he) hath received from the Father knowledge and power. Here is a plain testimony of the first and second Person. Concerning the third, he saith, that the Divine love proceedeth from the Mind or Intellect; what else is this Divine love but the Holy Ghost? The *Chaldean Magi*, which were their Philosophers acknowledged three beginning, to wit, *Ormases, Mitris and Ariminis*, that is God, the Mind and Soul. *Mercurius Trismegistus* taught his Egyptians, that God, who is life, and light, begot the World, who is the other Intellect, and maker of all things: and together with him another, who is the fiery God, or Spirit; here the three Persons are distinctly named. He sheweth also that the subtil intellectual spirit by the power of God did move in the chaos; this is consonant to the words of *Moses*, the spirit of God moved on the waters. *Orpheus* singeth the praises of the great God, and of his word which he first uttered: *Pythagoras* and his Schollars were not ignorant of this Myltery, when they placed all perfection in the number of three, and made Love the Original of all things. *Zeno the Stoick* confesseth, that λόγος, the Word, is God, and

Trinity denied by Simon Magus and his Schollars, with others besides, Jews and Mahumetans; and why.

and the Spirit of Jove. Socrates acknowledgeth God to be the Mind or Intellect, that the essence of God is his Idea, which he begets by the knowledge of himself, and by which he made the World. Numenius the Pythagorean, Plotinus, Jamblicus, and others, do write very plainly of the three Hypostases, or Persons in the Trinity, so that no Christian can write more fully, as may be seen in their own words, as they are alledged by Du-Plessis in his Book of the truth of Christian Religion, who citeth also certain Oracles of *Scrapius*, the Egyptian chief Idol or Devil, and of *Apollo*, out of *Suidas*; by which we may see how the evil Spirits are forced to confess the Trinity. I could also alledge the testimonies of the *Sy-bils* to the same purpose; but because I study brevity, and these Heathen testimonies and Sybillin verses, are cited by *Clemens Alexandrinus*, *Origin* against *Celsus*, *Cyril* against *Julian*, *Eusebius* in his Preparation. S. *Augustine* in his Books of the City, &c. I forbear to insist any more on this subject. And as the Gentiles gave testimony to this plurality of Persons, so did the Jews also, though now they reject this Doctrine, thinking that we by worshipping the Trinky, do worship three Gods; but their Ancient Rabbins do prove the Trinity out of the Old-Testament, as *Rabbi Simein*, the son of *Johai* brings a place out of *Rabbi Ibba*, upon *Deut. 6. Hearken, O Israel, the Lord our God is one God.* In the Hebrew thus, יהוה אלהינו יהוה אחד *Jehovah Elohenu Jehovah Echad*. He shews, that the first *Jehovah* is God the Father; the second word *Elohenu*, our God, is God the Son; for so he is called by the Prophet, and Evangelist, *Emanuel, God with us*. The third word *Jehovah*, is God the Holy Ghost. And the fourth word *Echad*, that is, *One*, is to shew the Unity of Essence in this plurality of persons. Many other passages I could alledge out of the Writings of the ancient Rabbies to confirm this truth; but this is already performed by *Galatinus* in his Books *de Arcanis Catholica veritatis*.

Q. 6. Who were Simons principal Scholars, and what were their opinions?

Menander;

A. Menander, a Samaritan also, and a Magician. He flourished at Rome, in the time of *Titus*, about 49. years after Christ. He held the same impious Opinions that

Simon

Simon did; but differed from him in saying that himself and not *Simon*, was the Saviour of the world; and that therefore all should be baptized in his name, and not in the name of *Simon* or *Christ*, and that all such should in power excel the Angels, and should live immortally here; so he denied the Resurrection of the flesh. To him succeeded *Saturninus* and his fellow Schollar *Basilides*, about the fifteenth year of *Adrian* the Emperour, and after *Christ* the hundreth, *Saturninus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturninus* held the same impieties with *Simon* & *Menander*, but differed from them in saying that the world was made only by seven Angels, and not by all, against the Will and Knowledg of God. He taught also that some men were naturally good, and some naturally evil; and that nothing must be eat that hath life in it, which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the ancient holy Prophets spake, and were sent by Satan. *Basilides* also was a *Simonian* Heretick, but differed from him, in holding there were so many Heavens as days in the year, to wit 365. The chief god he called *Acegeus*, in the letters of which name are contained 395. He held also that this inferiour World and Man was created by the 365th, or last Heaven. He taught also that the superiour god *Abraxas* begot the *Mind*, this the *Word*: Of the *Word* came *Providence*, and of *Providence* *Wisdom*: Of *Wisdom* the *Angels* were begot, the last of which was the God of the Jews, whom he calls an ambitious and turbulent God, who had attempted to bring all nations in subjection to his people. He said that *Christ* was sent by *Abraxas* to oppose the turbulent God of the Jews, and doth not call him *Iesus* and Saviour, but *Goal* a Redeemer. He held it See *Irenaeus*, unlawful to suffer Martyrdom for *Christ*. He permitted *Austin*, *The* Idolatry, and taught that no voluntary sin was pardon- odorez, *Ter-* able, and that Faith was not the gift of God, but of *tullian*, *Epi-* Nature, as also Election. The other Errors which this *phanus*, &c. *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained.

Q. 7. What was the Religion of the Nicholaitans and Gnoiticks?

A. The

Nicholaitans.

Gnosticks.

A. The *Nicholaitans*, so called from *Nicholas* one of the seven Deacons, *Act.* 6. and whose works Christ hated, *Rev.* 2. gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their Wives in common. They made no scruple of eating things offered to Idols. At their meetings or love Feasts, they used to put out the lights, and commit promiscuous adulteries with each others Wife. They taught that the world was made by the copulation of light and darkness, out of which Angels, Dæmons, and men were procreated. Mans seed and menstruous blood were with them sacred, and used by the *Gnosticks* in their divine service, whereby they brought an odium upon Christianity. They would not have God but angels creators of this inferiour world, which angels they called by divers barbarous names. *Nicholas* the father of this Sect, was by birth an *Antiochian*, whose doctrine began to spread about the beginning of *Domitians* reign, after Christ 52 years, before *S. Johns* banishment into *Patmos*. The professors of this Sect did long retain the name of *Nicolaitans*, but were called *Gnosticks* from *gnōsis* Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. But their knowledge was so whimsical, that neither they, or any else understood it; they babbled much concerning their *Æons*, and of *Jaldabaoth*, who made the heavens, and all things we see, of water. They ascribed divers sons to their chief *Æon*, to wit, *Ennoia*, *Barbeloth*, and *Prunicon*, which they named Christ. They held that most things were procreated of the *Chaos*, and the *Abyss* of water and darkness. They taught also that in faithful men were two souls, one holy, of the divine substance, the other adventitious by divine insufflation, common to man and beasts. These are the souls that sin, and which pass from man to beast, after the opinion of *Pythagoras*, they held also there were two Gods, a good and an evil; as the *Manichees* afterward did. They made Jesus and Christ two distinct persons, and that Christ descended in *Jesus* when he was thirty years old, and then he wrought miracles. On this Doctrine the *Eutychians* and *Nestorians* grounded their

their Heresies. They would have none to suffer Martyrdom for Christ, who they said conversed on the earth after his Resurrection 18 moneths. This Heresie *Tertullian*, was much spread in *Asia* and *Egypt* about 129 years after Christ, and in *Spain* it flourished after Christ 386 *odoret*, &c., years. Out of this Sink, the *Valensinians*, *Manichees*, and *Priscillianists* sucked their poyson

Q. 8. Of what Religion were the Carpocrations ?

A. *Carpocrates* by birth an *Alexandrian* in *Egypt*, who *Carpocrates* flourished about the year of Christ 109. in the time of *Antoninus Pius*, and was contemporary with *Saturninus*; this *Carpocrates*, I say, taught there were two opposite Gods; that the Law and good works were needless to those that had faith: that we could not avoid the rage of evil spirits, but by doing evil, for that was the way to please them. Therefore they gave themselves over to Magick and a Libidinous life. They taught also that Christ was a meer man, and that their Master *Carpocrates* was the better man; hence sprung up the *Samoſatenians* and *Arrians*. They said also that Christ was begot as other men, of *Joseph* and *Mary*; and that only his soul ascended into Heaven. They held *Pythagorean* transanimation, but denied the Resurrection, and that this world was not made by God, but by *Sabian* also, *tan*. Because their disciples should not publish their abominable mysteries, they put a mark by a bodkin on their right Ear. *Carpocrates* carried about with him his Punk *Marcellina*.

Q. 9. What was the Religion of Cerinthus, Ebion, and the Nazarites ?

A. *Cerinthus* being a Jew by birth, and circumcised, taught that all Christians ought to be circumcised: He lived in the time of St. *John* the Apostle, who would not enter into the same Bath with that pernicious Heretick. He spread his Heresie in *Domitians* time, about 62 years after Christ. He held the same impious Tenets that *Carpocrates*, and taught that it was *Jesus* who died and rose again, but not Christ. He denied the Article of life eternal, and taught that the Saints should enjoy in *Jerusalem* carnal delights for a 1000 years; the maintainers of this whimsie afterward were the *Origenists*, *Chiliasmists*, or *Millenaries*, and on this *Mahomet* founded

Ebionites. founded his paradise. *Ebian* was a *Samaritan* by birth, but he would be esteemed a Jew. He lived also in *Domitians* time. He denied Christs Divinity, and held the necessity of the Ceremonial Law, with *Cerintus*; and that the use of flesh was unlawful, because all flesh was begot of impure generation. The *Ebionites*, of all the New Testament admitted only St. *Matthews* Gospel, because it was written in Hebrew. The *Ebionite* Heresie did not continue long under the name of *Ebion*, but under other names, to wit, *Sampsai*, and *Elccsita*. Against these Hereticks S. *John*, who lived in their time, wrote his Gospel, to prove Christs Divinity; and rejected S. *Pauls* Epistles, because they resel the Ceremonial Law. As for the *Nazarites* or *Nazarens*; they were before *Cerintus* and *Ebion*, about the end of *Nero*, 37 years after Christ. They were the first that retained Circumcision with Baptism, and the Ceremonial Law with the Gospel. They were led much with private Revelations and Enthusiasmes. They had more Gospels then one; to wit, the Gospel of *Eve*, and that which they called the Gospel of perfection. They were much addicted to fables. *Noahs* wife they called *Ouria*, which signifieth fire in *Chaldee*; she oftentimes set the ark on fire, which therefore was so many times rebuilt. They make her also the first that imparted to mankind the knowledg of Angels.

See Epiphanius, Eusebius, Austin, &c.

Valentinians.

Q. 10 What was the Heretical Religion of the *Valentinians*, *Secundians*, and *Ptolemians*?

A. The *Valentineans*, who from their whimsical knowledg were called *Gnosticks*, had for their master, *Valentinus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperour, about a 110 years after Christ. He taught that there were 30 *Eones*, Ages, or Worlds, who had their beginning from *Profundity* and *Silence*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth eight *Eones*. Of the *Understanding* and *Truth*, were begot the *Word* and *Life*, which produced 10 *Eones*. The *Word* and *Life* brought forth *Man* and the Church, and of these were procreated 12 *Eones*; these 8, 10, and 12, joynd together, made up the 30, the last of these 30 being abortive;

tive, produced the Heaven, Earth and Sea. Out of his imperfections were procreated divers evils, as darkness out of his fear; evil spirits, out of his ignorance, out of his tears, springs and rivers; and out of his laughter light. They also taught, that Christs body was merely spiritual, and passed through the Virgin, as through a conduit or pipe. Evil was natural (they said) to the creature, and therefore they made God the Author of evil; which afterward was the Doctrine of the *Manichees*. They held, that only the Soul was redeemed, and that there should be no Resurrection of the Body. Faith (they taught) was natural, and consequently Salvation, which all did not obtain, for want of good works; this was the *Pelagian* Doctrine afterward. They made three sorts of men; to wit, spiritual, who were saved by faith only: these they called the sons of *Seth*; hence the *Sethian* Hereticks. The second sort are animal, or natural, who are saved by works, and are of *Abel*; hence the *Abelites*. The third sort are carnal, who cannot be saved, these are of *Cain*; hence the *Cainite* Hereticks. They eat of things offered to Idols, slighted good Works as needless, and rejected the old Prophets. *Valentinus* his chief Scholar and Successor, was *Secundus*, whose Disciples, called *Secundo-Secundians*, changed the name, but retained the Doctrine of *Valentinus*, permitting all kind of vicious life, in that they held, Knowledge without good Works, would bring men to Heaven. *Valentinus* held, that the *Æones* were only the defects of the Divine Mind; but *Secundus* said they were true Essences, subsisting by themselves. He added also Light and Darkness to the eight See *Arenaus* principal *Æones*, and so made up ten. To *Secundus* *Epiphanius*, succeeded *Ptolemaeus* in *Valentinus* his School. He gave *Austin*, with to *Bathos*, or *Profundity*, two Wives; to wit, *Ἐννοία*, his Com- that is, *Cogitation*; and *ἑλπίς*, that is, *Will*. By the mentator former Wife *Bythus*, he procreated *Nûy*, the *Mind*; *Danæus*, and by the other he begot *Ἀλήθεια*, the *Truth*. *Ptolemaeus* also slighted the Old Law.

Q. 11. Of what Opinion were the Marcites, Colarbasii, and Heracleonites?

A. *Marcus* was a notable Magician, who lived under *Antonius Pius*, about 115 years after Christ. His Scholars

Schollars called themselves *Perfect*, and bragged that they were more excellent than *Peter* or *Paul*. They denied Christs Humanity, and the Resurrection of the flesh. They held two contrary beginnings, or Gods; to wit, *Σιγῆ*, that is, *Silence*; and *λόγος*, that is *Speech*. From these the *Marcionites* and *Machinees* borrowed their two Principles. They retained their *Æones* of *Valentinus*, but reduc'd them to four; to wit, *Silence*, *Speech* and two unnamed; so instead of the *Christian Trinity*, they held a *Quaternity*. They taught that all men, and every member in mans body, were subject to, and governed by certain Letters and Characters. They baptized not in the Name of the Father, Son and Holy Ghost; but in the Name of the Father unknown, of Truth the Mother of all, and of him who descended upon Jesus. By Magical words they bragged, that they could turn the Sacramental Wine into blood, and bring down the Grace of God from Heaven into the chalice.

Colarbasians.

The *Colarbasians*, so called from *Colarbus*, or *Colarbasus* the Author of that Sect, ascribed the life, actions and events of man, and all humane affairs to the seven Planets, as Authors thereof. They held also but one Person in the Deity, called by different names. They divide Jesus from Christ, as the *Nestorians* afterward; and taught, that Christ was a flower compacted and made up of 30 *Æones*. *Heracleon*, Father of the *Heracleonites*, lived about 100 years after Christ. These divided the *Æones* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*. *Profundity* they held to be the most ancient of all; and that of this with *Silence*, all the other *Æones* were procreated.

Heracleonites.

See *Tertulian*, *Irenæus*, *Epiphanius*, *Austin*, &c.

They said that man consisted of a soul, body, and some third substance; they held it no sin to deny Christ, in danger of life, with the mouth, if so be the heart believed in him. They used in their prayers Superstitious and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oyl and Balsam, to free them from Eternal death.

Q. 12. *Of what Religion were the Ophites, Cainites, and Sethites?*

Ophites.

A. These were call'd also *Ophei* and *Ophiomorphi* from *ὄφις*, the Serpent which they worshipped. This Sect began

gan about the year of Christ 132. They taught, that Christ was the Serpent which deceived Eve; and that he in the form of a Serpent entered the Virgins Womb. In the Eucharist they used to produce a Serpent by incanting words out of his hole, or rather box, in which they carried him about; neither did they think that the Sacramental Bread was consecrated, till that Serpent had first touched it, or tasted thereof; they denied also the Resurrection of the flesh, and Christs incarnation. The *Cainites* were so called, because they worshipped *Cain* as the Author of much goodness to mankind, so they worshipped *Esau*, *Core*, *Dathan*, *Ahiram*, and *Judas*, who betrayed Christ, saying, that he fore-knew what happiness should come to mankind by Christs death, therefore he betrayed him. Some of this Sect were called *Antitaxi*, that is, resisters of God, for they opposed him what they could in his Laws, therefore rejected the Law of *Moses* as evil, and worshipped the wicked Angels, whom they pleased by their evil actions; they taught also that we were evil by nature, and that the Creator of the World was an unknown God; and envious to *Cain*, *Esau* and *Judas*. The *Scythians*, so called from *Seth*, *Adams* Son, whom they worshipped, lived most in *Egypt*. About the same time that the *Cainites* flourished. They thought that *Seth* was born of a Superior *Virtue*, which they called *Mother*. She of the chief God brought forth *Scith* the Father of all the Elect: So they make *Scith* a part of the Divine Substance who came in place of *Abel*, who by the envy of some Angels stirring up *Cain* against him, was slain. They prate also, that by the cunning of some Angels, some of *Cains* posterity were preserved in the Ark, from the flood which was sent by this great Mother to punish the *Cainites* for the murdering of *Abel*. Of this posterity of *Cain* proceed all wicked men. They denied the Resurrection, and held that the Angels had carnal commerce with women, and of this copulation two men were produced, the one Earthly, the other heavenly, being an Hermaphrodite, who was created to Gods Image, who, as they blasphemously taught, is an Hermaphrodite, and so *Adam* also. They make Christ, who was born of the Virgin, to be no other then *Seth*.

See the above named Authors.

Q. 13. *What Religion did the Archonticks profess, and the Ascothypyz?*

Archonticks.

A. These were the last of the *Valentinian* Hereticks, called *Archontici*, from ἀρχόν, or ἀρχόντων, that is, *Principalities*; these they worshipped as inferiour Gods, Father of the Angels, and creators of the world; of *Phoenia* the Mother, were the angels begot by these *Archontes*. One *Peter* an *Anachorite*, and a Monk of *Palestina* was author of this Sect, in the time of *Constantinus* the Son of *Constantine*, about the year of Christ 308. These spawned another Sect, which they called *Ascothypyz*, because they brake in pieces all the Plate and vessels used in the Sacrament; for they rejected the Sacraments of the Church. They despised good works, and gave themselves to all uncleanness, and slighted the Old Testament, denied the Resurrection, and Sacraments, as is said, thinking it unlawful to represent Spiritual and Heavenly things by corporeal and earthly. They thought that the Devil begot *Cain* and *Abel* of *Eve*; both these Sons were Reprobates. And that a man who hath knowledge and faith, may be saved, let his life be never so vicious, and that the Devil was the Son of the Jewish, but not of the Christian God. They also affixed to each Heaven or Sphere an angel, as the *Peripateticks* did an *Intelligence*.

See Austin, Theodorect, Isidorus,

Q. 14. *What was the Religion of Cerdon and Marcion?*

Cerdon.

A. *Cerdon* lived about the time of *Valentinus* the Heretick, under *Antoninus Pius* Emperour, 110 years after Christ; he taught that there were two contrary Gods; the one a God of mercy and pity, the other of justice and severity, whom he called evil, cruel, and the maker of the world. The former God he called good, and the Father of Christ, and Author of the Gospel; but *Moses* Law they rejected and the Old Testament, as proceeding from the other God, to wit, of justice. The *Cerdonians* also denied the Resurrection of the flesh and Humanity of Christ, affirming that he was not born of a Virgin, nor suffered but in shew.

Marcion.

Marcion, by birth a *Paphlagonian* near the *Euxin* Sea, was *Cerdons* Shollar, whose opinions he preferred to the Orthodox Religion, out of spleen, because his Father Bishop *Marcion* excommunicated him for Whoredom, and

and because he could not without true repentance be received again in the Church; therefore he professed and maintained *Cerdons* Heresies at *Rome*, in the time of *M. Antoninus Philosophus*, 133 years after Christ, but he refined some points, and added to them some of his own phantasies. With *Cerdon* he held two contrary gods, and denied Christs incarnation of the Virgin, and therefore blotted his Genealogy out of the Gospel, affirming his body to be from Heaven, not from the Virgin. He denied that this world, by reason of the *Ataxie* and Disorder in it, could be the work of the good god. He rejected the Old Testament and the Law, as repugnant to the Gospel; *which is false; for there is no repugnancy*. He denied the Resurrection, and taught that Christ by descending into Hell, delivered from thence the souls of *Cain*, *Esau*, the *Sodomites*, and other reprobates, translating them into Heaven. He condemned the eating of flesh, and the married life; and renewed baptism upon every grievous fall into sin. See *Epi-*
If any of the *Catechumeni* died, some in their name were *phanias*, baptized by the *Marcionites*. They also baptized, and *Eusebius*, administered the *Eucharist* in presence of the *Catechu-*
men, against the custom of the Church. They permit- *odores, &c.*
ted Women also to baptize. They condemned all Wars as unlawful, and held transanimation with the *Pythagoreans*.

Q. 15. What was the Religion of *Apelles*, *Severus*, and *Tatianus*?

A. *Apelles* whose Schollars were called *Apellitæ* was *Apelles*, *Marcions* Disciple, and a *Syrian* by birth. He flourished under *Commodus* the Emperour, about 150 years after Christ. He taught that there was but one chief God, to whom was subordinate a fiery God who appeared to *Moses* in the bush, who made the world, and gave the Law to the *Israelites*, and was their God. He gave to Christ a body compacted of the Starry, and Elementary substance, and appeared in the shape only of man. This body when he ascended, he left behind him, every part thereof returning to their former principles; and that Christs spirit is only in Heaven. He rejected the Law and Prophets, and denied the Resurrection. *Severus*, author of the *Severians*, was con- *Severus*.
temporary

Tatianus.

See *Ireneus*,
Tertul-
lian, *Euse-*
bius, *Austin*,
Theodoret,
Epiphani-
us, &c.

Cataphrygi-
ans.

temporary with *Apelles* under *Commodus*, 156 years after Christ. He used the company of one *Philumena* a Strumpet and Witch. He taught his disciples to abstain from Wine, as being poyson, begot of Satan, in the form of a Serpent, with the Earth. The world he said was made by certain powers of Angels, which he called by divers barbarous names, He hated Women and Marriage, denied the Resurrection, the Old Testament, and Prophets, using instead of them, certain Apocryphal Books. *Tatianus*, a bad Scholar of a good Master, *Justin Martyr* was a *Mesopotamian* by birth, and lived under *M. Antoninus Philosophus*, 142 years after Christ; his Disciples were called *Tatiani* from him, and *Encratia* from *ἐγκράτεια*, temperance or continence, for they abstain from Wine, Flesh, and Marriage. They were called also *Hydro Paristata*, users of Water, for instead of wine they made use of water in the Sacrament. They held that *Adam* was never restored to mercy after his fall; and that all men the sons of *Adam* are damned, without hope of salvation, except the *Tatiani*. They condemned the Law of *Moses*; the eating of flesh, and the use of wine, and held Procreation of children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy* or the marrying once, but never again; they denied that God made male and female, and that Christ was the seed of *David*.

Qu. 16. Of what Religion was the *Cataphrygians*?
A. Montanus Disciple to *Tatianus*, who was his contemporary, was author of this Sect, who for a while were from him called *Montanists*; but being ashamed of his wicked life, and unhappy end, they were afterward from the Country where he was born, and which was first infected with his heresie, called *Cataphrygians*, *καταφρύγες*: they were named also *Tascodragita*, because they used in praying to thrust their fore-fingers into their Nostrils, to shew their devotion, and anger for sin. *Tascus* in their Language, signifieth a long stick, or staff, and *Druggus* their Nose, as if you would say *Perilconasari*, as the Interpreter of *Epiphanius* translates it. They loved to be called *Spirituales*, because they bragged much of the gifts of the Spirit; others that were not of their opinion, they called natural men,

This

This Heresie began about 145 years after Christ, and lasted above 500 years. He had two Strumpets which followed him, to wit, *Prisca* and *Maximilla*, these forsook their Husbands, pretending zeal to follow *Montanus*; whereas indeed they were notorious Whores: they took upon them to prophesie, and their dictates were held by *Montanus* as Divine oracles, but at last, he and they, for company hanged themselves. He blasphemously held himself not only to be in a higher measure inspired by the Holy Ghost, than the Apostles were, but also said, that he was the very Spirit of God, See *Epi-* which in some small measure descended on the Apo-*phanus*, stles; he condemned second marriages, and yet allow-*Eusebius*, ed Incest. He trusted altogether to Revelations and *Austin*, Enthusiasmes, and not to the Scripture. In the *Eu-Thcodoret*, *charist*, these Wretches mingled the Bread with Infants *Ipsidor*, &c. Blood; they confounded the Persons of the Trinity, affirming the Father suffered.

Q. 17. What was the Religion of the Pepusians, Quintilians, and Artotyrites?

A. These were Disciples of the *Cataphrygians*: *Pepu- Pepuzians*; *rians* were so called from *Pepuza*, a Town between *Ga-* *laria* and *Cappadocia*, where *Montanus* dwelt; and *Quin- Quintilians*; *tilians*, from *Quintilla*, another whorish Prophetess, and companion to *Prisca* and *Maximilla*. They held *Pepuza* to that new *Jerusalem* foretold by the Prophets, and mentioned in the Epistle to the *Hebrews*, and in the *Revelations*. In this they said we should enjoy life eternal. They preferred Women before Men, affirming that Christ assumed the form of a Woman, not of a Man. And that he was the authour of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, saying, that by so doing, she was the author of much happiness to man. They admitted Women to Ecclesiastical Functions, making Bishops and Priests of them, to Preach, and administer the Sacraments. They mingled also the Sacramental Bread with humane Blood. The *Artotyrites* were so called from offering Bread and Cheese in the Sacrament instead of Wine, because our first Parents offered the fruits of the Earth, and of Sheep, and because God accepted *Abels* sacrifice, which was the fruits of his Sheep, of which

See Epi-
phanus,
Austin,
Theodoret,

Cheese cometh; therefore they held cheese more acceptable than Wine. In other points they were *Pepu-rians*, and differed from them only in cheese offering; therefore they were called *Artotyrita*, from *ἀρτο* bread, and *τυρίς* cheese.

Qu. 18. What was the Religion of the Tessařesca Decařitz, or Quartadecimani, and of the Alogiani?

Quartade-
cimani.

A. The former of these were so called from observing *Easter* on the fourteenth day of the Moon in *March*, after the manner of the *Jews*, and they made *St. John* the author of that custom, which was observed by the Oriental Churches, till Pope *Victor* excommunicated them as Schismatick, in dissenting from the custom of the Western Church. This controversie fell out about the 165 year of Christ, *Severus* then being Emperour, and from the first Original thereof continued 200 years. This Heresie was condemned by the council of *Nice*, and ordered that *Easter* should be kept after the manner of the Western Church, which derived their custom from *Saint Peter*. These Hereticks also denied repentance to those that fell after baptism; which was the *Novatian* Heresie. *Alogiani* so called from α the privative, and λόγος the word, because they denied Christ to be the word, and consequently they denied his Divinity, as *Ebion* and *Cerinthus* had done before, *Samosatenus*, *Arrius*, and the *Mabumetans* afterward. These *Alogiani* rejected *Saint Johns* Gospel and his *Apocalypse*, as not written by him, but by *Cerinthus*, which is ridiculous; for *Cerinthus* denied Christ's Divinity, which *Saint John* asserteth, in writing, that the Word was God. These Hereticks were named also *Berilliani* from *Berillus* a Bishop in *Arabia*, who taught that Christ was a man, and then became the Word of God. The first broacher of this Heresie is thought to be *Artemon*, a profane man, who lived about the time of *Severus* Emperour 167 years after Christ, from him they were called *Artemonita*.

See Epi-
phanus,
Austin,
Theodoret,
Isidor, &c.

Q. 19. What was the Religion of the Adamians, Elecesians, and Theodotians?

Adamians.

A. The *Adamians* or *Adamites*, so called either from one *Adam* their author, or from *Adam* the first man, whose nakedness they imitate, sprung up shortly after the

the *Gnosticks*, and were called *Prodiciani* from one *Prodicus*, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear clothes in their congregation and assemblies, seeing their meetings were the only Paradise on earth, where they were to have life Eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naked, and not clothed with the badges of their sin and shame. They rejected marriages as diabolical; therefore they used promiscuous copulation in the dark; they rejected also all prayers to God, as needless, seeing he knew without us what we wanted. The *Elcefei*, so called from *Elcesa*, *Elcesians*, an impostor; and *Sampsei* from a spotted kind of Serpent, which they represented in their changeable dispositions, were much addicted to judicial Astrology and Sooth-saying. They held two Priests, one below made of the Virgin, a meer may, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christs Sister, but in a masculine name, to both which Persons they give longitude, latitude, and locality. To water they ascribe a Divinity, and so they did to two Whores, *Marthus* and *Marthana*, the dust of whose feet and spittle they worshipped as holy reliques. They had a certain Apocrypha Book, the reading whereof procured remission of sins; and they held it no sin to deny Christ in time of Persecution. This Heresie began to spread, about 110 years after Christ, under *Gordian* the Emperor. See *Origen*, who writ against it The *Theodocians* so called from one *Theodocius*, or *Theodotion*, who lived under *Severus* Emperor, 170 years after Christ. He was a *Byzantian* by birth, and a Tanner by profession, who taught that in times of persecution we may deny Christ, and in so doing, we deny not God, because Christ was meerly man, and that he was begotten of the seed of man. He also added to, and took from the writings of the Evangelists what he pleased. *Phanias*, *Austin*, *Theodorct*, &c.

Q. 20. What was the Religion of the Melchisedecians, Bardesaniists, and Noetians?

A. The former were called *Melchisedecians* for believing that *Melchisedeck* was not a man, but a Divine

*Barde-
sanists.*

Noctians.

See the
Authors
already
named.

Valefians.

Cathari.

power superior to Christ, whom they held to be a meer man. One *Theodotus* Scholar to the former *Theodotus* the Tanner, was another of this Sect, who lived under *Severus* about 174 years after Christ. The *Barde-
sanists* were so called from one *Bardeanes*, a Syrian, who lived under *Vernus* the Emperour, 144 years after Christ. He taught that all things, even God himself, were subject to Fate, or a Stoical necessity, so that he took away all liberty, both from God and man; and that vertue and vice depended on the Stars. He renewed also the whimsies of the *Æones*, by which he overthrew Christ's Divinity, and denied the Resurrection of the flesh. The *Noctians*, so called from *Noctus*, born in *Smyrna*, taught that there was but one Person in the Trinity, which was both mortal and immortal, in Heaven God, and impatible; on earth Man, and patible. So they made a Trinity, not of Persons, but of Names and Functions. *Noctus* also taught, that he was *Moses*, and that his brother was *Aaron*. This Heretick was buried with the burial of an As, and his City *Smyrna* was overthrown eight years after he had broached his Heresie. He lived about 140 years after Christ, under *M. Antoninus*, and *L. Vernus* Emperours.

Q. 21. Of what Religion were the *Valefians*, the *Cathari*, *Angelici*, and *Apostolici*?

A. The *Valefians*, so called from one *Valens*, an Arabian, who out of the doctrine of the *Gnosticks* or *Tatians* condemned Marriage and Procreation. Therefore his Scholars after the example of *Origen*, gelded themselves, thinking none can enter into Heaven but Eunuchs. Whereas the Eunuch, Christ speaks of, be such, as by continence subdue the lusts of the flesh; This Heresie springing under *Julianus Philippus* Emperour, about the year of Christ 216. The *Cathari* *va. dae. g. i.*, so called by themselves, as if they were purer than other men, derived most of their Tenets from *Novatus*, hence they were named *Novatians*. This *Novatus* lived under *Decius* the Emperor, after Christ 220 years. He was an African born. This Heresie lasted till the Time of *Arcadius*, to wit, 148 years; they denied repentance to those who fell after Baptism, they bragged much of their Sanctity and good works. They condemned second Marriages

as adulterous. They used rebaptization, as the *Donatists* did afterward. They rejected also Oyl or *Chrism* in Baptism. The *Angelici* were also called from worship-*Angelici* ing of Angels; it seems this Heresie was begun in the Apostles time, who condemneth it; but had its growth shortly after the *Melchisedecians*, about the year of Christ 180. The *Apostolici* were so called from imita-*Apostolici* ting the holiness of the Apostles, these were the spawn of the *Encratites*, about the year of Christ 145. They rejected all married people as incapable of heaven, and held that the Apostles perpetually abstained from marriage. They had all things in common, holding those unfit for Heaven, who had any thing peculiar to themselves. They denied repentance and reconciliation to those that fell after Baptism. In stead of the Evange- See the lists, they used Apocrypha books, as the Gospel, ac- Authors cording to the Egyptians; the acts of *Andrew* and *Thoma* above nam-*mas*. These Hereticks were called also *Apotactici* by med. the Latines, and by the Greeks *Ἀποτακτικοί*, from renouncing of the world.

Q. 12. *What was the Religion of the Sabellians, Origenians, and Origenists.*

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous than the other; for *Sabellius* an African by birth, was *Sabellians*. a better Scholar than *Noetus*. *Sabellianism* began to be known about the year of Christ 224, under the Persecution of *Valerian*. They held there was but one Person in the Trinity: whence it followeth that the Father suffered; therefore they were named *Patripassiani*. This one Person or *ὑποστάσις*, say they, is called by divers names, as occasion serves. The *Origenians* were so called from one *Origenes* a Monk; who lived in Egypt, *Origenians*. and was Disciple to *Antony*. These condemned marriage, extolled concubinat, and yet were enemies to propagation; committing the sin of *Onan*. They also reject such books of the old and new Testament, as seem to favour marriage. The *Origenists* or *Adamantians* were *Origenists*. so called from the famous *Origen*, who for his constancy in times of persecution, and for his inexhausted labours, was named *Adamantius*. His errors began to spread about the year of Christ 247, under *Aurelian* the Emperor,

Emperour, and continued above 334 years. They were condemned first in the council of *Alexandria* 200 years after his death; and again in the fifth general council of *Constantinople* under *Justinian* the first; they held *πανάστωσιαν*, or a revolution of souls from their estate and condition after death, into the bodies again, to converse in the world; and so denying the perpetuity of our future estate either in Heaven or Hell, by consequence they denied the Resurrection of the flesh. They held also that the punishment of the Devils and Reprobates should last only a 1000 years, and then should be saved. They taught that Christ and the holy Ghost do no more see the Father, than we see the Angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the holy Spirit. That the souls were created long before this world, and for sinning in Heaven were sent down into their bodies, as into Prisons. They did also overthrow the whole historical truth of Scriptures, by their allegories.

See *Euseb-
ius, Epi-
phanus,
Austin,
Theodoret,
&c.*

Qu. 23. What was the Religion of the Samosatani-ans, and Photinians?

*Samosate-
nians.*

A. Paulus Samosatenus was so called from *Samosata*, where he was born, near *Euphrates*. His Schollars were called *Paulinians* and *Samosatenians*, and afterward *Photinians*, *Lucians*, and *Macellians*, from these new teachers. Their belief was, that Christ was merely man, and had no being till his Incarnation. This Heresie was taught 60 years before *Samosatenus*, by *Artemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the God-head dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was only the external, not the internal word of God. Therefore they did not baptize in his name; for which cause the Council of *Nice* rejected their baptism as none, and ordered they should be rebaptized, who were baptized by them. This Heresie under the name of *Samosatenus* brake out about 232 years after Christ; and hath continued in the Eastern parts ever since. The *Photinians*, so called from *Photinus*, born in the lesser *Galatia*, held the same Heresie with

Photinians.

Samosa-

Samosatenus, and began to propogate it about the year of Christ 323 at *Syrmium*, where he was Bishop, under *Constantius* the Emperor; and before him, *Marcellus* his master under *Constantine* the great, publicly taught it, affirming also, that the Trinity was the extention of the Divinity, which is dilated into three, and contra- See the sted again into one, like wax being contracted, may forenamed be dilated by heat. This Heresie was much spread under *Valens*, the *Arrian* Emperor 343 years after Christ. *Authors.*

Q. 24. What was the Manichean Religion?

A. *Manes* a *Persian* by birth, and a Servant by condition, was Father of the *Manichean* Sect; which was the sink of almost all the former Heresies, for from the *Marcionites* they derived their opinion of two Principles, or gods; one good, the other bad. With the *Encratites* they condemned the eating of flesh, egges, and milk; they held also with the *Anthropomorphites*, that God had members, and that he was substantially in every thing, though never so base, as dung and dirt, but was separated from them by Christs coming, and by the Elect, *Manicheans* eating of the fruits of the Earth, whose intestines had in them a cleansing and separating vertue. They condemned also the use of Wine as being the gall of the Princes of darkness. With *Marcion* also they rejected the Old Testament, and curtailed the New, by excluding Christs Genealogies, and said, that he who gave the Law, was not the true God. They babled also, that there was a great combat between the Prince of darkness, and of light; in which, they who held for God, were taken captives, for whose redemption God laboureth still. With the *Orphites* they held that Christ was the Serpent which deceived our first Parents; and with divers of the precedent Hereticks, not only did they deny Christs Divinity, but his Humanity also; affirming that he fained himself to suffer, die, and rise again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Christs body was fixed to the Stars, and that he redeemed only our souls, not our bodies; With the former Hereticks, they denied the Resurrection, and with *Pythagoras*, held transanimation. With *Montanus*, *Manes* held that he was the true *Paraclet*,

cler, or comforter, which Christ promised to send. With the Gentiles they worshipped the Sun, Moon, and some Idols; with *Anaxagoras*, they held the Sun and Moon to be Ships; and told that one *Shacka* made *Adam* and *Eve*. They made no scruple to swear by the creatures; they gave to every man two contrary souls, which still struggle in him. With the Poets they held that the Heaven was supported by the shoulders of one whom they called *Laturanijus*. They make the soul of man, and of a tree, the same in essence, as being both of them a part of God; with the former Hereticks also they condemned marriage, and permitted promiscuous copulation; and that not for procreation, but for plea-

Of these see sure. They rejected baptism as needless, and con-
Clem. Alex- demned alms-giving, or works of charity; they make
andrinus, our will to sin, natural, and not acquired by our fall;
Epiphanius as for sin they make it a substance, communicated from
Theodore, Parents to Children; and not a quality, or affection.
 and *Austin*, These wicked opinions raged in the world 340 years
 who had after *Manes* was excoriated alive for poisoning the
 been him- Persian Kings Son; these Hereticks were three Sects;
 self a *Ma-* to wit, *Manichees*, *Catharists*, or Puritans; and *Macarii*,
nichee, or blessed.

Q. 25. What was the Religion of the Hierachites, Melitian, and Arrians?

Hierachi-
tes.

A. The *Hierachites*, so called from *Hieracha*, an E-
 gyptian, and a Monk who lived shortly after *Origen*, un-
 der *Gallienus*, 234 years after Christ, taught that Marri-
 ed people could not enjoy Heaven; nor Infants, because
 they cannot merit; they admitted none in their
 Church, but those that lived single. They denied that
 Paradise in which man was created, had any earthly or
 visible being. They held *Melchisedeck* to be the Holy
 Ghost, and denied the Resurrection. The *Meletians* (so
 called from *Meletius*, a *Theban* Bishop in *Egypt*; who be-
 cause he was deposed for offering to Idols, in spleen he
 taught the Novatian Heresie, in denying pardon of sins
 to those that fell though they Repented) rejected all
 from their communion who in time of persecution fell
 from Christ, though they afterward Repented. They u-
 sed Pharisaical washings, and divers Judaical Ceremo-
 nies, and in their humiliations to appease Gods anger
 with

Meletians.

with dancing, singing, and ginsling of small bells. This Heresie began under *Constantine* the Emperour 286 years after Christ. The *Arrians* so called from *Arrius Arrians*, a *Lybian* by birth, and a Presbyter of *Alexandria* by Profession, were called also *Enoventii*, for saying that Christ was *ἐκ οὐκέναν* created of nothing. This Heresie brake out under *Constantine* 290 years after Christ, and over-run a great part of the Christian world. They held Christ to be a creature; and that he See *Epiphanius* had a mans body, but no humane soul, the divinity supplying the room thereof. They held also the Holy Ghost *sin*, *Eusebius* a creature, proceeding from a creature, so wit, *Christus*, *Ruffinus*, The *Arrians* in their *Doxologies* gave glory not to the *Father*, *Socrates*, *the Son*, and to the *Holy Ghost*, but to the *Father* and *Theophylus*, by the Son, in the Holy Ghost. They rebaptized the dorer, in Orthodox Christian; and baptized only the upper parts their Histo- to the Navel, thinking the inferiour parts unworthy of rics, baptism.

Q. 26. What was the Religion of the Audians, Semi-arrians, and Macedonians?

A. The *Audians* so called from *Audenas* a Syrian, who *Audians* appeared under *Valentinian* the Emperour 338 years after Christ, were named afterwards *Ambrosiopolites*, for ascribing to God a humane body: these, as after ward the *Donatists*, forsook the Orthodox Church, because some wicked men were in it. They held darkness, fire and water eternal, and the Original of all things. They admitted to the Sacrament all sorts of Christians; even such as were profane and impenitent. The *Semi-Semi-arrians* were those who neither would have Christ to *ans*, be *ὁμοούσιον*, of the same individual essence with the Father, as the Orthodox Church held; nor yet *ὁμοιούσιον*, of a like essence; but *ἕτεροούσιον*, of a different Essence, but of a like Will: and so they taught, that Christ was not God in Essence, but in Will only and Operation. This Heresie also held that the Holy Ghost was Christs creature. It began under *Constantinus* the Emperour 330 years after Christ. The chief author thereof was one-eyed *Acatius*, Bishop of *Cesarea* *Palestina*, successor to *Eusebius*; hence they were called *Acatians*. The *Macedonians* so called from *Macedonius*, *Macedoni* Bishop of *Constantinople*; held that the Holy Ghost was a creature,

a creature, and the servant of God, but not God himself; and withal that by the Holy Spirit was meant only a power created by God, and communicated to the creatures. This Heresie sprung up, or rather being sprung up long before, was first maintained under **Constantine** the Son of **Constantine** 312 years after **Christ**; and was condemned in the second Oecumenical Council at **Constantinople** under **Theodosius** the great. These Hereticks were called *mevudlovedvor*; fighters against the spirit.

Q. 27. Of what Religion were the **Arians**, **Etians**, or **Eunomians**, and **Apollinarists**?

Arians. The **Arians** so called from **Arius** the Presbyter, who lived under **Valentinian** the first, 340 years after **Christ**, held that there was no difference between a Bishop and a Presbyter, that Bishops could not ordain, that the dead were not to be prayed for; that there should not be set or anniversary fasts, and with the **Encianes** admitted none to their communion, but such as were continent; and had renounced the world. They were called *Syllabici* also, as standing captiously upon Words and Syllables. They are said also to condemn the use of flesh: the **Arians** were called so from **Arius** a Deacon, whose successor was **Eunomius** about the year of **Christ** 331 under the Emperor **Constantius**; he was Bishop of **Cyrtum**, whose Disciples were called **Eunomians**, and **Anomei**, for holding that **Christ** was no way like the Father. They were called also **Eudoxiani**, **Theophraniani**. When they were banished, they lived in holes, and caves, and so were called **Troglodites** and **Gothici**, because this Heresie prevailed much among the **Goths**, by means of **Ulphilas** their Bishop. These Hereticks held that God could be perfectly here comprehended by us, that the Son was neither in Power, Essence, or Will, like the Father; and that the Holy Ghost was created by the Son; that **Christ** also only assumed mans body, but not his soul. They permitted all kind of licentiousness, saying, that without good works could save. The **Eunomians** did rebaptize the **Orthodox** professors, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghost created by the Son. The **Apollinarists**

so called from *Apollinarius* Presbyter in *Laodicea*, divided *Apollina-*
Christ's humanity in affirming that he assumed mans *rists*,
 body and a sensitive soul, but not the reasonable or
 intellective soul of man, because that was supplied by
 the divinity; from this division they were named
Duplices and *Dimotrite*. In stead of the Trinity, they
 acknowledg only three distinct degrees of power
 in God: the greatest is the Father, the lesser is the Son,
 and the least of all the Holy Ghost. They held that
 Christ's flesh was consubstantial with his Divinity, and
 that he took not his flesh from the Virgin, but brought
 it from Heaven. They held that Christ had but one
 will; that mens souls did propagate other souls, that
 after the Resurrection the Ceremonial Law should be
 kept as before. This Heresie brake out 350 years
 after Christ, under *Valens* the Emperor.

See the Au-
 thors above
 named.

Q. 28. What did the Antidicomarianites, Messalians,
 and Metangilmonites profess?

A. The former of these were so called, because they *Antidico-*
 were *antidinos* *Maeias*, adversaries to *Maries* Virginity. *marianites*.
 Whence they were named *Animarita*, and *Helvidians*,
 from *Helvidius* the author, who lived under *Theodosius*
 the great, 355 years after Christ. These held, that
Mary did not continue Virgin after Christ was born,
 but that she was known by *Joseph*, whereas she was
 indeed *deanna* *deu* a perpetual Virgin. The *Messali-* *Messalians*.
ans were so named from the *Caldaicks* word *Tsalab*,
 which signifies to pray, therefore in *Greek* they were
 called *εὐχέλαι* from *εὐχή*, prayer, because they did pray
 continually; and *Martyriani* for worshipping as a Mar-
 tyr one of their Sect, who was killed by a Souldier.
 They were called also *Euthusiasta* from their pretended
 inspirations, and *Euphemista* from *εὐφώνια*, praises or
 elogies which they sung to God, and *Satanici* from
 worshipping of Satan, whom they held to be the
 governour of mankind. They held that nothing was
 required to salvation; but prayer; therefore they re-
 jected Faith, Preaching and Sacraments; and taught
 that God was visible to our bodily eyes, and that Satan
 was to be worshipped that he might do no hurt; they
 bragged, that they could visibly expel Satan, whom
 they could see come out of the mouth like smoke; and
 in

in form of a Sow with her Pigs, into whose place the Holy Ghost did visibly succeed. They live idly, and hate working, so that they excommunicate any of their Sect that labour; they condemn all Alms-giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that Baptism was of no use, but only for sins past. This Heresie prevailed under *Valentinian* and *Valens*, Emperours, 341 years after Christ. The *Metangismonites* were so called from *μεταγγίζω* Θ , that is, transvasation, or putting one vessel, or *αγγέιον*, in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger, and so they make the Divine Essence bigger and lesser, then it self, they held also that God was corporeal.

Metangismonites.

See *Philaster*, *Austin*,

Damasen,

Theodores,

&c.

Q. 29. What was the Religion of the *Hermians*, *Proclianites*, and *Patricians*?

A. The *Hermians* or *Hermogenians*, so called from *Hermius* or *Hermogenes* an African under *Severus* the Emperor, 177 years after Christ, are by *Saint Austin* reckoned the same with the *Seleucians*. These held that the elements or matter of the world was coeternal with God. That the angels were made of spirit and fire, and that they were the creators of mans souls. That evil was partly from God, partly from the matter, that Christ in his ascension left his body in the Sun; they denied that there was ever any visible Paradise; that there shall be any Resurrection; and that Baptism by water was to be used. The *Proclianites* were so called from one *Proclus* or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that

Proclianites.

Patricians.

See *Austin*,

Isidor, *Gra-*

rian, and

others.

Christ. These held that no God, but Satan made mans flesh, and that therefore men may lawfully kill themselves to be rid of the flesh; they admit and reject what Books of the Old Testament they please.

Q. 30. What did the *Ascites*, *Pattalorinchites*, *Aquarii*, and *Coluthiani*, profess?

Ascites.

A. The *Ascites* so named from *ἀσκη* Θ , a Bottle used to

to carry about Bottles filled with Wine; and stopped, bragging that they were the new Evangelical Bottles filled with new Wine; and such they held necessary for all good Christians to carry about; in this they placed the main of their Religion. These, and divers other heresies, like *Jonas* his gourd were quickly up and quickly down. The *Pattalorinchita* were so named from *Pattalor* *in-* *πάτταλ* a staff or stick, and *inchita* *ῖνχι* the Nose, for they used to thrust their fingers into their Nose and Mouth, to hinder them from speaking; for they placed all their Religion in silence. Hence they were called *Silentarii*. The *Aquarii* were so called from *Aqua*, *Aquarii*. water, because in stead of pure Wine, they offered Water in the Sacrament. These were the spawn of the *Severians*, *Encratites*, and *Helcesaites*. The *Coluthi-Coluthiani*, *ani* were so called from *Coluthus* Presbyter of *Alexan-* *dria*, and coetaneal with *Arrius*, under *Constantine*, 290 years after Christ. Their opinion was, that God could not be the author of punishment, because it is evil; whereas *Amos* the Prophet shews the contrary, *that there is no evil in the City, which the Lord hath not done*, *Amos* *3. 6.* and in *Esay*, *the Lord formeth the Light and Darkness, making peace, and creating evil*, *Isa. 45. 7.* See *Phila-* *ster*, *Austin*, *Theodoret*, *Isidor*, &c.

Q. 31. What were the Religious Tenets of the *Floriani*, *Æternales*, and *Nudipedaes*?

A. The *Floriani* were so called from *Florinus*, or *Florinus*. *Florianus* a Roman Presbyter, who lived under *Commo-* *dus* the Emperour, 153 years after Christ. These here- ticks were spawned by the *Valentinians*, whole Do- trines concerning the *Æones*, and other of their Te- nets they maintained, and withal, that God made evil and sin; whereas *Moses* tells us that all things which he made were very good. They retained also the Jewish man- ner of keeping *Easter*, and their other ceremonies. *Æ-* *ternales* from the opinion of the worlds eternity; for they held there should be no change after the Resurrection, but that the world should continue as it is now. This Heresie in *Phila*ster and *Austin* hath neither name, nor author. The *Nudipedaes* were those who placed all *Nudipeda-* Religion in going bare-foot; because *Moses* and *Joshua* les. are commanded to pull off their shoes, and *Isay* to walk bare-foot; whereas these were extraordinary, and peculiar

See Phila- precepts and signs of particular things, not enjoyned to be
ster, Austin, imitated.

&c.

Q. 32. What was the Religion of the Donatists, Priscillianists, the Rhetorians, and the Feni?

Donatists.

A. The Donatists, so called from Donatus a Numidian, who because Cecilian was preferred before him to the Bishoprick of Carthage, accused him, and all the Bishops that Ordained him, to be *Traditores*, that is, such as had delivered the Bibles to be burned by Idolaters under the persecution of Maximinus: though this accusation was found false, yet Donatus persisted obstinate, and separated himself, and his congregation from all others, accounting that no Church, where any spot or infirmity was to be found; and that such a pure Church was onely to be found among the Donatists, and yet they would have no man to be forced, or urged to a godly life, but must be left to himself, which was to open a Gap to all impurity, they did also slight the magistracy, and would not suffer them to punish Hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Minister, and not on the Spirit of God; they rebaptized also the Orthodox Christians, as if their baptism had not been bapti. m. They held it no sin to kill themselves, rather than to fall in the hands of the Magistrate; and so they made no scruple to kill others that were not of their faith, when they found any advantage. They used certain Magical purifications, and bragged much of Enthusiasms and Revelations. They also, with the Arrians, made the Son less than the Father, and the Holy Ghost than the Son. This Heresie was divided into divers schisms, the chief whereof were the *Circumcellions*, so called from their Cells and Cottages in which they lived, to shew their austeriety; these made no bones to murder all they met, that were not of their Religion, so that they were more dangerous than High-way Robbers. The Donatists were named also *Parmenianists*, from *Parmenianus*, one of Donatus his Disciples. At Rome, they were named *Campates* from the Camp, or Field; and *Montenses* from the Hill where they use to hide themselves. The *Priscillianists*, were so named from *Priscillianus* a Spaniard, who under Gratian the Emperour, spread his Heresie

Priscillianists.

rit

first in Spain, 348 years after Christ. From thence, like a canker, it run through all the West: his Heresie was made up of former Heresies; for with the *Manichees* he held that the world was made by an evil God. With the *Sabellians* he confounded the persons of the Trinity; with the *Origenists*, he taught that mens souls were made before their bodies in some receptacle of Heaven; and with the *Manichæes*, that they were parcels of the Divine Essence. With *Astrologers* they held that all humane events depended on the Stars; and with the *Stoicks*, that we sin necessarily, and co-actively. With the *Gnosticks* they condemned marriage; with the *Encratites*, the eating of flesh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnosticks* they rejected the ancient Prophets, as fanatical and ignorant of the will of God. The *Rhetorians* (so called from one *Rhetorius*, *Rhetorians*. held the same Tenet, which the *Mahumetans* do at this day, namely that every man shall be saved by the Religion he professeth, and that therefore no Religion should be forced, but men should be left to their own choice, and will. The *Feri*, or wild Hereticks, were *Feri*. such as held it unlawful to eat or converse with men; See *Phila-* therefore they held none should be saved, but such as *ster, Austin*, lived alone: They taught also that the holy Ghost was *Isidor, &c.* a creature.

Q. 33. What were the *Theopaschitæ*, *Tritheitæ*, *Aquei*, *Melitonii*, *Ophei*, *Tertullii*, *Liberatores*, and *Nativitarii*?

A. The *Theopaschites*, held that the Divinity of Christ *Theopas-* suffered as there had been in him but one nature, be- *chitæ*. cause one person. The *Tritheits* divided the Essence *Tritheitæ*. of God into three parts; the one they called the Father, the other the Son, and the third the Holy Ghost; as though each of the persons had not bin perfectly God. The *Aquei* held that the water was not created *Aquei*. but coeternal with God; this Heresie was culled out of the *Hermogenian* and *Audian* Tenets. The *Melitonii* *Melitonii*. so named from one *Melito*, taught that not the soul, but the body of man was made after Gods Image, and so with the *Antropomorphites* they made God Corporeal. The *Ophei*, so called from one *Ophæus*, held there were *Ophei*. innumerable worlds. The *Tertullii*, from one *Tertullus*, *Tertullii*.

taught that the souls of wicked men should be converted into Devils, and Savage Beasts. *Liberatores*, are those who taught that Christ by his descending into Hell, did set at liberty all wicked that then believed *Nativitarii* in him. *Nativitarii*, were such as taught that Christs Divine Nativity had a beginning, because it is written, *Psal. 2. [Thou art my Son, this day have I begotten thee,]* Of which so they acknowledged the Eternity of his Essence, but see *Philaster*, *Austin*, *Isidor*, &c. not of his Filiation. These were but branches of former Heresies, broached by obscure or unknown authors, and of short continuance.

Q. 34. What were the Luciferians, Jovinianists, and Arabicks?

Luciferians

A. The *Luciferians*, so called from *Lucifer* Bishop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apostate, 333 years after Christ, taught with the *Cerinthians*, and *Marcionites*, that this world was made by the Devil. That mens souls were corporeal, and had their being by propagation or traduction. They denied to the Clergy that fell, any place for repentance, or reconciliation; neither did they restore Bishops or inferior Clerks to their dignities, if they fell into Heresy, though they afterward repented. This was the Doctrine of the old *Novatians*; and *Meletians*; these *Luciferians* were named also *Homonymians*, for using the word flesh ambiguously in their disputations. The *Jovinianists* were so called from *Jovinian* a Roman, who lived under *Jovinian* the Emperour, 335 years after Christ. These held with the Stoicks that all sins were equal; that after baptism we could not sin: that fasting was needless, that Virginity was not better than the married life, and that the blessed Virgin in bearing Christ, lost her Virginity. The *Arabicks*, were so named from *Arabia*, the Country where this Heresie was broached and maintained, under *Philip* the Emperour, 217 years after

Jovinianists.

Arabicks.

See the above nam.

and authors, and Hierom. is, mortal souls; not much different from them are against Jovinian.

Christ, they held that mens souls died with their bodies, and that both in the last day should rise again: From this Heresie they were called *ψυχοπαύειται*, that is, mortal souls; not much different from them are the *Psychopauychitæ* of this age, who make the soul sleep in the Grave with the body, till the Resurrection.

Q. 15. What

Q. 35. *What were the Collyridians, Paterniani, Tertullianists, and Abelonitz?*

A. The *Collyridians* were hatched also in *Arabia*, *Collyridi-* and so named from a kind of Cakes or Buns, which the *ans.* Greeks call *κολλυρίδες*; these Cakes they presented every year with great ceremony to a certain Maid sitting in a Chair of State, and covered with a veil, in honour of the Virgin *Mary*: these flourished under *Theodosius* the great, 357 years after Christ. *Paterniani* so *Paterniani*, called from one *Paternus* an obscure fellow, were named also *Venustiani*, from *Venus*, which by their venereal actions, they honoured more than God; These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousness and uncleanness, therefore they were called *ἡδιστοὶ σεμνοί*, deriders of good manners and honesty. The *Tertullianists* *Tertullia-* were so called from that famous Lawyer and Divine *nists.* *Tertullian*, who lived under *Severus* the Emperour, about 170 years after Christ. He being excommunicated by the Roman Clergy for a *Montanist*, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not only corporeal, but also distinguished into members, and had corporeal dimensions, and did increase and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death, were converted into Devils; that the Virgin *Mary* after Christs birth, did marry once, and with the *Cataphrygians*, he bragged much of the Paraclet or Spirit, which they said was poured on them in a greater measure, than on the Apostles. He condemned all use of arms, and wars among Christians; and with the *Montanists* rejected second Marriages, as no better than adultery. The *Abelonitz* were so called from *Abel*, *Adams* Son; *Abelonita.* these taught that *Abel* was married, but had no carnal commerce with his Wife, because there is no mention made of his children, as there is of *Cains* and *Seths*. For this cause these *Abelites* did marry Wives, but not use them as Wives for propagation, for fear of Original sin, whereof they would not be authors; therefore they

condemned copulation, as a work of the flesh, and altogether Satanical. But for the conservation of their Sect, they used to adopt other mens Children. This Heresie sprung up under *Arcadius* the Emperour, 379 years after Christ, in the Territories of *Hippo*, where see *Austin*. Saint *Austin* was Bishop. This Heresie lasted not long.

Q 36. What Tenets in Religion held the Pelagians, Prædestinati, and Timotheans?

Pelagians.

*Prædesti-
nati.*

*Timothe-
ans.*

A. The *Pelagians* were so called from *Pelagius* a Brittain by birth, and a Monk at *Rome*, afterward a Presbyter, under *Theodosius* the younger, 382 years after Christ. They were named also *Calestiani* from *Calestius* one of *Pelagius* his Scholars. These taught that death was not the wages of sin, but that *Adam* should have died, though he had not sinned. That *Adams* sin was hurtful onely to himself, and not to his posterity; that concupiscence was no sin, that Infants did not draw original sins from their Parents, that Infants might be saved without baptism, that they should have life eternal, but out of the Kingdom of God; that man after the fall had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they rejected the Doctrine of predestination, perhaps because the Hereticks called *Prædestinati*, made Predestination a cloak for all wickedness, security and desperation; for they taught that the Predestinate might sinne securely, for he could not be damned; and that such as were not Predestinate, should never be saved, though their life were never so holy. This Heresie was not long before *Pelagianism*, and is the same with that of the *Libertines*. The *Timotheans*, so called from *Timotheus* *Ælurus*; (that is, the Cat, from his bad conditions) sprung up under *Zeno* the Greek Emperour, 447 years after Christ. These taught that the two natures of Christ were so mixed in the Virgins Womb, that they ceased to be what they were before, and became a third substance made up of both, as a mixed body is made up of the Elements, which lose their names and forms in the mixtion. These Hereticks afterward lost the

name.

name of *Timotheans* from *Timotheus* their Author, Bi Of the shop of *Alexandria*, and were called *Monothelites*, and *Timotheans Monophysites* from ascribing onely one will, and one see Pet. nature to Christ. Of the *Pelagians* see *Austin*, *Lombard*, and the other Fathers who have written against *Evagrius*, them. and Nice-

Q. 37. What was the Religions of the Nestorians, phorus. Eutychians, and of those Sects which sprung out of them?

A. The Nestorians were so called from *Nestorius* Nestorians: Patriarch of *Constantinople*, who broached his Here- sie under *Theodosius* the younger, 400 years after Christ. He taught that in Christ were two distinct persons, to wit, the Son of God, and the Son of *Mary*; that the Son of God in Christ's baptism descended into the Son of *Mary*, and dwelt there, as a lodger doth in a house; therefore he will not call the Virgin *Mary* *Θεοτόκον* the Mother of God, but *Χριστοτόκον*, the Mother of Christ. Besides he made the humanity of Christ equal with his Divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manicheism*, and *Arrianism*. It was condemned in the Council of *Ephesus* under *Theodosius* the younger, in which *Cyril* Bishop of *Alexandria* was President, and the author *Nestorius* was deposed and banished, where his blasphemous tongue was eat out with Worms, and his body with Core, and his seditious complices swallowed up by the Earth. The Euty. Eutychians so named from *Eutyches*, *Archimandrite*, or Ab- and their bot of *Constantinople*, who lived in the latter end of *The- spawn. odosius* the younger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union, had two distinct natures, but after the Union onely one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgine humane nature. This Heresie was first condemned in a Provincial Synod at *Constantinople*; then it was set up again by *Dioscurus* Bishop of *Alexandria*, in the theevish Council

of Ephesus, called *ανσεϊν*, and at last condemned by the General Council of *Chalcedon*, under *Marcian* the Emperour. From the *Eutychians* sprung up the *Acephali*, or headless Hereticks, so called, because they had neither Bishop, Priest, nor Sacrament amongst them; these held that in Christ were two natures, which notwithstanding they confounded, as they did also the Properties, laying that the humanity lost it self and properties, being swallowed up by the divinity, as a drop of Vinegar is lost in the Sea. *Severus* Bishop of *Alexandria* was author of this Sect, under *Anastasius* Emperour, 462 years after Christ. They were called also *Theodosians*, from *Theodosius* their chief Patron, and Bishop of *Alexandria*. 2. The *Monophysites* were all one with the *Eutychians*, differing onely in name. 3. The *Agnosta*, so called from *αγνοία*, ignorance, because they held that Christs Divinity, which with them onely remained after the Union, was ignorant of the day of Judgment, and where *Lazarus* after his death was laid. This Heresie was revived by *Theodosius* Bishop of *Alexandria*, under *Mauritius* the Emperour, 572 years after Christ. 4. The *Jacobites* so called from *Jacobus* the Syrian, held the same opinions that the *Eutychians*; and scoffed the Christians with the name of *Melchites*, because they followed the Emperour in their Faith. These under *Phocas* the Emperour drew all *Syria* into their Heresie, 575 years after Christ. 5. The *Armenians* so named from *Armenia*, infected with that Heresie, held that Christ took not a humane body from the Virgin, but that it was immortal from the first minute of its conception; hence they were called *ορθοδοξοι* and *οικονομοι*; they again in scorn called the Orthodox Christians *Manicheans* and *Phantasiasts*; these held a Quaternity of Persons, and that the Divinity suffered; and kept their *Easter* after the Jewish manner. They sprung up under *Phocas* the Emperour, 577 years after Christ. 6. The *Monotheites* in words held there were two natures in Christ, but in effect denied them, by giving him one Will onely.

onely. All these branches of *Eunychianisme* were condemned by the fifth General Council held at *Constantinople* under *Justinian* the first, who confirmed the Council of *Chalcedon*, to which these *ἡσυχασταί*, or doubting Hereticks (for so they call themselves) would not subscribe. At last sprung up *Mahometanism*, 589 years after Christ. Of which we have spoken already. Of all these see *Isidor*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

The



The Contents of the Eighth Section.

Of the opinions in Religion held the seventh Century. 2. The opinions of the eighth Century. 3. The Tenets of the ninth and tenth Centuries. 4. The opinions of the eleventh and twelfth Centuries. 5. Of the Albigenies and other Sects in the twelfth Century. 6. The sects of the thirteenth Century. 7. The Sects of the fourteenth Century 8. Of the Wicklevites. 9. The opinions of the fifteenth Century. 10. The opinions of the sixteenth Century, to wit, of Luther and others. 11. Of Sects sprung out of Lutheranism. 12. Of Protestants. 13. Of the other opinions held this Century. 14. The chief heads of Calvins Doctrine. 15. Of other opinions held this age. 16. Of divers other opinions in this age, and the causes of this variety, and confusion in the Church.

SECT. VIII.

Quest.



Here as we have had a view of the different Heresies in Christian Religion, the first 600 years after Christ; now let us know what were the chief opinions and authors thereof in the seventh Century.

*Hereticks
of the se-
venth Cen-
tury.*

Ans^r. The Heicite^a professed a Monastical life, but withal taught that the service of God consisted in holy dances and singing with the Nuns, after the example of Moses and Miriam, Exod. 15. upon the overthrow of Pharaoh in the Red Sea. Gnosimachi were haters and despisers of all learning, or Book-knowledge; teaching that

that God required nothing from us, but a good life. Of these we have too many in this age. But Christ tells us that life Eternal consists in knowledge: And God complaineth by the Prophet, that his people perish for want of knowledge; So Christ sheweth that destruction fell on Jerusalem, because she knew not her day; and the Lord complained that his people had less knowledge than the Ox or the Ass. Therefore God hath given lips to the Priest, to preserve knowledge, and Christ by his own knowledge hath justified many, saith the Prophet. The Armenii taught that the holy Ghost proceeded onely from the Father, and not from the Son. That Christ rose from the dead on the Sabbath day; whereas the Scripture tells us plainly, that he arose the third day. They observed also the Jewish sacrifices. They used first to baptize the Cross, then to worship it. They taught it was not man that sinned, but Satan by tempting him: and that man had not propagated by carnal Copulation, if he had not sinned. They denied Original sin, and held that all who died before Christ, were damned for Adams sin. They ascribed no efficacy to the Sacraments, and yet held baptism absolutely necessary. They placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradise; if of unfaithful, in Hell. They never baptized without administering the Eucharist. They held baptism without chrism ineffectual, they used rebaptization. They permitted the husband to dissolve Matrimony when he pleased, and denied prayers for the dead, and the eternity of hell fire. And that the souls were not in blis till the Resurrection. And taught that then there should be no women at all, but that they should be converted into men. Chazararii were so called from Chazarus, which in their language signifieth the Cross: for they taught that the Cross was onely to be worshipped; therefore they were named *Stacolatæ*, or Cross-worshippers. They professed also Nestorianism. The Thnetopsychitæ held that the souls died with the bodies. Theocatagnostæ were such as reprehended some of Gods actions and words. Ethnophrones were Paganising Christians, who with Christianity taught Gentile superstition. The Lampetians so called from Lampetius, their

their author, taught that there should be no distinction of garments among religious men. They condemned also all Vows. The *Maronits* so named from one *Maron*, held with *Eutyches*, *Dioscorus*, and the *Acephali*, that Christ had but one nature and will; these were afterward reconciled to the Church of Rome.

Qu. 2. *What opinions were held in Religion within the eighth Century?*

Hereticks
of the eight
Century.

A. The *Agonyclita* held that it was superstition in prayer to bow the knees, or prostrate the body: therefore they used to pray standing. The *Iconoclastæ*, or *Iconomachi* taught that it was idolatry to have Images in Temples. The *Aldebertins*, so called from *Aldebertus* a French man their author, believed that he had holy Reliques brought to him by an Angel, from the farthest part of the world. They equalled him with the Apostles; and rejected Pilgrimages to Rome; they held that his hairs and nails were as well to be worshipped, as the reliques of St. Peter; they believed that he knew their sins, and could forgive them without confession. The *Albanenses* held that all Oaths were unlawful, that there was no original sin, nor any efficacy in the Sacraments, nor any use of extream unction, nor of confession; nor of excommunication; that the Sacraments lost their efficacy, if given by wicked Priests; that there was no free-will; some write that they held transubstantiation, and the eternity of the world, and that God did not fore-see evil. That there should be no Resurrection, nor general Judgment, nor Hell.

See Sande-
rus, Baro-
nius, Gual-
terus, &c.

Q. 3. *What were the opinions held in the ninth and tenth Centuries?*

Hereticks
of the ninth
and tenth
Centuries.

A. *Claudius* Bishop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that baptism without the sign of the cross, was no baptism. One *Godescalcus*, whom some say was a French man, held the Heresy of the *Prædestinati*, and that God would not have all men to be saved; and consequently that Christ dyed not for all. *Photius* a Grecian denied the Procession of the holy Ghost from the Son, and held that there was no reward for the good or bad, till the general Judgment; that there was no Purgatory; he condemned second marriages, and prayers for the dead; he

he held it no sin to hurt an enemy, even with lying and perjury. Fornication with him was no sin, he dissolved marriages at pleasure. He maintained usury, sacrileg, and rebaptization; and taught that Children were not to be baptized till the eighth day. He gave the Eucharist to Infants; the cup to the Laity; denied extream Unction; and administred the Sacrament in Leavened Bread. *Johannes Scotus* a benedictine Monk, *See the a-* and Schol ar of *Bede* (not *Duns Scotus subtilis*) held that *bove named* in the Eucharist was only the figure of Christs body. *Authors.* *Bertramus* a Presbyter taught, that the body of Christ which is in the Eucharist, was not the same who was born of the Virgin. The same opinions were maintained by some in the tenth Century.

Qu. 4. *What were the opinions of the eleventh and twelfth Centuries?*

A. *Berengarius Archdeacon of Anjou*, taught that *Hereticks* Christs body was not corporally, but figuratively in the eleven the Sacrament: *Horibert and Lisoins in France*, taught and twelfth *Manicheism*. The *Simoniacks* held it lawful to buy *Centuries*, and sell Church preferments. The *Reordinantes*, would admit no *Simoniack Priests* till they were reordained. At *Millan* a new Sect of *Nicolaitans* brake out, teaching the necessity of promiscuous Copulation. *Sabellianism* brake out also this age. In the twelfth Century, *Marsilius of Padua* taught that the Pope was not Christs successor: that he was subject to the Emperor: that there was no difference between Bishops and Priests, and that Church-men should not enjoy temporal estates. The *Bongomillii*, whose author was one *Easil*, a Physician, renewed the Heresies of *Arrius*, the *Anthropomorphites*, and the *Manichees*. They rejected the Book of *Moses*, made God with a humane shape, taught that the world was made by evil angels, and that *Michael* the Arch-angel was incarnate. They condemned Image-worship, and despised the cross, because Christ died on it. They held the Churches baptism to be the baptism of *Fohn*, but their own to be the true baptism of Christ: they slighted the Church-Liturgy, and taught there was no other Resurrection, but from sin by repentance: they held also that men might dissemble in Religion. At *Antwerp* one *Taudenius*, or *Tanchelinus*, being

being a Lay-man undertook a Reformation; teaching that men were justified, and saved by faith onely; that there was no difference between Priests and Lay-men; that the Eucharist was of no use; and that promiscuous copulation was lawful. The *Petrobrussians* so called from *Peter de Bruis* of *Antwerp*, held that baptism was needless to Infants; and likewise Churches were useless, that crosses should be broken, that Christ was not really in the Eucharist, and that prayers for the dead were fruitless. One *Peter Abailard* taught that God was of a compounded Essence, that he was not the Author of all goodness; that he was not only eternal; that the angels helped him to create the world; that power was the property of the Father, wisdom of the Son, goodness of the Holy Spirit. He denied that Christ took our flesh to save sinners, or that the fear of God was in him; he said that the Holy Ghost was the soul of the world, that man had no free will; that all things, even God himself, were subject to necessity, that the Saints do not see God, that in the life to come there should be no fear of God; and that we are in matters of faith to be directed by our reason. His chief Disciple was *Arnoldus Brixienfis*, who denied also temporalities to the Clergy. *Gilbert Porretanus* Bishop of *Poytires*, taught that the Divine Essence was not God, that the Proprieties and Persons in the Trinity were not the same; that the Divinity was not incarnate in the Son. He rejected also merits, and lessened the efficacy of baptism. The *Henricians* so called from one *Henry* of *Rhouluse* a Monk, and fomented by *Henry* the Emperour, taught the same Doctrines that *Peter de Bruis* did, and withal that the Church-musick was a mocking of God. The *Patareni* taught also the same things. The *Apostolici* so named from saying they were Apostles immediately sent from God, despised marriage, all meats made of Milk; the baptizing of Infants, Purgatory, prayers for the dead, invocation of Saints, and all Oaths. They held themselves to be the onely true Church. One *Eudon* gave himself out to be the Judge of the quick and dead. The *Adamites* started up again in *Bobemia*. The *Waldenses* so called from *Waldo* of *Lions*, who having distributed his wealth, professed

essed poverty; he rejected Images, prayers to Saints, Holy-days, Churches, Oyl in Baptism, Confirmation, the *Ave Mary*, auricular confession, indulgences, purgatory, prayers for the dead, obedience to the Prelates, distinction of Bishop and Priest, Church-canons, merit, Religious orders, extream unction, miracles, exorcisms, Church musick, Canonical-hours, and divers other Tenets of the Church of *Rome*. They held that Lay-men might Preach, and consecrate the Bread, and that all ground was alike holy. They rejected all prayers, except the Lords-prayer, and held that the Eucharist consecrated on the Friday, had more efficacy than on any other day. That Priests and Deacons falling into Sin, lost their power in consecrating, and Magistrates in governing, if they fell. That the Clergy should possess no temporalties, that the Church failed in *Pope Sylvesters* time. They rejected the Apostles Creed, and all Oaths; but permitted promiscuous copulation; and taught that no man ought to suffer death, by the sentence of any Judge.

Q. 5. *What were the Albigenes, and what other Sects were there in this twelfth Century.*

A. These not long after the *Waldenses*, swarmed in the Province of *Tholouse*, and were overthrown by *Simon Earl of Montserrat*; these taught that they were not bound to make profession of their faith; they denied Purgatory, Prayers for the Dead, the real Presence, private confession, images, bells in Churches, and condemned the eating of flesh, eggs and milk. The Romish Writers affirm that they held two Gods; that our bodies were made by Satan, that the Scriptures were erroneous, all Oaths unlawful, and Baptism needless. They rejected the old Testament and Marriage, and Prayers in the Church; they held there were two Christs, a good born in an unknown Land, and a bad born in *Bethlehem of Judea*; That God had two Wives, of which he begot Sons and Daughters; and more such stuff, as may be seen in the above-named Authors. The *Correrii* held the *Petrobrussian* Tenets, and withal that the Virgin *Mary* was an Angel; that Christs body was not glorified in Heaven, but did putrifie as other dead bodies, and so should remain after the day of judgment. They

*Albigenes;
and their
opinions.*

See Baro-
nius, San-
derus, Bel-
larmin, Vie-
gas, and
the Au-
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They taught also that the souls should not be glorified till the Resurrection. *Foachimus Abbas* taught that in the Trinity, the Essence generated the Essence; which opinion was condemned in the general council of *Lateran*, under *Innocent* the third: not long after started up *Petrus Johanner*, who maintained the error of *Foachimus*, and withal taught that the reasonable soul was not the form of man; that the Apostles preached the Gospel after the literal, not after the spiritual sense; that grace was not conferred in baptism; that Christs side was pierced with a Lance whilest he was yet alive, which is directly against the words of *Saint John*; therefore this opinion was condemned in the council of *Vienna*; he held also *Rome* to be *Babylon*, and the Pope to be Antichrist.

Q. 6. What opinions in Religion were professed in the thirteenth Century?

Hereticks
of the thir-
teenth Cen-
tury.

A. *Almaricus* a Doctor in *Paris*, taught that if *Adam* had not sinned, there had been no procreation, nor distinction of Sex. This was condemned in the Council of *Lateran*, under *Innocent* the third. He held that the Saints do no wayes see God in himself, but in his creatures. He denied the Resurrection, Paradise, and Hell, also the real presence, invocation of Saints, Images and Altars. He said that in the Divine minde might be created Ideas. He transformed the minde of a contemplative man, into the Essence of God; and taught that charity made sin to be no sin. *David Dinantius* taught that the first matter was God, which was to make God a part, and the meanest part of all his creatures. *Guilielmus de sancto amore*, taught that no Monks ought to live by alms, but by their own labours, and that voluntary poverty was unlawful; the same doctrine was taught by *Desiderius Longobardus*, affirming it a pernicious opinion that men should leave all for Christ. *Raymundus Lullius* taught that in God were different Essences, that God the Father was before the Son; that the holy Ghost was conceived of the Father and the Son, whereas the Doctrine of the Church is that he proceeds from the Father and the Son; not by way of Generation or Conception, but of Eternal and Spiritual dilection; he also taught that it was injustice to punish any man for opinions in Religion or Heresie.

Hereſie. The *Whippers* taught that whipping of themſelves with rods full of knots and ſharp pricks did more expiate and aboliſh ſin, then confeſſion; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no uſe of the Goſpel, nor of the Baptiſm of Water, ſith the Baptiſm of Blood was better; that holy water was needleſs; that no man could be ſaved who did not ſcourge himſelf. They alſo held perjury lawful. The *Fratricelli* whoſe author was one *Hermannus Italus*, held community of Wives lawful, which Doctrines they put in practice, at their meetings to pray; then putting out their lights; they uſed promiſcuous copulation: and the children born of ſuch commixtion, they put to death. They taught that all things amongſt Chriſtians ſhould be in common; that Magiſtracy did not conſiſt with Chriſtianity, and that the Saints did not ſee God till the day of Judgment. *Gerardus Sagarellus* of *Parma*, whoſe diſciples were named *Pſeudo-apoſtoli*, that is, falſe Apoſtles, becauſe they bragged that they did imitate the Apoſtles poverty, therefore they would not take or keep money, or reſerve any thing for the next day; he taught that to make vows, or to ſwear at all, ſee the was unlawful; that marriages might be diſſolved by above nature ſuch as would embrace their Religion; and that they meddled with the world were the only Chriſtians; they were enemies to Tythes, thors. and to Churches, which for prayer they accounted no better then Hogs Styes.

Q. 7. What were the opinions in Religion of the fourteenth Century?

A. The *Beguardi* who profeſſed a Monaſtical life, *Hereticks* of taught that we might attain to as much perfection and the four-beatitute in this life, as in Heaven; that all intellectual *teenth Century* natures were bleſſed in themſelves, not in God; that it *was* a ſin to kiſs a Woman, but not to lie with her; becauſe nature inclined to this, but not to that. That perfect and ſpiritual men were freed from obedience to ſuperiors, from faſting, praying, and good works, and that ſuch men could not ſin, nor increaſe in grace, being perfect already. They would have no reverence to be uſed in the Eucharift, nor at all to receive it, for that did argue imperfection. The *Beguina* profeſſed the

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ſame

same Tenets, and withal, were against vows and voluntary poverty. The *Beguini* taught that wealth consisted not with Evangelical perfection, and therefore blamed Pope *John 22*, for permitting the *Franciscans* to have corn in their barns, and wine in their cellars. They held that the state of *Minorites* was more perfect than that of Bishops; that they were not bound to give an account of their faith when they were demanded by the Inquisitors; & that the Pope had no power to dispense with Vows. The *Lollhards*, so called from *Walter Lollhard* their author, held that *Lucifer* was injuriously thrust out of Heaven; that *Michael* and the blessed Angels should be punished eternally; that *Lucifer* should be laved; that the blessed Virgin lost her Virginity after Christ's birth; and that God did neither see, nor would punish sins committed under ground; therefore they gave themselves to all uncleanness in their vaults and caves. *Richardus Armacanus* taught that voluntary poverty was unlawful; and that Priests could bless, and confer orders as well as Bishops. One *Fanovefius* taught that in the year 1360 on *Whitsunday*, Antichrist would come, who should pervert all *Christians*, and should mark them in their Hands and Fore-heads, and then should be damned eternally: And that all *Jews*, *Saracens*, & *Infidels*, who were seduced by Antichrist, should after his destruction be converted to Christ, but not the Christians that fell off from Christ. The *Turelupini* taught that we should not be ashamed of those members we have from nature; and so, like the *Cynicks*, they gave themselves openly to all uncleanness; they held also, that we were not to pray with our voice, but with the heart only.

See the above named
Authors.

Q. 8. What were the Tenets of the Wicklevites, who lived in this Century?

Wickliff's
opinions.

A. They were so called from *John Wickliff* an Englishman, and taught that the substance of bread and wine remained in the Sacrament; that neither Priest nor Bishop, remaining in any mortal sin, could consecrate, or ordain; that the Mass had no ground in Scripture; that outward confession was needless where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men should have

no

no possession; that none should be excommunicate by the Church, but he who is first excommunicate by God; that the Prelate who excommunicates a Clerk appealing to the King, is a Traitor; and so he is that being excommunicate, refuseth to hear, or to preach; that Deacons and Priests may Preach without authority of the Bishop; that the King might invade the Churches Revenues; that the people may punish their Kings; that the Laity may detain or take away their Tythes; that special prayers for any man were of more force than general; that religious orders were unlawful, and that such should labour with their hands; that it was a sin in *Constantine*, and others, to enrich the Church; that the Church of *Rome* was Satans Synagogue; they rejected the Popes election by Cardinals Indulgences, decretal Epistles, the Popes excommunications, and his supremacy; they held also that *Austin*, *Bene*, and *Bernard* were damned for instituting religious orders; that God ought to obey the Devil; that he who gives alms to Monasteries should be excommunicate: that they are *Simoniacs* who pray for their Parents or Benefactors; that Bishops reserved to themselves the power of ordination, confirmation, and consecration for lucre sake: that Universities, Degrees and Schollars of Learning, were hurtful to the Church. These, and such like See *Floris Tenets of Wickliff*, are set down in the Council of *Con-mundus*, *stance*, where they were condemned. Other opinions *Raymundus* are fathered upon him: to wit, that man had no free-will: that the sins of the Predestinate were venial, but ginal of *He-* of the Reprobate, all mortal; that the Saints were not *refies*, *Genc-* ro be invocated, nor their reliques kept, nor the cross *brard*, *Bel-* to be worshipped, nor Images to be placed in Churches: *larmine*. they rejected also Vows, Canonical-hours, Church-*Patrecolus*, Musick, Fasting, Baptizing of Infants, Benedictions, *Gregory de* *Chrism*, and Episcopacy. He held also that the brother *Valentia*, and sister might marry, that every creature may be cal- and others. led God, because his perfection is in God.

Q. What opinions were taught in the fifteenth Century? Opinions &

A. *John Hus* of *Bohemia* publicly maintained the Heresies of *Doctrin of Waldus* and *Wickliff*, and withal taught the fifteenth that *St. Peter* was never head of the Church, that Century. the Church is only of the Predestinate; that Saint *John Hus*

Paul, when he was a Persecutor, was not a member of Satan; that the Divinity and the Humanity, made up one Christ, whereas the personal union consisted indeed, not between the two Natures, but between the Person of the Word and the Humane Nature: That the Pope was subject to *Cæsar*: that the Pope was not Head of the Church, nor Vicar of Christ, nor Successor of *Peter*: that Bishops were murderers, in delivering over to the secular power such as did not obey them; that Canonical obedience was a humane invention; that Priests, though excommunicate, ought to Preach; that Excommunication, Suspensions, and Interdicts, were invented to maintain the Clergies pride. These, and such like points did he defend, for which he was condemned in the Council of *Constance*. These same opinions were maintained by *Hierom of Prague*, for which he was also by the same Council condemned the next year. One *Pickard of Flanders* renewed in *Bohemia* the Heresie of the *Adamites*. The *Hussites* divided themselves into three Sects, to wit, the *Pragenes*, the *Thaborites*, so called from mount *Thabor*, where Christ was transfigured, which name, *Zisca* their Captain gave them, calling the Castle where they used to meet, *Thabor*, as if they had seen there Christs Transfiguration: The third Sect were called *Orphans* after *Zisca's* death, as having lost their Father and Patron: all these used barbarous cruelty against Priests, Monks, Churches, Images, Reliques, and such as professed the Roman Catholick Religion. The *Moscovites* or *Russians* fell off to the Greek Religion, and held that the Pope was not the chief Pastor of the Church; that the Roman Church was not head of the rest. They rejected also the Latine Fathers, the definitions, canons, and decrees of the general councils, & used leavened bread in their Eucharist. One *Rijsswich a Hollander*, taught that the Angels were not created; that the Soul perished with the body; that there was no Hell; that the matter of the Elements were coeternal with God. He blasphemed Christ as a Seducer, and not the Son of God. He held that *Moses* never saw God, nor received his Law from him; that the Scriptures were but fables; that the Gospel was false; and such like blasphemous

*Hierom of
Prague.*

Hussites.

mons stuff did he spue out, for which he was burned.

See the a-

Q. 10. What opinions did the Sixteenth Century hold? above named

A. Martin Luther, an Augustin Friar, taught that Indulgences were unlawful; that the Epistle to the Hebrews, the Epistle of James, the second of Peter, the two last of John, the Epistle of Jude, and the Apocalypse, were not canonical. He opposed the invocation of Saints, Image-worship, Free-will, the Popes Supremacy, Excommunication, temporal possessions of the Clergy, merits of Works, possibility of fulfilling the Law, the Monastical life, cælibat, canonical obedience, distinction of Meats, Transubstantiation, Communion under one kind, the Mass, auricular Confession, Absolution, Purgatory, extreame Unction, and five of the Sacraments. He held also that general Councils might erre; that Antichrist was not a particular person; that Faith only justified; that a faithful man may be assured of his salvation; that to the faithful, sin is not imputed; that the first motions are sin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adversaries, as may be seen in the above named Authors. The Anabaptists, so called from Re-baptizing, had for their Author one Nicholas Stork, who pretended familiarity with God by an Angel, promising him a Kingdom, if he would reform the Church, and destroy the Princes that should hinder him. His Schollar Muncer raised an army of 4000 Bores and Tradelmen in Suevia and Franconia to maintain his Masters dreams; but they were overthrown by Count Mansfield. John of Leyden, a Taylor, renewed the same dreams, and made himself King of Munster of the Anabaptists, whose Viceroy was Knipherdoling; but this phantastical Monarchy was soon destroyed, the Town taken after 11 moneths Siege, were the King and his Viceroy, with their chief Officers, were put to death. Their Tenets were that Christ was not the Son of Mary, nor true God; that we were righteous not by faith in Christ, but by our own merits, and sufferings. They rejected original sin, Baptisme of Infants, communion with other Churches, Magistracy among Christians, Oaths, and punishments of Malefactors. They refused to swear allegiance to Princes;

Authors.

Opinions of the sixteenth Century.

Luther his opinions,

Anabaptists

Of these see
the above-
named Au-
thor, and
beside;
Pontanus,
Bullinger,
Sleidan,
Oflander,
and others.
Anabaptists
of Moravia.

and held that a *Christian* may have many Wives, and that he may put away his Wife if she be of another Religion, and marry another. That no man must possess any thing in proper, that re-baptization may be used; that before the day of Judgment, the godly should enjoy a Monarchy here on Earth; that man had free-will in spiritual things; and that any man may Preach, and give the Sacraments.

Q 11. What are the Anabaptists of Moravia?

A. These are first called themselves Apostolical, because they did imitate the Apostles in going bare-foot, and in washing one anothers feet, in having also all things in common amongst them. But though this custome be now left, yet at this day in *Moravia*, they have a common Steward, who doth distribute equally things necessary to all. They will admit none into their Society, but such as have some trade, and by their handy work can get their livings. As they have a common Steward for their temporals, so they have a common Father for their spirituals, who instructs them in their Religion, and prayeth with them every morning before they go abroad to work. These public prayers, are to them instead of Sermons. They have a general Governour or Head of their Church, whom none knoweth but themselves; for they are bound not to reveal him. They communicate twice in the year; the men and women sit promiscuously together. On the Lords day they walk two and two through the Towns and Villages, being clothed in black, and having staves in their hands. They are much given to silence; at table for a quarter of an hour before they eat, they sit and meditate, covering their faces with their hands: the like devotion they shew after meat. All the while their Governour stands by, to observe their gesture, that if any thing be unbecoming, he may tell them of it. When they come to any place, they discourse of the last Judgment, of the eternal pains of Hell, of the cruelty of Devils, tormenting mens bodies and souls; that so they may attract simple people into their Religion, then they comfort them by shewing them a way to escape all those torments, if they will be but re-baptized, and embrace their

their Religion. They observe no festival days, nor will they admit of any disputations.

Florimundus Ray-

Q. 12. *What Sects are sprung out of Lutheranism?*

A. Besides the Anabaptists already mentioned, there be *Adiaphorists*, of which *Melancthon* is thought to be origina Author; these hold the customs and constitutions of Hares the Church of Rome to be things indifferent, and that Sects sprung they may be professed, or not professed, without scruple. 2. *Ubiquitaries*. These hold that Christs Humanity as well as his Divinity is every where; even in Hell. *Brentius* is thought to be Father of this opinion.

But if Christs humanity be every where, then we must deny the Articles of his Resurrection, Ascension, and coming again to Judge the quick and the dead, for what needs there such motions, if he be every where.

3. *Majorists*, so called from one *George Majer*, one of *Luther's* disciples, who taught that no man, (nay not Infants) can be saved without good works. But its ridiculous to expect good works from Infants who have not as yet the use of reason, nor organs fit for operation.

4. *Osianrists*, so called from *Andrew Osiander* a *Lutheran*, who taught that Christs body in the Sacrament suffred, was corruptible, and died again, directly against Scripture, saying that Christ being risen from the dead, dieth no more, death hath no more dominion over him. He taught also that we are not justified by faith or works, but by the Essential righteousness of Christ dwelling in us. But the Essential righteousness of Christ, is the righteousness of his Divinity, which is not communicable, nor separable from him.

5. *Augustinians* in *Bohemiz*, these taught that none went to Heaven or to Hell, till the last judgment: whereas Christ tells the contrary to the good thief, This day thou shalt be with me in Paradise, and asfirmeth that the Soul of *Lazarus* was carried by Angels into *Abraham's* bosom, and Dives into Hell.

Wherefore did Christ ascend to Heaven, but that we might be where he is. They make also dormice or swallows of mens souls, saying, that they sleep till the resurrection; if *St. Stephen* when he was dying had known this Doctrine, he would not have called upon the Lord *Jesus* to receive his spirit. The story also of *Lazarus* and

and *Dives* doth overthrow this conceit. They say also that Christs humane nature is not as yet ascended into Heaven, *which directly overthroweth our Creed in that article; as likewise the Scriptures, and withal the hope and comfort of a Christian.* 6. *Stancarians* so called from one *Francis Stancarius a Mantuan*, who taught that Christ justifieth us, and is our Mediator only according to his humane nature; whereas our redemption is the work of the whole person, and not of one nature alone. 7. *Adamites* so called from one *Adam* author of the Sect; they use to be naked in their Stoves and conventicles, after the example of *Adam* and *Eve* in Paradise. And therefore when they marry, they stand under a Tree naked, having only leaves of Trees upon their privities; they are admitted as brethren & sisters, who can without lust look upon each others nakedness; but if they cannot, they are rejected. 8. *Sabbatarians*, so called because they reject the observation of the Lords day, as not being commanded in Scripture, & keep holy the Sabbath day only, because God himself rested on that day, and commanded it to be kept. *But they forget that Christ came to destroy the Ceremonial Law, whereof the Sabbath, in respect of the seventh day, was a branch; and therefore Christ himself brake it, when he commanded the sick man whom he cured, to carry home his bed on that very day.* 9. *Clancularii* were those who professed no Religion with their mouth, thinking it sufficient to have it in their heart. They avoid all Churches and publick meeting to serve God; thinking their private houses to be better then Temples; *whereas they should remember, that private prayers cannot be so effectual as publick, neither is it enough to believe with the heart, except we also confess with the mouth; for he that is ashamed to confess Christ before men, shall not be confessed by Christ before his Father, and his holy Angels.* 10. *Davidista*, so called from one *David George a Hollander*; he gave himself out to be the *Messiah*, sent by the holy Spirit, to restore the house of Israel, that the Scriptures were imperfect, and that he was sent to bring the true Law and Doctrine, that the soul was pure from sin, and that the body only sinned; *whereas indeed they both concur in the act of sinning, and therefore*
are

are both punishable, especially the Soul which is the chief Agent, the Body is but the Instrument. He taught also that a man may have many Wives to replenish spiritual Paradise, that it was no sin to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the books of Moses. 11. *Mennonists*, so called from one Mennon a Frieslander. They deny Christ to be born of Mary, affirming that he brought his flesh from Heaven; he called himself the Judge of man and Angels. 12. *Deïstæ* and *Trintheïstæ*, who taught there were three distinct Gods differing in degrees. One *George Paul* of *Cracovia* is held to be the Author of this Sect. 13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Samosatenians*, deny the Trinity of Persons, and the two natures of Christ, their author was *Michael Servetus* a Spaniard, who was burned at Geneva. 14. *Antimarians*, who denied Mary's Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; this is the old Heresie of *Cerintus*, and *Helvidius*; whereas they consider not that in Scripture those of the same kindred are called brothers. So is *Lot* called *Abraham's* brother; and *Laban*, *Jacobs* Uncle, is called his brother. 15. *Antinomians*, who reject the Law, affirming, there is nothing required of us but Faith, this is to open a wide gap for all impiety. Christ came not (as he saith himself) to abolish the Law, but to fulfil it. If there be no use of the Law, then they must deny Gods justice; and that it is now an useless attribute of the Divinity. 16. *Infernales*, these held that Christ descended into no other Hell but into the grave only, and that there is no other Hell but an evil Conscience; whereas the Scripture speaketh of Hell-fire, prepared for the Devil and his Angels, and calls it the bottomless pit, &c. 17. *Boquinians*, so called from one *Boquinius* their Master, who taught that Christ did not die for the wicked, but only for the faithful, and so they make him not to be the Saviour of mankind, and of the world, but a particular Saviour only of some; whereas Saint John saith, that Christ is the

the reconciliation for our sins, and not for ours only, but also for the sins of the whole world, 1 Joh. 2. 2. 18. *Hutistes*, so called from one *John Hut*, who take upon them to prefix the very day of Christs coming to judgment, whereas of that day and hour knoweth no man, nay not the Angels in Heaven. 19. *Invisibiles*; so called because they hold that the Church of Christ is invisible; which if it be, in vain did he compare it to a City built upon a Hill; in vain also doth he counsel us to tell the Church, if our brother will not be reformed, in vain also doth the Apostle warn Bishops and Presbyteries to look to their flock, to rule the Church which Christ hath purchased with his blood, Act. 20. How can he be called the Shepherd of that flock which he never saw? 20. *Quintinists*, so called from one *Quintinus* of Picardy a Tailor: he was author of the *Libertins*, who admit of all Religions. Some of them mock at all Religions, as that *Lucianist* who wrote a book of the three Impostors. Some of them deny the souls immortality, and doubt whether there be any other Deity except Heaven and Earth. 21. The Family of Love, whose author was one *Henry Nicholas* a Hollander. They reject all Sacraments, and the three last petitions of the Lords Prayer. They say that Christ is only the Image of God the Fathers right hand, and that mans soul is a part of Divine Essence. 22. *Effrontes*, so called from shaving their fore-heads till they bleed, and then anoint them with oyl, using no other baptism but this; they say the Holy Ghost is but a bare motion inspired by God into the mind; and that he is not to be adored: all which is directly repugnant to Gods word, which proves that the Holy Ghost is true God. Thou hast not lied, saith St. Peter, unto man, but unto God, meaning the Holy Ghost. This sect took up their station in *Transylvania*. 23. *Hofmanists*, these teach that God took flesh of himself, whereas the Scripture saith, that Christ was made of a Woman. They deny pardon to those that relapse into sin; and so they abridge the grace of God, who wills us to repent, and thereupon receives us into favour. 24. *Schewenkfeldians*, so called from one *Gaspar Schewenkfeld* a *Silesian*, he taught that the Scripture was needless to Salvation, and with the

old *Manichees* and *Valentinians*, that Christ was not conceived by the holy Ghost in the Virgins Womb, but that God created a man to redeem us, and joyned him to himself, and that this man became God, after he ascended into Heaven; they confound the Persons of Father and Son, and say that God did not speak these words, *This is my beloved Son*. That Faith is the very Essence and Nature of God. That all Christians are the Sons of God by Nature, procreated of the Divine Essence. That the Sacraments are useless; that Christs body is every where. Of these Sects, and many more of less note, see *Florimundus Raymundus*; hence we may see what a dangerous Gap hath been made, since *Luther* began to oppose the Church of *Rome*, for the little Foxes to destroy Christs Vineyard; what multitudes of Tares have grown up amongst the good Corn in the Lords field; what troublesome Frogs, worse then those of Egypt, have crawled into most mens houses; what swarms of Locusts have darkned the Sun of Righteousness, whilst he was shining in the Firmament of his Church.

Q. 12. What other opinions in Religion were maintained this age?

A. *Carlostadius*, Arch Deacon of *Witeberg*, & *Oecolampadius*, Monk of the Order of *S. Bridget*, opposed *Luthers* Doctrin in the point of the real presence, shewing that Christ was in the bread only Sacramentally, or significatively. The *Libertins*, whose author was one *Quintinus* a Taylor of *Picardy*, taught that whatsoever good or evil we did, was not done by us, but by Gods Spirit in us; that sin was nothing but an opinion; that in reproving of sinners, we reproved God himself; that he only was regenerate who had no remorse of conscience; that he only repented who confessed he had committed no evil: that man in this life may be perfect and innocent; that the knowledg we have of Christ, & of our Resurrection, is but opinion; that we may dissemble in Religion, which is now the opinion of *Master Hobbs*; & lastly, they slight the Scriptures, relying on their own inspirations; and they slight the Pen-men of the Holy Ghost, calling *St. John* a foolish young man, *St. Matthew* a Publican, *St. Paul* a broken vessel, and *St. Peter* a denyer of his Master, *Zuinglius*, Canon of *Constance*, held

held the doctrine of *Carlostadius* against *Luther*, concerning the real presence. *David George*, a Glasier in *Gaunt*, taught that he was God Almightyes Nephew, born of the Spirit, not of the flesh, the true *Messiah*, and third *David* that was to reign on Earth; that Heaven was void of Inhabitants: and that therefore he was sent to adopt Sons for that Heavenly Kingdom. He denied Spirits, the Resurrection, and the Judgment, and Life eternal. He held promiscuous copulation with the *Adamites*; and with the *Manichæes*, that the soul was not polluted with sin; that the souls of Infidels shall be saved, and the bodies of the Apostles, as well as those of Infidels, shall be burned into Hell fire, and that it was no sin to deny Christ before men; therefore they condemned the Martyrs of folly, for shedding their blood for Christ. *Melancthon* was a *Lutheran*, but not altogether so rigid; so was *Brucer*, except in the point of Christs real presence; *Westphalus* also, but he denied original sin, and the Holy Ghosts procession from the Son; and that Christ did not institute the Lent fast, nor was any man tied to keep it.

See *Præolus*, *Sanderus*, *Genebrard*, *Cochleus*, *Gualterus*, &c.

Q. 14. *What were the chief Heads of Calvins Doctrine?*

Calvins Doctrine.

A. That in this life our faith is not without some doubtings; and incredulity; that the Scriptures are sufficient without traditions, that an implicate faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Hester*, *The Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, *The History of Bell and the Dragon*, and the Books of *Macchabees* are no parts of the Canonical Scripture; that the *Hebrew Text* of the old Testament is only Authentical, and so the *Greek* of the new Testament; that the Scripture in Fundamentals is clear of it self, and is a sufficient Judge of controversies; that the Elect have saving faith only, which can never totally and finally be lost; that predestination to life or death, dependeth not on mans foreseen merits or demerits, but on Gods freewill & pleasure; that no sin comes to pass without the will of God; that the Son of God received not his Essence of the Father, nor is he God of God, but God of himself; that Christ, in respect of his humanity, was ignorant of some things; that the *Virgin Mary* was obnoxious to divers sins
and

and infirmities; that Christ is our Mediator in respect of both natures; that Christ was in the state of damnation when he suffered for us, but did not continue in it; that Christ by his suffering merited nothing for himself: that he descended not truly into Hell, but by suffering the pains of Hell on the cross; that there is no *Limbus Patrum*, nor Purgatory; that our prayers avail not to the dead; that the torments of the evil angels were deferred till the day of Judgment; that Christ came not out of the grave whilst it was shut; that the true Church of God consisteth only of the Elect, and that it is not visible to men; that the Church may erre; that St. Peter was not Bishop of *Rome*, nor the Pope his Successor, but that he is Antichrist; that the Church and Magistrate, cannot make Laws to bind the conscience; that cælibat and the monastical life is unlawful, and consequently the vows of chastity, poverty, and obedience; that man hath not free-will to goodness; that concupiscence or the first motions, before the will consents, are sins; that all sins are mortal, and none in themselves venial; that in this life our sins are still inherent in us, though they be not imputed to us; that we are justified by faith without works, and that faith is never without charity: that the best of our works deserve damnation; that here we may be assured of our justification and salvation; that the Church-Liturgy ought not to be read in *Latine*, but in the vulgar tongue: that faith is a more excellent vertue than charity; that there is no merit in us: that in this life we cannot possibly fulfil the Law: that to invoke the Saints, to worship Images and Reliques, or the cross, is Idolatry: that usury is not altogether unlawful: that Lent and other set Fasts are not to be kept: that there be only two Sacraments, Baptism, and the Lords Supper: and that the Sacraments cannot justify or confer grace: that the Baptism of water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administered by private Men or Women, in private houses. That Christ is not corporally in the Eucharist: that in the want of Bread and Wine, other materials may be used, and that wine alone, without water, is to be used; that there is no

Transub-

See *Calvin's* Transubstantiation, nor ought to be any adoration of own works, the Bread, that the Cup should be administered to all, *Beza*, and that extream Unction was only temporary in the others that Church : that the Clergy ought to marry. He rejected also the Church Hierarchy, and ceremonies, and exorcisms, penance, and confirmation, Orders, Matrimony, and extream Unction from being Sacraments.

Q. 15. *What other opinions in Religion were held this age ?*

A. *Servetus* a Spaniard, who was burned at Geneva, taught with the *Sabellians*, that there was but one Person in God, and that there was in Christ but one nature, with *Eutyches*; he denied the Holy Ghost, and Baptism to Infants, which he would have to be deferred till the thirteenth year of their age. He held also that God was Essential in every creature. *Brentius* a Lutheran taught that Christ's Body, after its Ascension, is every where, whence sprung up the *Ubiquitaries*. *Castellio* a School-Master in Geneva, held that the Canticles was not Scripture, but a Love-ballad between *Solomon* and one of his Concubines. One *Postellus* taught that men of all Sects and Professions should be saved by Christ. *Osiander* held that we were justified not by faith, but by the Essential righteousness of God, which he said was the formal cause of our justification. One *Stancarus* a Mantuan, taught that Christ justified us, not as he was God, but as he was man. *Amsdorpius* wrote a Book to prove that good works were pernicious to salvation. One *George Major* taught that Infants could not be justified for want of good works. *John Agricola* affirmed that the Law was altogether needless, & that Christians were not tied to the observations thereof. Hence sprung up the Antinomians. One *Steunbergerus* in Moravia, denied the Trinity, the Divinity of Christ, the Holy Ghost, and Virginity of *Mary*; he rejected also Baptism and the Lords day, affirming we had no command in Scripture to keep that, but the Sabbath only. One *Okinus* taught that Polygamy, or multiplicity of Wives was lawful: One *Valentinus Gentilis* of Naples, denied the Trinity, and rejected the Creed of *Athanasius*. One *Paulus* of Cracovia in Poland, denied also the Trinity and Unity of Essence, and taught that
neither

neither the Second nor Third Person were God; that Satan was created evil; that mans intellect is eternal; that one free-will was a passive power moved necessarily by the appetite; that God was the Author of sin, and that the will of man in sinning was conformable to the will of God; that it was not adultery to lie with another mans Wife; that we must believe nothing, but what is evident to sense or reason; that the same body which dieth, riseth not again; that the soul perished with the body; that there should be no care had of burial; that separated souls could not suffer corporeal fire. and that God being a Spirit, should not be invocated by our mouth, but by our heart. One *Swenkfeldius* taught that the Scripture was not the Word of God, nor that our faith depended on it, but it rather on our faith. That Christ brought his body with him from Heaven. That Christs humanity became God after his ascension; that every man was endowed with the same essential vertues of justice, wi'dom, &c. which were in God. That the power & efficacy of Gods word preached, was the very Son of God. In *Moravia* there started up some professors called *Nudipedales*, because they were bare-footed; these, in imitation of the Apostles, forsook houses, lands, business, and children, and lived together in common, avoiding the society of other people. Another Sect sprung up, which called themselves *Free-Men*; teaching that they were freed from obedience to Magistrates, from Taxes, Tythes, and other duties; that after Baptism they could not sin. That they were not only like God, but already deified. And that it was lawful among themselves (but no where else) to have Women in common.

*Of these see
Patreolus,
Genebrard,
Raymundus,
Sanderus,
Gualterus,
and others.*

Q. 16. Were there no other opinions held in this Century?

A. Yes, many more: so vain and luxurious are the *Christian* wits of men, in finding out many inventions, and shap-
ping to themselves, forms and *Ideas* of Religions, every stercd with
one esteeming his own the best, and as much in love diversity of
with his own imaginations, as *Narcissus* was with his opinions.
shadow in the water, or *Deucalion* with his own picture.
Some reject Scriptures, others admit no other writings
but Scriptures. Some say the Devils shall be saved,
others

others that they shall be damned, others that there are no Devils at all. Some hold that it is lawful to dissemble in Religion, others the contrary. Some say that Antichrist is come, some say not; others that he is a particular man, others that he is not a man, but the Devil; and others, that by Antichrist is meant a succession of men; some will have him to be Nero, some *Caligula*, some *Mahomet*, some the Pope, some *Luther*, some the *Turk*, some of the Tribe of *Dan*; and so each man according to his fancy will make an Antichrist. Some only will observe the Lords day, some only the Sabbath, some both, and some neither. Some will have all things in common, some not. Some will have Christs body only in Heaven, some every where, some in the Bread, others with the Bread, others about the Bread, others under the Bread, and others that Christs Body is the Bread, or the Bread his Body. And others again, that his Body is transformed into his Divinity: Some will have the Eucharist administered in both kinds, some in one, some not at all. Some will have Christ descend to Hell in respect of his Soul, some only in his Power, some in his Divinity, some in his Body, some not at all: some by Hell, understand the place of the damned, some *Limbus Patrum*, others the wrath of God, others the grave. Some will make Christ two Persons, some give him but one Nature and one Will; some affirming him to be only God, some only man, some made up of both, some altogether deny him: some will have his Body come from Heaven, some from the Virgin, some from the Elements; some will have our souls Mortal, some Immortal, some bring it into the body by infusion, some by traduction; some will have the soul created before the world, some after: some will have them created altogether, others severally: some will have them corporeal, some incorporeal: some of the substance of God, some of the substance of the body: so infinitely are mens conceits distracted with variety of opinions, whereas there is but one Truth, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it. The main causes of these distractions are pride, self-love, ambition, contempt of Church and Scripture, the Humor of Contradiction, the Spirit of Faction,

Faction, the desire of Innovation, the want of preferment in high Spirits, Anger, Envy, the benefit that ariseth to some by fishing in troubled waters: the malignant eye that some have on the Churches prosperity, the greedy appetite others have to Quails, and the Flesh-pots of *Egypt*, rather than to *Manna*, though sent from Heaven: the want of contempt of Authority, Discipline, and order in the Church, which like Bulwarks, Walls, or Hedges, keep out the wild Boars of the Forrest from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wise Governours were forced to authorize Bishops, Moderators, or Superintendents (call them what you will) for regulating, curbing, and punishing such luxurious wits, as disturbed the peace of the Church, and consequently of the State, by their fantastical inventions, knowing that too much liberty was no less dangerous then Tyranny, too much mercy as pernicious as cruelty: and a general permission in a Kingdom or State, no less hazardous to the publick tranquillity, then a general restriction.

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The



The Contents of the Ninth Section.

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S E C T. IX.

Quest.



*H*aving taken a view of the Opinions in Christian Religion for 1600 years; it remains that we now take notice of the strictest observers thereof: therefore tell us who they were that separated themselves from other Christians, not so much in opinion, as in place and strictness of living; and what was the first original of this separation &c
A. When

A. When the Christian Religion in the beginning *Eremites, or* was opposed by persecutors, many holy men and wo- *Anchorites.* men to avoid the fury of their persecutors, retired into desert places, where they gave themselves to fasting, prayer, and meditation in the Scriptures. These were called *Eremites* from the Desert where they lived, and *Monachi* from their single or solitary life; And *Anchorites* from living a part by themselves. Such were *Paul the Eremit*, *Anthony*, *Hilarion*, *Basil*, *Hierom*, and others. Afterward the *Eremites* growing weary of the Deserts, and Persecution at an end, betook themselves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monastery*, *Covenant*, or *Cloyster*. These Monks were called *Σεβαστοι*, *Worshippers*; *ἀσκηται* *Exercisers* or *Wrestlers* in Christianity; *Clerici* also, as being the Lords in inheritance; and *Philosophers* from their study and contemplation of Divine and Humane things. These houses were called *Canobia*, because they held all things among them in common, and *Claustra* or *Cloysters*, because there they were inclosed from the rest of the world. *σχολαίαι*, Schools of cares and discipline, and *ἀσκηταίαι*, places of exercise. As the men had their peculiar Houses or Cloysters, so had the women, who were willing to separate themselves from the world; these were called *Nonna*, or *Nuns*, from the Egyptian word *Nonnus*, for there were the first Monasteries; from their solitary life they are named *Moniales*, and from their holiness *Sanctimoniales*; and from the Roman phrase *Virgines Vestales*; now, because these holy men and women lived at first in caves and subterranean holes, they were named *Mandrite*; for *Mandra* signifies caves or holes; and *Trogodita*, from these *Ethiopians* in *Arabia* near the Red Sea, who lived on Serpents flesh and Roots, whose skins were hardened with the nights cold, and tanned with the Suns heat. They were so called ἀπὸ τῆς τρύγλαν, from their caves where they dwell.

Q. 2. *Who were the first Eremites, or Anchorites?*

A. If we take *Eremites* for such as have lived in Deserts for a while, to avoid persecution; then we may

say that *Elijah*, *John Baptist*, and *Christ* himself were *Eremites*. For they were forced sometimes to live an *Eremitical* or solitary life in deserts. But if by *Eremites* we understand such as wholly addicted themselves to an *Eremitical* or solitary life, from the world and worldly affairs, that they might the more freely give themselves to fasting, prayer, and contemplation, then the first *Eremite* we read of, since *Christ*, was *Paul the Theban*: who having lost in the Persecution under *Décimus*, both his Parents, and fearing to be betrayed by his Sisters Husband, betook himself to a cave at the foot of a Rocky Hill, about the year of *Christ* 260, and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundredth and thirteenth year of his life. All which time he saw no body but *Antoninus*, who being ninety years old, by divine instinct came to *Paul* on the day he died. This *Antoninus* instituted this *Eremitical* life in *Egypt*. Being twenty years old, he sold his Estate, and bestowed it on the poor; then in remote places he lived alone, but that sometimes he would visit his Disciples. At 35 years he betook himself to the Desert, till he was 55. Then he returned to the Cities, and Preached *Christ* there. Afterward he returned again to the Desert, where he spent the remainder of his life, and died the 105 year of his age, and after *Christ*, 361. To him succeeded *Hilarion*, the first *Eremite* in *Palestina* and *Syria*. Then *Paul* surnamed the Simple, *Amon* an *Egyptian*, with divers others.

See *Hierom.*
in the life
of *Paul* and
Anthony,
and in his
Chronicle.
See also
Marcellus,
Sozomen,
Sabellicus,
in their
Histories,
and others.

Q. 3. How did these first *Eremites* live?

Eremites,
their first
manner of
living.

A. They spent their time in working, sometimes in preaching, praying, fasting, and meditating, and sometimes in composing differences between *Christians*, in visiting the sick, and in such holy exercises did they place their Religion, *Paul the Theban* was content with a Cave instead of a Palace; with a piece of dry bread brought to him by a Raven every day, in stead of delicate cheer, with Water in stead of Wine; and with the leaves of Palms in stead of rich apparel: And to avoid idleness, he would work sometimes with his hands. *Anthony* contented himself with bread, salt, and water; his dinner-time was at Sun-setting

setting; he used to fast sometimes two days together, and to watch and pray whole nights; he lay on the bare ground: disputed often times with the *Arrians* and *Meletians*, in defence of *Athanasius*, did intercede many times with the *Emperour Constantine*, for distressed Christians, and was alwayes ready to compose their quarrels. *Hilarion* was content to live in a little hovel which he made himself of shells, twigs and bulrushes, four foot broad, and five foot high, spending his time in praying, fasting, curing of diseases; casting out Devils. His garment was sack-cloath, which he never put off; his food, roots, and herbs, which he never tasted See *Hierom* before Sun set; six ounces of Barley bread contented *Sozomen*, him from 30 years till 35, from that time till 63, he *Nicephorus*, used Oyl to repair his decayed strength From 64 till and others 80, he abstained from bread. That he might not be idle, describing he made him baskets of bulrushes, and used to lie on their lives: the ground. Thus did these Primitive *Eremites* spend And *Atha-* their time; Not in chambering and wantonness, surfeiting, nasius in and drunkenness; but in temperance, sobriety, continence, the life of hunger, thirst, heat and cold, reading, praying, preaching, *Anthony*, if and fasting, not placing Religion in saying, but in suffering; that Book not in good words, but in good works; not in talking of be genuine. Scripture, but in walking by Scripture.

Q. 4. Wherein did some *Eremites* exceed in their Religious, or rather, superstitious kind of living?

A. As Jealousie is too much Love; so is Superstition Their too too much Religion; but too much of one thing (as we great ri- say) is good for nothing: *Ne quid nimis* should be in all our actions. God will have mercy, and not sacrifice; He will say, *Who required these things at your hands?* Such kind of bodily exercise, as the Apostle saith, availeth little; It is not a torn skin, nor a macerated body, nor a pinched belly that God requires, but a broken & contrite spirit; a renting of the heart, and not of the garment; & therefore the excels of *Eremitical* penance is *εὐλα- οφροσύνη*, Will-worship, & not that which God requireth, to wit, mercy and justice; to relieve the oppressed; to comfort the comfortless; to visit the fatherless, and widows, and to keep our selves unsupported of the world. To place Religion in abstinence from certain meats, is against the Apostles rule, *1 Tim. 4.* saying, *That every creature of God is good, &*

nothing to be rejected, which is received with thanksgiving. Altogether to abandon the Society of Christians, is contrary to St. Pauls counsel, Heb. 10. *Let us consider one another, to provoke unto love and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is;* under pretence of forsaking the world, to go abandon all care of Friends and Family, is condemned by the Apostle, 1 Tim. 5. *If any man hath not a care of his Family, he hath denied the Faith, and is worse then an Infidel.* They that willingly deprive themselves of the means of doing good to their neighbours, transgress the Law of God which commands us to *love our neighbours as our selves.* These subsequent examples will shew how far some men have exceeded the bounds of Christianity, and out-run Religion, by too much superstitious devotions & excessive penance. One *Aspessima* lived 60 years together in a Closet, all which time he never was seen of any, nor did he speak to any. The like is recorded of one *Didymus*, who had lived ninety years by himself. One *Bartheus* an *Eremit* of *Calosyria*, fasted so long, till worms crawled out of his teeth. One *Martinus* tied his leg with an Iron Chain to a great Stone, that he might not remove thence. One *Alas* never tasted bread in eighty years together. *John Sormany* the *Egyptian* stood praying within the Cliff of a certain Rock three years together, so long, till his legs and feet, with continual standing swelled with putrified matter, which at last broke the skin and run out. One *Dominicus* an *Eremit* wrote continually, next his skin, an Iron coat of Mail; & almost every day used to scourge himself with whips in both hands. Some have killed themselves with hunger, some with thirst, some with exposing themselves to excessive heat, have been stifled; others by extremity of cold, have bin frozen to death; as if God took delight in self murder, which in him to affect were cruelty, and in any to act, were the greatest impiety. Some again not content with ordinary ways of *Eremitism*, have spent their days within hollow-pillars, whence they were named *Stylite*, neither admitting the speech nor sight of any man or woman. *O curas hominum! O quantum est in rebus inane!* What need all this toil? Christ saith, *that his Yoke is easie, and his Burthen*

Burthen light; but these men laid heavy burthens on *They that* themselves, which God never required; he made man *will read* *Animal politicum*, a sociable creature, therefore said, *It the super-* was not good for man to be alone. *Was to him that is alone,* *stirious sus-* saith Solomon. Besides no place, though never so remote *serings of* and solitary, can privilege a man from sin. Lot was *these men* righteous among the wicked *Sodomites*, and yet in the *above-nam-* solitary cave committed Incest with his two Daughters; *ed, and of* what place could be more retired than Paradise, and *others, let* more secure than Heaven? yet Adam fell in Paradise, *them look in* and the Angels fell in Heaven.

Q. 5. *Whether is the solitary life in a Desert, or the* *Sozomen,* *sociable life in a Covent to be preferred?* *Theodore,*

A. 1. The sociable life, because the end of our crea- *Socrates,* *Nicephorus* tion was not to live apart, like wild beasts, but together, *Evagrius,* like men. 2. Because we are bound to help each other, &c. *Sociable life* by Counsel, Instruction, Admonition, Exhortation, to *preferred to* bear one anothers burthens, to comfort the comfortless, *the solitary.* to support the weak, to cloath the naked, to feed the hungry: for as the Orator said, we are not born for our selves, but our Parents, Country and Friends, challenge a share in us. 3. Because he that liveth alone, as he sins against his creation, and humane society, so he sins against himself, in that he debars himself of those comforts and aid, both spiritual and corporal, which he hath in a sociable life. 4. Because God is more present with many, then with one. *Therefore his Church, which he* *promiseth to be with till the end of the world, and on which* *he hath bestowed the Spirit of Truth, to conduct her into all* *Truth, and which he hath built upon the Rock, so that Hell* *gates shall not prevail against her; his Church I say, is a* *congregation, and consisteth not of one, but of many;* *and Christ hath promised that where two or three are* *gathered together in his name, he will be in the midst of* *them.* 5. Because God is better praised and more honoured of many together, then by one alone; therefore *David will praise God, and declare his name in the great* *Congregation.* Christ will have our light to shine before men, that they seeing our good works, may glorifie our Father which is in Heaven. This cannot be done by him that lives amongst wild beasts in a Desert. How can he honour God by the exercise of Justice, Mercy,

Charity, Humility, and other vertues, chiefly of his patience, in suffering injuries, and of his obedience to superiors? How shall he find out his own infirmities and failings, seeing self love is in every man, and no man can so well pry into himself, as another; and *the heart of man is deceitful above all things*? 6. And lastly, no man can be so secure from danger of enemies, as when he is in company; and therefore Satan is more ready to assault man by temptations, when he is alone, then when he is in the company and society of others. So he set not upon Christ when he was in *Jerusalem*, but when he was led by the Spirit into the Desert, therefore, *wo to him that is alone, for when he falls, there is not a second to help him up*. As then in the body natural, God did not separate one member from another, but united them all in one bulk, under one head, to be animated by one heart or soul, that they might help each other, so hath he done in the body Politick of Mankind.

Q. 6. *Who were the first Monks after Anthony?*

Monks who
were the
first.

See Sozomen, Nicephorus, and Vincentius in his Spec. Hist.

A. The *Thabennesii*, so called from *Thabenna*, an Island in the Province of *Thebais*. In this, one *Pachomius* an *Eremitic*, about the time of *Constantius*, *Constantines* Son, assembled divers Monks together, and by the advice of an Angel (so goeth the story) prescribed them these rules; to wit, that they should live together in one House, distinguished into divers Cells, and in each Cell should remain three Monks, but should all eat in one Hall. No man must be forbid to eat or fast; they must sleep not lying on beds, but sitting in their chairs: they must wear Goat skins, which they must never put off but when they communicate; then they must come only with their hood, with which their heads must be covered when they eat, that they may not be seen to eat; for in eating they must neither cast their eyes off from the Table, nor must they speak. No Stranger must be admitted without three years trial. They must pray twelve times in the day time, likewise in the evening, and in the night, a Psalm preceeding each prayer. The Monks were divided into 24 Orders, according to the number of the Greek letters.

Qu. 7. *What were the Religious rules that Saint Basil prescribed to his Monks?*

A. Saint

A. Saint Basil, Presbyter of *Cæsarea* in *Cappadocia*, Monks of being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the country of *Pontus*, and perswaded the *Ermities*, who lived apart in caves and cells of the Desarts, to unite themselves in Monasteries, and withal prescribed to them these 95 subsequent rules, which were embraced by most of the Eastern Monks. The Rules were these. 1. To love God with all their heart, soul and strength, and their neighbours as themselves. 2. To ground this Love of God upon his power, glory, and excellency, as he is in himself; and on his goodness, mercy, and bounty towards us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love towards us his enemies; for if God hath so highly loved us that were his enemies, shall not we, when he commands us, love our neighbours? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of virtue, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the world, and with the Apostle, *to crucifie it, and to be crucified to it*. 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted into their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent, and sober in their diet and behaviour. 10. Is set down the measure of their eating and drinking, and simplicity of food. 11. That there be no affectation or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they wear a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should serve God with the same affection as *David* did, when

when he said, *As the Hart brayeth for the Rivers of water, so doth my soul after thee O God.* 16. That he who is their Governour, should consider whose Minifter he is; and that he should be as tender of his charge, as a Nurse over her child. 17. That he reprove at first gently, and in the spirit of meeknes; but that he esteem of the obstinate as Heathens and Publicans. 18. That he suffer not the least offence to go unreproved, seeing the least is a breach of Gods Law. 19. That repentance be in sincerity. 20. That it be accompanied with good works. 21. And with confession. 22. That if a man relapse into sin, he may use more sincerity in his repentance than before; for it seems the disease was not perfectly cured. 23. Let him that reproveth be as a Father, or a Physitian; and he who is reprov'd, as a Son, and a Patient. 24. That no man defend or excuse himself in his evil courses. 25. That among them all things be in common. 26. That men of Estates bestow on their kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houses, except it be to instruct them, and by their Superiors leave. 28. That none give way, through idleness, for their minds to waver, or wander up and down. 29. That to avoid idle and sinful dreams in the night, let every one be diligent in meditating on the Law and the Word of God by day. 30. That with the same affection which Christ shewed in washing of his Disciples feet, should the strong and whole serve the sick and infirm. 31. That they should love one another, as Christ hath loved us. 32. That their speech be not idle, but *seasoned with salt, and edifying.* 33. That they should abstain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or scope to anger. 36. That they *set their affections on Heavenly, not on Earthly things.* 37. That they neither sorrow nor rejoyce, but when they see God honoured or dishonoured. 38. That they take heed of worldly cares, and too much security. 39. That *what ever they do, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean esteem of themselves, they may learn humility. 42. That every one be obedient

obedient to another, as servants are to their Masters, or as Christ was obedient to his Father. 43. That no man give occasion of scandal or offence to his brother; that every one do his duty with cheerfulness, without grudging; that reconciliation may be made where there is any difference. 44. That they judg not, lest they be judged. 45. They that be truly zealous against sin. 46. That no man do his own will, nor undertake any thing without leave, seeing Christ came not to do his own will, but the will of him that sent him. 47. They that be thankful to God, who hath made them partakers with the Saints in light. 48. That they instruct no vices in their duties. 49. That they debar not any man from entring into their Covent upon trial; and withal, that they give them no offence. 50. That in their Fasting they use moderation and devotion. 51. That no man scorn to wear an old garment when it is given him. 52. That every man observe the hour appointed for eating. 53. That they give their alms with due consideration, and according to the discretion of the Superiour. 54. That a younger Brother, instructing his elder, do it with reverence; and that no man disturb the Orders settled in the Monastery. 55. That great care be had of the Utensils belonging to the Monastery. 56. If any be necessarily detained from publick prayer and singing, that then he pray and praise God in his heart. 57. That they be reverent in their prayers, and not suffer their minds to wander, seeing the eyes of God are upon them. 58. That the Steward, and other Officers of the Covent, be prudent and faithful in their dispensation. 59. That there be diversity of rewards, according to the diversity of works. 60. That he who returns to God by repentance, must weep, and be sorry for his former life, and hate his former actions. 61. That they should not be dismayed who have not wealth to give to the poor, seeing they have forsaken all for Christ. 62. That they take heed of affected ignorance, and consenting to other mens sins. 63. That they must not be silent, or connive at their Brothers offences, but must reprove him. 64. That they should never be without compunction and care, by reason of the

the remainders of sin in them. 65. That they endeavour to be poor in spirit, which is to forsake all for the love of God. 66. That they persevere in doing good till the end of their life. 67. That though in respect of themselves, they must not care what they eat, or what they drink; yet, that they may be helpful to others, they must labour with their hands. 68. That to think of meat and drink out of season is a sin. 69. That sack-cloth be worn for humiliation, other garments for necessity; that in speaking, they be neither too loud nor too low. 70. That the Eucharist be received with fear, reverence, and faith. 71. They observe when it is fit to speak, when to be silent. 72. That they have alwayes the fear of God before them; That they avoid the broad way, and strive to enter in, at the narrow gate. 73. That they beware of covetousness, vain-glory, and vanity in apparel, to please men. 74. That they abstain from all defilement of the flesh, and endeavour to be pure in heart. 75. That they hate sin, and take delight in Gods Law. 76. That they try their love to God, by their thankfulness to him, by obedience to his commands, and by denying themselves. Their love to their neighbour, by fellow feeling and sympathy in his prosperity and adversity. 77. That they should imitate God and Christ, in loving their enemies. 78. That they should be angry, but sin not; that they give place to anger, and not resist evil, but being persecuted, either to suffer, or fly. 79. That they strive for the peace of conscience; and like new born babes, receive the sincere milk of Gods Word, without resisting. 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. That they beg true wisdom from God, and acknowledg him the Author of all good. 82. That they may know what it is, to be holy, to be just, not to cast pearls before swine, and to be content with their daily bread. 83. That no Brother alone visit a Sister but in company, and that by permission, and for edification, to avoid offence. 84. That rep o f be joynd with gentleness; and that none rely on his own judgement. 85. That they bear one anothers infirmities. 86. That they pray against temptations. 87. That they do not speak

Speak, or act any thing rashly, but advisedly. 88. That in giving, they should chiefly have regard to those of the household of faith; and that every one must not be a dispenser, but he only to whom that charge is committed. 89. That they labour not for faith, as some do, without charity; and that they hide not their Talent in a Napkin. 90. They must distinguish between fury, which is alwayes evil; and just indignation against sin in their brother. 91. That Satan is not the cause of sin in any man, but as he consents to it; therefore the more watchful should every man be over his own heart. 92. If any man, being in debt, enter into the Monastery, he ought to pay his debt, if he be able. 93. That when a Sister confesseth, the Priest-Confessor do nothing but by order and decency, and in the presence of the Mother or Abbateſs. 94. If Satan strive to hinder any good action, they must not leave off their holy purpose and resolution. 95. That no man be wise in his own eyes, nor trust in his own strength, but in the Lord.

These Canons we may read more fully in Saint Basil's Works. *Ruffianus* translated them into Latine; And here we may see that such a Monastical life is not to be condemned: for these Monks were not to be idle, but to work with their hands; therefore their Monasteries were called *Ἀσκητήρια*, places of Exercise, and the Monks *Ἀσκηταί*, Exercisers, which signifieth not only the exercise of their hands, but also of their minds; as *Hospinian* observes out of *Budaeus*. These Monks wear tied to wear a white garment.

Q. 8. What Religious Order did Saint Hierom erect?

A. S. Hierom, who was coetaneal with S. Basil, being offended at the Heathenish lives of Christians in Rome, betook himself, with some others, into Syria, where he lived in the Defart for a time, giving himself to study, prayers, and meditation; afterward returning to Rome, was so hated there by the Clergy whose vices he sharply reprov'd; that he betook himself again to his Monastical life in Syria, where Paula, a noble Roman Matron, erected four Monasteries, three for

Monks of
S. Hierom.

See Sabel-
licus, Poly-
dor, Virgil,
Baronius,
Erasmus
of S. Hierom, and in
his Anti-
dote to
Rusticus
the Monk.

Monks of
S. Austin.

for Women, and one for Men, in *Bethlehem*, near the stable where Christ was born. In this Convent Saint Hierom lived many years with divers of his friends, spending his time in devotion, writing, and meditating on the Bible, and educating also of divers noble youths, to whom he read Rhetorick, and the Poets: And thus he ended his days the 91 year of his life, and of Christ 421. The Monks of his Order are called *Hieronymiani*, whose garments are of a swart or brown colour: Over their coat they wear a plated cloak divided; they gird their coat with a leather girdle, and wear wooden shooes. There is also an Order of *Eremites* of Saint Hierom, set up by Charles Graculus a *Florentine*, about the year of Christ 1365. These *Hieromites* flourished most in *Italy*, and *Spain*, and have large revenues.

Q. 9. Of what Religious Order is Saint Augustine held to be Author?

A. Of these who are called *Canon Regulars*, bearing Saint *Augustines* name, and of the *Eremites* of Saint *Augustine*. Which of these two Orders was first instituted by that great light and Doctor of the Church, is not yet certain; we find that this holy man was at first a *Manichee* till he was 31 years of age, and professed Rhetorick at *Rome* and *Millan*; but by the perswasion of *Simplicianus*, and reading the life of *Anthony* the Monk, he became a convert, and in a Garden with his Friend *Alipius*, as he was bewailing his former life, he heard a voice accompanied with the Musick of Children, saying to him, *Tolle, lege, Tolle lege*, that is, *Take up and Read*; looking about, and seeing no body, he took this for a Divine admonition, and so taking up the Bible, the first passage he lighted on, was this: [Not in surfeiting and Drunkenness, nor in Chambering and Wantonness, but put you on the Lord Jesus, &c.] Upon this, resolving to become a Christian, he went with *Alipius* to *Millan*, where they were both baptized with his Son, by Saint *Ambrose* Bishop there. After this having spent a few years in fasting, prayer, and study in the Holy Scripture, he was called to *Hippo* in *Africa*, where he was at first Presbyter, and then Bishop. He built a Monastery within the Church of

of *Hippo* ; where he lived with other learned men as in a Colledge, and from thence set abroad divers Divines to be Clergy-men in *Hippo*, and Bishops to other places. Now whereas Saint *Austin* was first an *Eremit*, and lived in the Desert, before he erected a Collegiate life in *Hippo*, it is likely that the *Eremites* of his Order are more ancient than his Monks or Canons. But some doubt, whether either of those Orders were instituted by him, as divers other Orders who profess to live after his Rule ; as the *Scopetini* instituted by *Steven* and *James* of *Sena*, and confirmed by *Gregory XI.* about the year 1408. The *Friscarii* called also *Lateranenses* ; these sprung up in the Territory of *Luca* in *Ettruria*, which *Eugenius 4.* ratified. The Order of Saint *George* in *Alga* instituted at *Venice* by *Laurentius Justinianus*, Anno 1407, and confirmed by Pope *John 22.* These wear a Blew habit. The *Dominicans* also, *Brigidians*, *Jesuati*, Servants of the blessed Virgin *Mary*, *Hieromites*, *Antonians*, *Trinitaries*, Brothers of Saint *John* of *Jerusalem*, *Cruciferi*, brothers of Saint *Peter* the Confessor, Brothers of the Lords Sepulchre, *Eremites* of Saint *Paul*, with divers others. The habit of the Canons regular is a White Cloth Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linnen Surpleſs to their knees, and over that a short black cloak to their elbows, with a hood fastned to it ; their crowns are shaven like other *Friers* ; and when they go abroad, they wear a broad hat, or a black corner'd cap. But Saint *Austins Eremites* wear a black coat, with a hood of the same colour ; underneath there is a White little coat. Their Girdle is of Leather with a Buckle of Horn. After the example of these *Monastical Canons*, there were *Ecclesiastical Canons* erected, who instead of an Abbot, had the Bishop for their Governour ; these were seated near the Cathedral Church, which sometimes was called *Monastery*, and corruptedly *Minster* ; these Canons, whilst they lived strictly according to their rule, were named *Regular* ; but when they fell off from their strict way of living, and medled with worldly business, they received a new name of *Canons*

Secular.

With him
see Sabel-
licus, Pol.
Virgil,
Cranzius,
Balæus,
Alphonfus,
Alvarez de
Gutierrez.
&c.

Monks of
S. Austin
are not to
beg.

Secular. Volatieran reckoned 4555 Monasteries of Canons in Europe. 700 in Italy, whereas now are scarce 60. Popes 36, Cardinals 300, of Canonized Saints 7500.

Q. 10. Did Saint Austin institute his Eremites to beg?

A. It is not likely; for S. Austin never begged himself, but did live by his learned and pious labours; Christ and his Apostles did not live idly, and by begging; S. Paul laboured, working with his own hands, and said, 1 Cor. 4. That he who will not work, shall not eat. And 2 Thes. 3. That it is a more blessed thing to give, than to receive. A begger was not suffered in Israel, and amongst Gods people it was held a curse to beg; therefore David wished that his Enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty, because he confesseth, Luk. 6. That the Son of man had not whereon to lay his head, and Luk. 8. 3. That the Women did minister to him of their goods; and elsewhere, That he had neither House of his own to be born in, nor a Chamber of his own to eat his last Supper in, nor an Ass of his own to ride on, nor a Grave of his own to lie in. Yet we do not read that he begged, or lived idly; for he went about preaching, working miracles, and doing good, therefore he needed not to beg; for he that will thus imploy his life, shall not want, nor need to beg. And so if the Monks would take pains in praying and preaching, they needed not to be Mendicants; For the labourer is worthy of his wages, no man goeth a Warfare on his own charges; he that serveth to the Altar, must live by the Altar; and he that soweth Spiritual things, should reap Temporal. I deny not also, but there were Lazarus, the two blind men in the Gospel, the Cripple in the Acts, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the Romans. Again that Christ and

and his Disciples needed not to beg, is plaine; by the common purse among them, whercof Judas was the carrier. Now Christ assumed voluntary poverty, though he did not begge; to shew that he came to suffer want, and that his Kingdom was not of this world; and to sanctifie our poverty to us, and to teach the rich of this world, that they trust not in uncertain riches; and that the poor should not be dejected, seeing Christ himself was poor. God also, to humble us, doth suffer us sometimes to be in want. So he dealt with *Elias*, when he asked bread of the Widow; and *David*, when he desired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is seldom, and to let us see, that on earth we have not true happiness. Again I deny not but a single man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the less burthened with the cares of this life; and the more apt for prayer and contemplation; but this is not lawful in him who hath the charge of Wife and Family, for whom he ought to provide, *If he be not worse than an Infidel*. To be brief, these Monks, who can work, or preach, and will not, ought not to beg; for wages are due to those that work, not so much out of charity, as out of justice.

Q. 11. Was that leathern Girdle ever worn by S. Augustine, with which the Monks of this Order used to cure Diseases, and ease Pains in the body?

A. 1. That Saint *Austin* ever wore this Girdle, *Austins* is not known to me, nor can it be proved but by *girdle* their own traditions. 2. That this Girdle hath miraculously cured Diseases, and asswaged pains, is believed by divers Lay people, even by some Princes, who have for this end, wore the same. 3. That wonderful cures have been wrought by this Girdle, is assevered by divers, but how truly, I know not. 4. God sometimes, by weak means, produceth strange cures; as by *Christs Spittle*, *Saint Peters shadow*, *Saint Pauls Handkerchieff*, the Hem of *Christs Garment*. 5. God permits Satan sometimes to do strange things, that they who will not believe the truth, may

be deluded. 6. Many strange cures are to be ascribed to the force of imagination, rather than to such weak outward means. 7. To deny all miracles which have been written, is too much temerity; and to believe all, is too much credulity. 8. We read of miracles not only done by *Moses*, *Christ*, and his *Apostles*, but also by the Sorcerers of *Egypt*, *Simon Magus*, *Antichrist*, *Apolonius*, and others. 9. As Scriptures at first were proved by miracles, so miracles are now to be proved by Scriptures; for such miracles as are not consonant to Gods word, are not true. 10. Divers of the *Roman Church* doubt the truth of many of their miracles; *Canus Loc. l. 11. c. 6.* calls the Author of the *Golden Legend*, a man of a *Brazen Face*, and a *Leadene Heart*. *Esperianus* upon *2 Tim. 4.* saith, *That the Legends are full of Fables.* *Caicetan Digr. 12. Opusc. de concep. Virg. cap. 1.* tells us, *That it cannot be known infallibly, that the miracles on which the Church groundeth the Canonisation of Saints be true, because the credit thereof dependts on mens reports, who may deceive others, and be deceived themselves.*

Q. 12. What were the Institutions and exercises of the first Monks?

Monks
their first
Institutions
and Exercises.

A. At first they used to work, when occasion served; to eat and drink soberly, to go decent in their apparel, to fast and pray often, to possess all things in common; to Read, Meditate, Preach, and hear the Word of God, to study Temperance, Continency, Modesty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurio*, or tenth man to overlook them, and every hundred had their *Centurio*, to whom the ten *Decurions* were subject, they had their distinct beds; at the ninth hour they met to sing and hear Sermons, at Table they sit silent, and content themselves with Bread, Herbs, and Salt; the old men only drink Wine; in the night they had their hours of Prayer; in the Summer they dine, but sup not: Their chief Governour they called Father, in *Syriack*, Abbot, who for his learning was eminent, and for his life exemplary. These ancient Monks used to wear Hoods and Girdles, they went also with staves, and

and scrips of Goat-skins. But in *Egypt* they wore no shooes, because of the heat of that Country. The affairs of the Covent was committed to some Brother, till he grew weary of it: but in *Mesopotamia*, *Palestine*, and *Cappadocia*, the Brothers did serve by turns week'y; at the end of the week, the servant did wash the feet of his Broihers, and so resigned up his office to the next. In most places they observed the third, sixth, and ninth hours for prayer; none were admitted into the Monastery, till they were first tried by waiting ten days together without the Gate, and patiently enduring all the opprobrious speeches that should be uttered against them; then did the Abbot receive them with a long exhortation, admonishing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meekness, Patience, Sobriety, Submission, Confession of their infirmities, and such like duties. Then are these Probationers stript of their own Garments; and cloathed in Monks habit, and are tied one whole year under strict discipline; if there be dislike on either side, they receive their own cloathes again from the Steward, and are dismissed the Monastery. Small offences among these Monks were punished with publick humiliation and acknowledgement, the offender lying flat on the ground, till the Abbot bid him rise; but great faults were punished with stripes, or expulsion: during their sitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their minds might be fed as well as their bodies, seeing not by bread alone man doth live, but by every word that cometh out of the mouth of God. These primitive Monasteries See *Cassianus*, also were subject to the Bishops of the Diocesse, *Hierom.* without whose leave they were not to go abroad *Erasmus*, from their Covents. I do not find that in these *Vadianus*, Primitive Monasteries they were tied to set Fasts, to &c. the three Vows of Chastity, Poverty, and Obedience, or to different cloaths and colours; or to stay longer in the Monastery, than their own liking.

Why they
cut their
hair and
beard.

Q. 13. Why did Religious Persons cut their Hair and Beards?

A. Because long Hair was abused among the Gentiles to Pride, Luxury, and Superstition. It did argue also Effeminateness, Childishness, or Slavishness; for in some places slaves used to wear long hair, which when they were made free, they layed aside; so children, when they came to years of puberty, cut their Hairs, and offered them to *Apollo*, who by the Poets is called *Crinitus*, and *κρότης*, the nourisher of Hair; the Gentiles gave long Hairs to their gods; so *Jupiter*, *Apollo*, *Bacchus*, *Neptune*, *Æsculapius*, are described with long Hair. Nature gave the Woman long Hair, to distinguish her from the Man; therefore men with long Hair were noted for effeminate, and in derision called *κεκομμένοι*; Hair-trimmers. The Apostle reproves it in men; therefore the Clergy by the Canons of Councils and Decretals, are forbid to nourish their Hairs, but to cut them; yet I do not finde that they used in those times to shave, or were enjoined to do so, but rather the contrary: therefore *Optatus Milevitanus*, L. *Cont. Parmen.* reproves the *Donatists* for shaving the *Catholic Priests*: and *Clemens Alexandrinus*, L. 3. *Pædagog.* 11. saith, that the Haires are to be clipt with Scissors, not shaved with a Razor. And the reason why shaving was then prohibited among the Christians, was because it was used by the Gentile Priests in honour of their Idols; for in the time of the Primitive Christians, were the Priests of *Isis* yet extant, who used to shave their Heads: for this cause God would not have the Jewish Priests to shave, seeing he would not have them to be like the Idolatrous Priests, nor would he have them to shave in Funerals, *Levit.* 21. Now the reasons why Monks and Clerks, were shaved among Christians, and that onely on the top of their Head, so that their hairs hanging about their Ears, represented a Crown, were these. 1. To resemble the Crown of Thorns which Christ wore. 2. To shew that Christs Priests are also spiritual Kings. 3. They shave off their Hairs, to shew that they should lay aside all superfluities of the flesh,

flesh, and sinful lusts; but the Crown of the Head must be bare, to shew that the mind must be free for contemplation. 4. Their naked and bare Crowns were to shew the nakedness, purity, and simplicity of their lives. 5. To shew their repentance and conversion; for such were commanded to cut their Hairs, before they were admitted again into the Church. 6. To discriminate the Christian Monks from the Jewish Nazarites, who wore long Hair, as *Moses* did a Vail, to shew that the mystery of redemption was not as yet revealed. 7. They cut or shave to avoid the uncleanness and inconveniencies that accompany long Hair. 8. To shew their contempt of the world, and of those vain Effeminate men, who pride themselves in their long Hair. 9. They shave their beards, that they may look smooth like Children and Angels, who are alwayes painted young, by this shewing, they should be Children in malice, and Angels in innocency. See *Platina*, *Balaus*, *Pol Virgil*, *Bellarmin*, and others.

Q. 14. *Whence came the custome of shaving, or cutting the Hair of Head and Beard among Religious persons?*

A. Some will have Saint *Peter* to be the first Christian that was shaven on the crown, at *Antioch*, whence by the Gentiles in derision. Others ascribe this custome to *Anicetus*, who lived about 165 years after Christ; but this is rejected by *Bellarmino*. Others again will have the Fourth Council of *Toledo*, about the year of Christ 631, to enjoin this shaving of the crown; and in the Council of *Aquisgran*, anno Christi 816, the Monks are enjoined to shave in *Easter* week. But shaving of the Beard is not so ancient; for it came in with the Doctrine of Transubstantiation, taught by *Peter Lombard*, Anno 1160, and established by *Innocent 3.* in the Council of *Lateran*, in the year 1200. The reason of this shaving was, lest any hairs of the beard might touch the body or blood of Christ; or lest any crum of the bread, or drop of the wine might fall upon, or stick to the beard. In the time of *Epiphanius*, about 400 years after Christ, it was not the custome among Monks to cut their beards; for he inveighs against the Monks of *Mesopotamia*, for wearing long hairs like Women, and cutting

ting their beards, which also was the custome of the Messalian Hereticks. But that this custome of cutting the beard was not generally received by the Clergy, appears in the *French Story*; for *Francis* the first caused the Church-men with a great sum of money to redeem their beards which he threatened to cut: but indeed the custome of shaving was used among the Gentile Priests; for which reason God would not have his Priests to shave, that they might not seem to follow the wayes of Idolaters. The Egyptian Priests, by shaving off all their hairs, did signifie that the Priests should be pure and clean, and free from all pollution. They used also in Mourning and Funerals to cut their hairs; so *Statius* saith, *lib. 6. Theb. Tergoque & pectore fusam Casariem minuit*, and to cut the hairs of the dead, which they laid on the Tomb, or cast into the fire, as a sacrifice to *Pluto* and *Proserpina*, as may be seen in *Euripides* and *Homer*. Of this custome speaketh *Virgil*, in the death of *Queen Dido*;

*Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco, &c.
Sic ait, & dextra crinem secat, &c.*

They used also to spread their cut hair upon the Coffin, as *Heliodor. l. 6.* sheweth ἔτιλλε τὰς τεύχας, καὶ ὄντι χλὴν ἐπέβαλλε. And as they offered the hairs of the dead to *Orcus*; so they did of children to the Rivers, from whence they held all things had their Original, or else to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moisture of Water, hairs are procreated. But in their marriage Solemnities, they used to offer their hairs to *Diana* or *Juno*, *cui vincla jugalia curæ*; for she was held the Goddess of Marriage. Childrens hair were cut with Ceremony in the Temples, and preserved in boxes or cases of Gold and Silver. Sea-men in danger of shipwrack used to cut their hairs, thinking thereby to appease the angry Sea-gods. Among some Gentiles the haire was cut in signe of liberty; among others in token of servitude: It was a punishment to cut

cut the hair among the Germans, *Tacitus de mor. Ger.* sheweth of the Women there, who for adultery, had their hair cut: *Accisis crinibus nudatam domo expellat maritus*; Such also as stood guilty of capital crimes were shaved; as *Nicolaus Damascenus* sheweth, and *Philostratus* in the life of *Apollonius*. But sometimes again guilty persons wore long hair, and were forbid to shave; to be half shaved was the badge of a slave; *Frontes literati, & capillum semirasi, & pedes annulati*, saith *Apuleius*, l. 9. Slaves were stigmatized on the fore-head, half shaved, and had rings about their feet. *Dauids servants were sent back by the Ammonites half shaved*. Sometimes shaving was a note of Effeminateness; sometimes of Craft; sometimes of Foolishness; sometimes of Liberty; and sometimes (as is said) of Slavery. But however it was used among the Gentiles, it is expressly forbid to the Jews, and threatned as a punishment. Yet among Christians it is indifferently used; but among the Monks and Priests it is used as a mark of distinction; and to shew, that as dead men were shaved among the Gentiles, so that our Monks are dead to the world; and as the Gentiles thought by cutting their hair, to pacifie their angry Gods, so the Monks, by laying aside all fleshly superfluities, strive to avoid Gods wrath. This I should like well, if they were as careful about the thing signified, as they are about the signe: And as shaving was sometimes a signe of Liberty, so I wish it were among them, who as they pretend, they are free from the world, so they were free also from the Devil, and the flesh, and from those sins that enslave them; for he that committeth sin, is the servant of sin; yea a servant of servants, whatsoever badges of liberty he pretend.

*Lev. 19.
Isa. 7. 20.
and 15. 2.
Jer. 48. 37.*

*See Hadrian Junius,
Pol. Virgil,
Hospinian,
Schedius,
Bellarmine,
&c.*

Q. 15. Were there any Religious Women, which we call Nuns, in the Primitive times of the Church?

A. Yea: For we read of *Marcella, Sophronia, Priscilla, Paula, Eustochium*, and others, who did profess Primitive chastity, and contempt of the world, and an earnest desire of Heavenly things. This retired life they undertook of their own accord, and not by force;

for every one is not capable of perpetual Virginity, nor were they tied to it by vow: For the Apostle saith, *That if a Virgin marry, she sinneth not.* Indeed such Virgins as had dedicated themselves to God and a single life, if afterward finding their own inability to persevere, did marry, these marriages were thought scandalous, yet lawful; For it is better to marry than to burn; therefore they were not rescinded; and the parties so marrying, were evil reported of for their inconstancy; for this cause penance was enjoined them. And afterward *Jovinian* made it capital for any man to marry, or to solicit a Nun, because the *Donatists* of his time deflowered divers Nuns. Such married couples were Excommunicated by the Church, perpetually imprisoned, or put to death, by the Civil Magistrate, and the Marriage absolutely disannulled as incestuous. Before *Constantines* time, I do not read of any Monasteries or Nunneries erected for Women, by reason of frequent persecutions, and the uncertain condition of Christians then; But after that peace was established in the Church, Houses were built for Virgins, but yet with liberty to be elsewhere, for *Eustochium* the Virgin lived with her own Parents, and so did the Virgin *Demetrias*; and we finde in *Cyprian*, *Hierom*, and *Auslin*, that such Virgins had liberty to go abroad, to hear Sermons in the Church, and to receive the Eucharist with the rest of Gods people; they were enjoined to be modest and frugal in their cloaths and diet; not to converse with men; not to walk alone; not to bathe, except their hands and feet; to fast and pray often; to be veiled; to abstain from wine; to wash the Saints feet; not to be idle, but either to sing, pray, hear, or be working with the needle. And seeing hair was given to the Woman as an ornament and badge of distinction, and for modesty; therefore Nunnies of old were not shaven, as now, but were prohibited by the Council of *Gangren*, *Can. 17.* to shave at all. Yet in the Syrian and Egyptian Monasteries, Nunnies at their admission used to offer their hairs to the Abbatesse, because it was not Lawful for them to wash or anoint their

their heads: therefore to keep their heads the cleaner from filth and vermin, they cut their hair. It's likely they learned this custome from the Vestal Virgins at Rome, who used to cut their hair, and offer it on the Tree *Lotos*, called *Capillata*, as Pliny sheweth.

They that will read more fully what is written of the Primitive Nuns, let them read Basil, Athanasius, Cyprian, Hierom, Austin, &c. who have written largely of this subject.

Q. 16. In what account are Monks at this day in the Roman Church?

A. They are of that high esteem, that their very Monks, in garments are counted sacred, and that there is power what account in them to cure diseases, to work miracles, to drive away evil spirits, to further them towards Heaven, so Rome at that some Kings and Princes have desired to die in a this day. *Franciscan Hood.* 2. They count this the state of perfection, the Angelical life, the life that *Elijah* and Saint *John Baptist*, *Christ* and his *Apostles* did embrace, and a life meritorious of Heaven. 3. Whereas in the beginning Monks were altogether Lay men, and not to meddle with any other employment but what was proper to their profession, to wit, prayer, fasting, virginity, poverty, and obedience: now they are admitted into, and priviledged with all Ecclesiastick Dignities, from the Door keeper, even to the Papacy. 4. The married life, amongst many of them, is accounted pollution, compared with the Monastical; *Notwithstanding the Apostle tells us that Marriage is honourable, and Christ honoured it himself with his presence and first miracle; and would be born of a Virgin, but after she was espoused to a husband.* 5. Such is the respect they give to this life, that they prefer it to all natural affection and duty between Parents and Children, to which not onely we are tyed by nature, but also by a special command from God. *Hicrome* commends *Paula* in her Epitaph for abandoning Brother, Kindred, and her own Children, whose teares she slighted, preferring this kind of life to them all; but this preposterous zeale is condemned by the Council of *Gangra*, *Can. 15.* 6. So likewise they preferre it to the mutual duty and stipulation that is between Man and Wife, permit-

permitting, yea teaching, that they may forsake each other, and enter into a Monastery; which is to put asunder those whom God hath joyned together; to defraud one another of due benevolence, and by this means occasion adultery. The Apostles counsel is, that the married couple should not defraud one another, except it be for a time, by consent, to give themselves to prayer, seeing the man hath not power over his own body, but the woman; and so the man hath power over the woman. 7. They will not permit Monks and Nunnes ever to Marry, though they have not the gift of continency, accounting all such Marriages Sacrilege; whereas the first Monks were left to their own freedome, and not constrained to stay longer than their conveniences would permit: And in the Primitive times of the Church, marriages contracted after the vow of continency made, were not dissolved, but held lawful; onely the parties for their inconstancy were enjoyned penance, and the man made incapable of Ecclesiastical employment: Neither were their Monks forced to vow chastity, seeing every one is not capable thereof, and much mischief hath proceeded from this constrained vow: but men were left to their own freedom. Neither was it at that time counted a more hainous sinne for a Monk to marry a Nunne, than to keep a Concubine. 8. The modern Monks are permitted to wear Rings; to converse in Kings and Princes Courts; and such is the opinion they have of Monasteries, that they think a man cannot sufficiently repent him of his sinnes, or be truly mortified, except he be shut up in a Convent.

See Eras-
mus, Polyd.
Virgil, Hof-
pinian, Ba-
ronius, Bel-
larmin, &c.

Q. 17. How were the Monks and Nunnes of old consecrated?

How conse-
crated an-
ciently.

A. The Monks after prayers and exhortation made by the Priest, is by the same signed with the signe of the Cross, and shaved or polled rather; then is his old garment taken off, and he is clothed in a Monastical habit, and with other holy men present, is made partaker of the Divine mysteries. The Nunnes were consecrated either by the Bishop

or

or the Priest, and by them covered with a Vail; if the Abbateſs presumed to do this, ſhe was excommunicated: Twenty five years of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before; the dayes of the year for receiving their Vail, and Consecration, were the Epiphany, Easter-eve, and the festival dayes of the Apostles, except in case of death. The Virgin to be consecrated, was presented to the Bishop in her Nunnes habit; then before the Altar with Musick and burning Tapers, the Priest before See *Ame* he puts on her Vail, thus saith, *Behold Daughter, brose, Ter- and Forget thy people, and thy Fathers House, that the tullian, King may take pleasure in thy beauty: To this the Hierom,* people cryed *Amen*, and so the Vail is cast over *Austin*, and her, and all the Religious Matrons present do kifs *Dionysus* her, after the Priest hath blessed and prayed for the *Arcopa-* her: in this Vail is placed as much Sanctity, as *gite*, in his in Baptism; and that such Virgins as depart out Hierarchy, of this world without it, are in danger of damna- if that tion. Book be

Q. 18. What was the Religious Order of the Bene- his. dictines?

A. *Benedict* or *Benet* in *Umbria*, a country of Ita- *Benedictine* ly, being weary of the Wars and Tumults there, re- *Monks.* tired himself into a Desart place, after the manner of *Anthony* the *Theban*, to whom did flock multitudes of people; from thence he goeth to *Cassinum*, an ancient Town where he settled, and prescribed Laws to his Monks, after the manner of Saint *Basil*. He is said to found twelve Monasteries, over which he placed twelve Abbots, that were his Disciples. His chief Monastery, *Cassinum*, was richly endowed by *Tertullus*, a Roman Patritian, who bestowed on it, Castles, Villages, Lands, and large possessions. *Equitius*, a Senator followed his example, and conferred large revenues on it, and so did divers others after him. This Order did quickly spread through *France, Germany, Sicily, Spain, England,* and other places. By the means of *Maurus*, his Disciple, who was Son to *Equitius* the Roman Senator, near *Orleans*, the first Monastery of *Benedictines*

is founded, consisting of one hundred and fourty Brothers, which number was not to be altered. By *Placidus*, Sonne to *Tertullus*, the Roman Patrician, *Bener* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Aljaria*, four miles from *Strasburg*; he planted also a Monastery at *Rome*, near the Lateran Church, in the time of *Pelagius*. By *Donatus*, a *Benedictine* Covent is erected in *Spain* about the year of Christ 590. By *Austin*, Arch-Bishop of *Canterbury*, the *Benedictines* got footing in *England*, Anno 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Menix*, Anno 545. These *Benedictines* were afterward divided into divers Sects, Namely the *Cluniacenses*, instituted in *Burgundy*, by one *Otho*, an Abbot, to whom *William*, Surnamed the Godly, Dean of *Aquitain*, gave a Village called *Mastick*, Anno 916. The *Camalduenses* were erected by one *Romoaldus* a *Benedictine*, on the top of the *Appennin Hills*. The *Vallisumbrenses*, so called from *Vallis Umbrosa*, on the side of the *Appennins* were erected by one *Gualbertus* a Florentine, Anno 1060. The *Montelivetenses* were set up by one *Aernard Ptolomeus* at *Sienna* in *Tuscany*, Anno 1047. The *Grandimontenses* about the same time were instituted by one *Steven*, a Noble man in *France*. The *Cisterians*, so called from *Cistertium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. Saint *Bernard* was of this Order, who about the year of Christ 1098, was made Abbot of *Claravallis*, whose Monks were called from his Name *Bernardines*, who are all one with the *Cisterians*, saying, that the *Cister-*

See *Anto-* *nians* wear all white; but the *Bernardines*, a black
ninus, *Sa-* Gown over a white Coat. The *Celestini*, so called
bellicus, from Pope *Celestinus* the Fifth, their Founder, whose
Bruschius of former name was *Peter Moroneus*. This Order was
the German confirmed by *Gregory* the Tenth, in the Council of *Ly-*
Monaste- ons. All these were branches of *Benedictines*. The
ries, *Bale-* *Camalduenses*, *Montelivetenses*, and *Cisterians* wear
in his white; the Monks of the *Shadowy Valley*, Purple; the
Centuries, *Celestines*, Skie colour, or blew. The *Grandimontenses*
&c. wear a Coat of Mails, and a black Cloak thereon.

Q. 19. What other Orders proceeded from the Benedictines?

A. Benet may be called the founder and author Benedictine of all the Religious Orders that were in the West, since, for 666 years together, that is, till the times of others of the Dominicans and Mendicants; so that there were other Orders of Benedictine Monks reckoned by Trithemius, lib. 4. ders. cap. 4. above fifteen thousand Abbies; out of which proceeded multitudes of Cardinals, Arch-Bishops, Bishops, Abbots, and other eminent men, besides Popes. The Gregorian Order was a branch of the Benedictine. Gregory the great, afterward Pope, was at first a Monk, who, after his Fathers death, erected on his own charges six Monasteries, in Sicily, and at Rome converted his Fathers house into a Monastery, and dedicated it to Saint Andrew; to these Monks he prescribed the rule of Saint Benet, and assigned to them a large dark or brown coloured cloak to be worn, on which was woven a red cross in the breast; these did not shave their beards. The Monks called Gerundinenses were after the Order of Benet, instituted by John Bishop of the Gerundinenses in Portugal, about the year of Christ 610. He was warned in a dream to build a Monastery, which he did, and had it ratified by the Pope. He gave them a white Garment to wear, with his own armes on the breast thereof; they were ordered to wear four Ribbands, to wit, two red, and two green. This order was erected under Pope Boniface the Fourth. The rule which Benet prescribed to his Monks, was written out by Pope Gregory the great, and confirmed by Eugenius the Second.

Q. 20. What were the Rules which St. Benet prescribed to his Monks?

A. He first sheweth what the duty of the Abbot is, namely, to be careful of his charge, to be holy, just, wise, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly of covetousness, and pride, not to do any thing of himself without advice of the Covent; he enjoyneth all to be obedient, silent, humble, to be watchful to prayer

Of these passages, see Platina, Francus in his Chronicles, Sa. bellicus, Volaterran, Trithemius, &c.

Benedictine, since, their rules prescribed by Saint Benet.

prayer in the night; he prescribes what Psalms they are to sing every day and night; and what Psalms in their canonical hours. That *Halleluja* should be said continually between Easter and Pentecost; that they should praise God with *David* seven times a day; to wit, in the morning, at the first, third, sixth, and ninth hours; in the evening, and completery, and at midnight. Particular Psalms are appointed for each of these canonical hours; that they must pray with all reverence. That there be Deans chosen in each Monastery to ease the Abbot; That every Monk have his own bed to sleep in, that a candle burn by them till the morning; That they sleep in their cloaths girt; that at the Ringing of the bell they may be the more ready for prayer; divers degrees of Penance are enjoined according to the degrees of offences; That the Abbot use all the means he can to reclaim the excommunicate persons, that the lost Sheep may be brought home with joy; That if no correction will prevail, the obstinate person be expelled the Covent; who upon repentance may be received three times; but never after the third time; That the Steward of the Monastery be a man of discretion, government, and trust; That the Abbot keep an Inventory of all utensils belonging to the Covent; That all things be common among the Brothers; That there be no grudging or murmuring; That every one serve in the kitchen, and in other places when his turn is; That a special care be had of the sick and infirm, so likewise of the aged and children; That there be chosen a weekly Reader, to read in time of refection; That each man be content with a pound of bread for a day; and that only the sick be permitted to eat flesh; That wine be drunk sparingly; That from Easter to Pentecost, the Brothers may have their refection at the sixth hour, and their supper in the evening; in the Summer let them fast every fourth and sixth day in the week, till the ninth hour. The other dayes let them dine at the sixth hour; From the midst of September till Lent, let them have their refection at the ninth hour; but in the Lent time at the evening, so it be by day light; That after the

Comple-

Completory there be no speaking at all; if any come late to prayers, or to the Table, he is to stand a part by himself, and to be last served, and shortned in his victuals; if any for some great offence be excommunicated out of the Oratory, he shall make satisfaction by prostrating himself before the Oratory; that they shall not only give themselves to prayer and meditation, at the appointed hours, but shall also labour some part of the day with their hands, to keep them from idleness; That they observe Lent with all strictness; that they use strangers with all reverence and cheerfulness, and that the Abbot salute them with a holy kiss, and wash their feet; That none receive letters, or tokens from their Parents, without the Abbots leave; That the Abbot cloath his Monks as he findeth the seasons of the year requireth; That no Novice be admitted into the Monastery, without sufficient trial of his constancy, and patience; That if a Priest desireth to enter into a Monastery, he submit himself to the Laws thereof; and that he have the next place to the Abbot; That Noble-men, who offer their Children to God in the Monastery, swear they will never give them any part of their Estate, but that it be conferred on the Covent; That if a stranger Monk desire to continue in the Monastery, he be not denied, so his life be not scandalous; If the Abbot desire to have a Priest or Deacon ordained, let him choose one of his own Covent; That he shall be Abbot whom the whole Covent, or the greater and better part shall choose; That the Provost or Praepositus be chosen by the Abbot, to whom he must be subject; That the porter be an ancient and discreet man, who may receive and give answers, and that the Monastery be provided with Water, and a Mill, and other necessities within it self, lest the Brothers should wander abroad; if the Abbot enjoin to any Monk impossibilities, he must with reverence and submission excuse his inability; if the Abbot urge it he must obey, and trust to Gods assistance; That in the Monastery none presume to defend, or strike, or excommunicate another: But that they be obedient and loving to each other; That they be zealous for Gods
Glory,

at large in H. Indian, use? Q. 21. What Habit and Diet do the Benedictines

Their Habit and Diet. The colour of their upper garment is black, under which they wear a white wollen coat with sack-cloth, and they go booted. The ancient *Benedictines* were wont, after they were Bishops, to wear the habit of their former profession; and to this they were enjoined by the eighth General Council held at *Constantinople*; they were also tied by their rule to lie in their coats and hoods, and to wear coarse cloath; but now the case is altered, and so it was in *Saint Bernards* time, who complains against the Monks luxury in apparel, wearing, *Non quod utilius, sed quod subtilius: Silk garments to show their pride, but not of cloath to keep them warm.* Their simple and coarse Diet, as it was prescribed by *Benner*, is *Holpinian*, changed into dainty fare; they now eat fish and *Sabellicus*, drink Wine plentifully; of this *Hugo de Sancto Victore* complaineth.

Q. 22. What Religious Rules did the Second Council of Aquisgran or Aix prescribe to be observed by the Monks?

*Rules pre-
scribed to
the Monks
by the Coun-
cil of Aix*

A. This Council being held the eight hundred and sixteenth year after Christ, ordered that no Lay-man or Secular Priest be received into a Monastery, except he become a Monk; that the Monks do swear, that in the *Parasceve* they use nothing but bread and water. That before they go to sleep, the Prior besprinkle them with holy water; That the tenth part of their almes be given to the poor; That they bathe not without the Priors leave; That particular Psalms be sung for the dead; That they bow not their knees In Whitsun-week,

nor fast : but they must fast the Ember weeks, and on the Eves of the Apostles ; that in case of necessity the Brothers walk with staves : that in uncertain theft, there be a suspending from Supper, till the guilty party confess ; that at Christmass and Easter for eight days together, they that will, may eat the flesh of Birds ; that all Monks, if they can, learn their rules by heart ; that in the Kitchen, Mill, and other such places, they work with their own hands ; that the Delinquent cast himself on the ground before his Abbot, or Prior ; that they kiss no Women ; that in Lent they wash each others Feet. At the Lords Supper let the Abbot wash and kiss the Feet of his Brethren. In Easter, and Whitfun-week, and on Christmass, and other Festival Dayes, let there be no speaking in the Clōyster, but hearing Gods word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, cloathing, sleeping, and working ; and that he be not given to gadding abroad ; that the Servants, after the refection of the Brothers, eat by themselves ; and that the same Lessons be read unto them, which were read to the Brothers ; that *Hallelujah* be omitted in the Septuagesima. The Novice must neither be shaved nor cloathed with a Monks Garment, till his time of probation be expired, and promise made by him of Obedience, according to Saint Bennets rule ; That none be set over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth hour, then repair to Mass ; and in the Evening let them take their refection. *These are the chief Duties, to which Saint Bennets Monks are enjoined by the aforesaid Synod. And whereas at first the Monks were Lay-men, and had no Priest, but such as came from abroad ; at last they were permitted to have Priests of their own, and that they should receive Tythes, First-fruits, Oblations and Donations, as well as other Priests ; by Gregory the Great, Boniface, and other Popes, as may be seen in Gratian.*

Q. 23. *What were the Rites and Institutions of the Monks of Casinum ?*

I

A. This

A. This was the first Monastery of *Benedictines*, where divers Rites were observed, which are not in *Bennet's* Rule. The chief are these. Fourteen days before *Easter*, all the Altars are stript from their ornaments, and covered with black; the Images are veiled; *Gloria Patri* is not sung. Three nights immediately before *Easter*, the Night-Service continueth till the Morning, and is joyned to the *Mattins*; no bells are rung; the lights are put out; the Abbot washeth the Monks feet. In the *Parasceue* late, a little bread and water is taken. On *Easter* Eve in the Night time the Tapers are kindled. On *Easter* Day, before *Mass*, there is a Procession with Burning Tapers, and Holy Water, the Priests singing and praying. The two next dayes after, *Crosses*, Holy Waters, and Reliques, are carried about, with the Gospel, and burning Tapers, with singing and saluting each other with Holy kisses, the Priests being in their rich Copes. Six several times in the Year, they enter into the *Refectory* singing; namely, on *Christmas* day; on the *Epiphany*, on *Palm Sunday*; on the *Holy Sabbath*; on *Easter* day; and the third day in *Easter* week. Every Lords day, they have 12 Lectures, and so many on their chief Festivals; namely, *Christs Nativity*, the *Epiphany*, the *Purification* of *Mary*, the two Martyrs, *Faustinus* and *Fulgentia*, *S. Scholastica*, *S. Bennet*, *Ascension* day, the Festivals of the Apostles, *S. Laurence*, *S. Mary*, *S. German*, *S. Andrew*; on these Eyes they fast, they do not kneel, nor work; but on the lesser Festivals they read but eight Lessons, and afterwards they work. Their Meat and Drink is measured to them, according to the Discretion of the Abbot. When they receive new Garments, which is about *St. Martins* day, they march singing with Tapers burning in their hands, into the Vetry, or Wardrobe, where this Gospel is read. [Be not careful what you shall eat, nor what you shall drink, nor for your bodies, with what they shall be clothed.] They having prayed, they lay down their old Garments, and receive new. They begin their Lent on *Quinquagesima Sunday*; and a few dayes before they receive wax for lights, with which they are to read in the night time. They confess

self to one another twice a day; in the morning of These Rites their sailing by night; in the evening of their sailings besides by day. They must not walk either within or without their Cere- the Covent with a staff, except they be weak. What monies a- work soever they are about in the Kitchin, or else- bout the where, they sing Psalms. They are shaven all together dead, are on certain days, namely, at *Easter*, *Ascension* day, the Recorded first of *August*, the first of *September*, and the first of by *Theodo- October*, and at *S. Martins* day, and *Christmas*. If *Easter* *marus*, the fall out late, they are shaved a little before *Septuagesim*, twelfth *Ab- ma*, and in the *Quinquagesima*.

Q. 24. What is the manner of Electing their Ab- bot of that Monastery, and out of bots?

A. Each Monastery is to choose an Abbot from a- him set mong themselves, either by general consent, or of down by the better part: If there be none among them fit for *Hospitium* that place, then they may chuse out of some other *de Orig.* Monastery; when he is chosen, it is not in their *Monacha-* power to depose him. If a Clergy-man be chosen *tus. Abbots*, Abbot, he must leave off his former Function. Two *how Elect-* Abbots must not be chosen for one Monastery; nor *ed.* must one Abbot be over two Monasteries; they must not meddle with Secular Affairs. If an Abbot do not punish grievous Enormities, he is to be sent to another Covent, where he is to do Penance; but not in his own, because of the strict Subjection and Obedience, by which the Monks are tyed to their Abbots. If the Covent chuse an unfit Man for their Abbot, the Bishop of the Diocese, with the Neighbouring Abbots, or the Prince of the place, may depose him, and choose another. Now Princes ordinarily choose such as they please, and impose them upon the Monks: But the Abbot, when he is chosen, must be consecrated by the Bishop of the Diocese, who hath power to visit the Monasteries within his Jurisdiction, and to correct what is amiss. If the Abbot shall refuse to submit to the Bishop, he is suspended from the Communion till he Repent. Neither must he alienate any thing that belongs to the Covent without the Bishops consent; if he do otherwise, he must be degraded, and the things alienated restored again by the Bishops com-

mand. What is conferred by Devout persons on the Monastery, must not be converted by the Abbot to his own particular use. No man must erect a Monastery without the Bishops consent; nor must the Abbot travel into a Forreign Country without leave from his Diocesan, who must not do any thing that may tend to the prejudice of the Monastery; which if he do, he is to be Excommunicated; neither must he, without the consent of the other Abbots, depose an Abbot, or alienate the things belonging to the Monastery, for the Abbots offence. In case of injury, the Abbot may appeal from the Bishop to the Prince, or to a Council; and some Abbots there are, who, with their Monasteries, are only subject to the Pope, as *Cassinum*. The Monastery of Saint *Maximianus*, near *Trevers*, is subject only to the Emperour in Temporals, and to the Pope in Spirituals. Anciently the Election of the Abbot was ratified by the Emperour, or Prince, in whose Dominion the Monastery was; but afterwards the Pope extorted this Power from the Emperour, and drew all Investitures to himself; to whom the Abbots swear allegiance and Fealty. The Ceremony used by the Emperour in the Abbots confirmation, was the delivering of a Staff and Ferula into his hand, to put him in mind of his pastoral Office.

Of these passages see *Breschius* in his *German Monasteries*, *Balaeus* in his *Centuries*, *Hospinian*, and others.

Q. 25. What were the Nuns of this Order, and what were their Rules?

Nuns of *A. Scholastica*, Sister to *Bennet*, erected the Order of Nuns, after *Bennets* Rule. They are not permitted to be God-mothers in Baptism, nor to go abroad, except in case of great necessity, and that with some ancient Women. They must give themselves to Singing, Prayer, and Meditation, and must observe the Canonical hours. They must not speak with any man, except in publick before witnesses. None must be admitted into the Nunery without one Years Probation at least. If any be found Unchaste, after three Whippings she is fed with bread and water for one whole year in prison. None must wear silks; they are consecrated and veiled by the Bishop alone. When the Nun is clothed with her sacred Vestiments,

ments, she approacheth to the Altar, holding in each hand burning Tapers; there she kneeleth, and having heard the Gospel read, the Bishop prayeth for her perseverance in patience, chastity, sobriety, obedience, and other virtues. The Abbateſſes ought to be a woman of Discretion, Gravity, and Religion; who should be careful and vigilant over her Charge; who must not suffer any man to speak either with her self, or with her Nuns, after Sun-set, till the morning, and that before witnesses. She must not go abroad without the Bishops leave, and upon urgent Necessity, and must leave in the interim a Deputy to look to her charge; neither must she go abroad without some Nuns to accompany her. No young woman must be chosen Abbateſſes, nor any under sixty years of age. No woman must be suffered to come into the Monks Covent, nor must men be permitted to enter the Nunnery, except the Priest to officiate, who must stay no longer than whilest he is officiating. The Monasteries of men and women must be built apart, to prevent scandal and the Temptations of the Devil. The Abbateſſes must not presume to impose hands, to ordain Priests, or to veil the Virgins.

Q. 26. What Laws were prescribed for Monasteries? *Paris, under Ludo-*

A. 1. That they should be built in such places, where all Conveniencies may be had, that the Monks may not have occasion to gad abroad. 2. That they may not, being once dedicated, be converted to Secular uses; but if the Monks live disorderly, they and their may be thrust out, and Secular Canons be put in their place. So likewise the Houses of Secular Canons may be converted into Monasteries. 3. That in Synods or other publick Meetings, the Abbot of *Cassinum* take the place before all other Abbots, because of the Antiquity, and Dignity of that Monastery, being the Mother of all other Monasteries in the West. 4. They were exempted from all Civil Exactions, and Secular affairs, that they might the more freely serve God. 5. Every Monastery was permitted to have an Advocate, who was a Lawyer,

to maintain the Priviledges, Lands, and Revenues of the Covent; for the ease of the Monks, who were not to meddle with Secular Affairs; but the Advocate was to do nothing without the consent of the Abbot, and his Monks, nor they without him in secular business. 6. Most Monasteries were Erected not only to be houses of Devotion, but also Schools of good Learning; in which the learned Languages and liberal Sciences were professed. For this cause *Oswald*, King of the Angels, as *Beda* l. 3. cap. 3. witnesseth in his Hiltory, gave large possessions and Territories for building of Monasteries, in which the youth might be educated; and so *Gregory* the Great, employed divers Monasteries in *England*, for extirpating of the Pelagian Heresie. *Balau* cen. 13. *Maidulfus* *Scotus* the Philosopher, Erected the Monastery of *Malmesbury*, in which he set up a School for the Greek and Latine tongue, where he read the Arts himself, as *Balau* Cen. 14. cap. 16. sheweth. For the same end were the Monasteries of *Saint Dennis* in *Paris*, of *Milan*, of *Rhemes*, of *Saint Gall*, of *Tours*, of *Trevers*, and many more erected; so were the Canons houses, neer Cathedrals, built for this end, that Youth might there, as in Colledges and Schools, be taught and educated; that from thence able Divines might be sent abroad to preach the Gospel. Therefore the Canons were enjoyned to maintain Professors of Divinity, and to assign Prebendaries for their sustinance. 7. Though in the beginning Monks were Lay men, and lived not upon Tythes, but on their Lands and Rents, or on their own Labours, yet afterward when they were admitted into the Priesthood, and permitted to preach, and Administer the Sacraments, they were invested with Tythes, Oblations, first Fruits, and other Ecclesiastical Duties. *Paschalis* the Second, about the year of Christ 1102. ordained that no Monks should pay Tythes of their own Labours. And afterward Pope *Adrian*, exempted from paying of Tythes, the *Cisterians*, *Saint Johns* Knights of *Jerusalem*, and the Templers. 8. Monasteries had the same Priviledges that Lords have over their Vassals; namely, to demand

demand Mortuaries, which was the chief horse, or other beast belonging to the party deceased. 9. Great Men and Princes thought no prison so sure as a Monastery; therefore the Greek Emperours used to shut up in Monasteries their rebellious Children, and potent Subjects whom they suspected, either of greatness or Ambition. So *Ludovicus Pim* was shut up in a Monastery by his Son *Ludovicus the Second*; Divers other examples are extant upon Record. 10. Princes had such a Conceit of the Sanctity of Monasteries, that they thought they could not make sufficient satisfaction to God for their sins, except they had for some time shut themselves up in Monasteries. 11. The *Benedictine* Monks by the Rule of their Founder, were not to eat flesh, except Birds at *Christmas* and *Easter*; yet they may drink Wine, except in Lent: But Children, Aged, and Sick people were dispensed to Eat Flesh. 12. When Children by their parents are shut up in monasteries, though afterwards, when they come to Years of Discretion, they should desire to remove, yet they may not by the Laws of the Convent; because (say they) who are once Dedicated to God, may not return to the world again: For this they alledge the Example of *Samuel*, who in the Temple, being Dedicated by *Hannah* his Mother to the Service of God, persisted therein. But this was not the Custome of the first Monasteries, which left men to their own Liberty; and the Pope hath power to dispense with Monastical Vows; so he did, when he dismissed out of the Monastery *Casimir* of *Polonia*, whom the People chose for their King; in Memory whereof, the *Polonians* were enjoined by *Clement 2.* to shave their Crowns like Monks, and the Knights at certain Festivals to wear white Surplices, like Priests, in time of Divine Service. 13. Of Monks and Laymen were instituted *Fraternities*. For many devout Seculars, not being able to use the Habit, or be subject to the rigid Rule of the Monks, were notwithstanding willing to partake of their Prayers and merit of their Order; so that at certain times they had their Meetings for relieving of the Poor, for Prayers

Fraternities.

and publick supplications, in which they had their processions in sack-cloth, and their faces covered with Linnen; whipping their naked backs in sign of Repen-
 tance. Of these Fraternities were divers Families, to wit, of St. Schastian, St. Roch, St. Ann, St. Anthony, St. Dominic, St. Martin of the Rosary, and divers others. Of these passages see Brunschius, Baleus, Pol. Virgil, Surius in the Lives of the Saints, the Centu-
 ries of Magdeburg, Thad., and divers others.

The



The Contents of the Tenth Section.

Of New Religious Orders sprung out of the Benedictines and first of the Cluniacenses. 2. Of the Camuldulenses and Monks of the Shadowy Valley. 3. The Sylvestrini, Grandmontenes, and Carthusians. 4. The Monks of Saint Anthony of Vienna, the Cisterians, Bernardines, and Humiliati. 5. The Præmonstratenses, and Gilbertines. 6. The Cruciferi, Hospitallarii, Trinitarians, and Bethlehemites. 7. The Johannites; or first Religious Knights in Christendom. 8. The Templars. 9. The Teutonic, or Mariani. 10. The Knights of S. Lazarus, Calatrava, and S. James. 11. The Orders of the Mendicant Fryers, and first of the Augustinians. 12. Of the Carmelites. 13. Of the Dominicans. 14. Of the Franciscans. 15. Of things chiefly remarkable in the Franciscan Order. 16. Of the Knights of the Holy Sepulchre, and Gladiatores. 17. Of the Knights of Saint Mary of Redemption, of the Montefians, of the Order of Vallis Scholarium, and Canons Regular, of Saint Mark. 18. Of St. Clara, St. Paul's Eremites, and Bonihomines. 19. The Servants of S. Mary, Celestini, and Jesuati. 20. The Order of S. Bridget. 21. The Orders of S. Katherine, and S. Justina. 22. The Eremites of S. Hierom, S. Saviour, Albati, Fratricelli, Turlupini, and Montoliverenses. 23. The Canons of S. George, the Mendicants of S. Hierom, the Canons of Lateran, the Orders of the Holy Ghost, and of S. Ambrose and Nemas, and of the Minimi, of Jesu-Maria. 24. The Order of Knight-hood, from the Year 1400. namely, of the Annunciada, of Saint Maurice, of the Golden

Golden Fleece, of the Moon, of S. Michael, of S. Stephen, of the Holy Spirit, &c.

S E C T. X.

Quest. I.



What New Religious Orders did there spring up in the West, upon the Decay of the Benedictines, and what were the Cluniacenses.

Monks or
Cluniacenses.

A. After the Benedictines had flourished in the West about 400. Years, namely, from the time of Justinian, till Conradus the first, about the 900. Year of Christ; out of this Root sprung up new branches, who being offended at the loose lives of the Benedictines, and that they had fallen off from their Founder's Rule, resolved to retain the old Rule of Bennet, but to add some new Statutes thereto, and to under-prop the old decaying house, with new posts. The first that began this Reformation was Berno, who built a Monastery near Cluniacum, over which, when he was dying, he placed one Odo to be Abbot thereof; which Odo, was the first indeed, that revived Bennet's rule, and enforced it with new additions; and so from the place his Monks were called Cluniacenses and not Benedictines; by their rule the Abbot must eat with his Brothers, and not always with Strangers; a revolting Monk may be received again above three times; fearing least the wandering Sheep should become a prey to the Wolfe. They renewed the custom of dipping the consecrated bread into the Cup; which was used in case of necessity to Children and the sick; and afterward was promiscuously used by all at the Communion, till it was condemned by Pope Julius, 340. years after Christ: But this custom revived again Anno. 580. and was condemned again by the third Synod of Bracara: At last Anno 920. it was revived by these Monks of Cluniacum. When any is to be admitted into their Order, they are brought to the Monastery, there they are clipped, shaved,

shaved, washed, and stript of their old cloathes : and Of them then being new cloathed, are admitted. These Monks see *Bernard*, at first were very strict, but afterwards became more and *Peter* loose.

Q. 2. What were the Camaldulenses and Monks of *sis*, *Sabellius*, *cus*, *Antonius*, *Cassianus*, *Cluniacensis*, *Antoni-*

A. About the year of Christ 1030. according to *us*, *Cassianus*, *Sabellius*, one *Romualdus* of *Ravenna*, perceiving how der, *Sec.* the Rule of *Bennet* was neglected, began to lay the Monks, or foundation of a new Order in the Field *Camaldulum*; *Camaldul-* whence he gave the Name of *Camaldulenses* to his *leaves*.

Monks. He erected, as we said before, a Monastery upon the top of the *Appenins*; having obtained a place from one *Modulus*, who dreamed he had seen in his sleep, Ladders, reaching from that place to Heaven, on which he saw Mortals cloathed in white, mounting upwards; whereupon *Romualdus* procureth the place, buildeth a Covent, and gave his Monks white Hoods to wear. He joyned them also to silence, except in time of Divine Service, and yet some to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves: Two days every week they feed on Bread and Water, which is their fast; and sit bare-footed on the ground. About half a mile from thence are wooden Crosses, which women must not go beyond, under pain of the Pope's curse. The Order of *Valle Umbrosa*, or the Monks of *Shadowy Valley*, was instituted, An. 1050. by one the *Shad-* *John Gualbert*, a *Florentine*, as is said: This *John* *dowy* *Val-* having forgiven his enemy, who had killed his Brother; *ley*.

(for which mercy shewed to his Enemy, in a certain Abby Church, whether he went for Devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the *Shadowy Valley*, where there were two Monks living. In that place he makes up a like house of boards; but his Fame grew so great, that many, both Clergy and Lay-men flock to him; And the Lady of the Soyl being Abbateess, bestowed the ground upon him, with other large possessions. So he being made Abbot, by the consent of the Monks, who were gathered together there, proposed Saint

Bennets

Bennets Rule to be observed; which he enlarged by causing Lights to burn still in the Night, both in their Chappel and Dormitory; and ordering that they should wear no other cloth, but what they made of the wooll of their own sheep. He reformed divers Monasteries, and placed over them Provofts of his own choosing: He built also divers in Lombardy, and elsewhere; for which he was Canonized, and by *Alex. Pop. Virgil*, under 2. and *Gregory 7.* Popes; his Order was ratified. Their habit was of a purple, or as others write, of an Ash-colour.

Q. 3. What were the Sylvestrini, Grandimontenses, and Carthusians?

A. The *Sylvestrini* were so named from one *Sylvestre*, who instituted this order after the Rule and Habit of the Monks of *Vallis Umbrosa*. This Order was begun in the Marquisate of *Ancona* in Italy. The *Grandimontenses* were so called from the Voyce that three time uttered these Words in *Grand Monte*; that is, in the *Great Hall*, where one *Peter* was advised by the same Voyce to build his Monastery. This *Peter* was Disciple and Successor to one *Stephen*, who in the Year 1076. erected this Order in *Gascony*, where on the Hill *Mareltum* he built him a Cottage; after he had wandered through many Desarts. He prescribes a Rule to his Disciple, patched up of *Bennets* Rule, and of the Rites of the *Canons Regular*, of *Saint Austins* Monks, and of his *Eremites*. He, as we said before, wore on his naked body a Coat of Mails, his bed was a hard board, without either straw or coverlet; with often kneeling, kissing of the ground, and beating it with his Fore-head and Nose, he made his hands and knees hard like a *Callus*, or Corn, and his Nose crooked. This Order at first was ruled by a Prior; afterwards Pope *John 22.* gave them an Abbot.

The *Carthusians* or *Charter Fryers* were instituted by *Bruno*, born in *Collen*, and professor of Philosophy in *Paris*, about the Year of Christ 1085. upon this occasion; being present at the singing of the Office for his fellow Professors now dead (a Man highly reputed for his Holy life) the dead Corps suddenly sitteth up in the Bier, and cryeth out, [*I am in Gods just Judgments*

men's condemned] these words were uttered three several dayes : At which *Bruno* was so affrighted, that a man held so pious, was damned ; what would become of himself and many more ? Therefore concluded there was no safety for him, but by forsaking the world : Hereupon he with six of his Schollars betook themselves to a hideous place for dark Woods, high Hills, Rocks, and wild Beasts, in the Province of *Dolphins* near *Grenoble* ; the place was called *Carthusia* ; whence his Monks took their name, and there built a Monastery, having obtained the Ground of *Hugo*, Bishop of *Grenoble*, who also became a Monk of that Order. By their Rule, these Monks should wear sackcloth or a hair Shirt next their skin, a long white cloath coat loose, with a hood, and a black cloak over, when they walk abroad. The Lay-Brothers wear a short Coat to their Knees. They Eat no flesh at all, they buy no fish, but eat them when offered ; they eat Branny bread, and drink Wine mingled with Water. On the Lords Day, and fifth Day of the Week, they feed only upon Cheese and Eggs. On the third Day or Saturday, on pulse, or pot-herbs ; on the second, fourth, and sixth, upon Bread and Water only. Every one dresseth his own Meat ; they eat apart, and but once a day. Yet on the chief Festivals of *Christmas*, *Easter*, *Whitsuntide*, *Epiphany*, *Purification*, the twelve *Apostles*, *John Baptist*, *Michael*, *Martin*, and *All Saints*, they eat twice a day, and together at one Table, and then may talk together ; at other times, they must keep silence. Every one hath his own cell, wherein they pray, read, meditate, and write books : but in these Cells they observe the Canonical hours ; but in their Mattins and Vespers they keep in their Churches, and have Mass on these dayes, wherein they eat twice. They are not suffered to go abroad, except the Prior and Procurator, and that upon the affairs of the Covent. They are limited to enjoy a certain quantity of Land, a certain number of sheep, Goats, and Asses, which they must not exceed. They must admit no Women into their Churches, nor were they to have in one Covent above twelve Religious Men, besides the Prior, and Eighteen Converts

or

or Lay-Brothers, with a few servants, who are not to come into the Quire where the Prior and his Brothers See *Balens*, sit, but these are in a lower Quire by themselves. They *Surius, Pan-* never admit any again into their Society, who once *uinus* in leaves them. *These were the ancient Rules, to which they* his *Chro-* were tyed, but in some things are fallen off now. The *nicles, Ge-* Monks of this Order have a meeting or chapter yearly *nebrard,* at *Carthusia*, about their own affairs; hither two *Pol Virgil,* Monks out of every Cloister do repair, where they stay *Vincentius,* Fourteen Days: This Order was confirmed by Pope &c. *Alexander* the third, Anno. 1178. they came into England, Anno 1186. and seated themselves at *Wibam*, near *Bath*.

Q. 4. What were the Monks of St. Anthony of Vienna, the Cisterrians, Bernardines, and Humiliati?

St. Anthony's Monks of Vienna.

Monks, or Cisterrians.

A. About the year of Christ 105 Saint Anthony's Monks of Vienna, were set up by *Gastho* and *Gerandus*, two Noblemen of that place, and were to live according to Saint *Austin's* Rule; of which we have already said. The Cisterrians began about the year 1098 by one *Robert* Abbot of *Molismenia*, who, as we have said, taking Offence at the loose lives of the *Benedictines*, by the perswasion of *Steven Harding* an Englishman, forsook that society; and being accompanied with one and twenty other Monks, came to *Cistercium* in *Burgundy*, where they Erected their Covent. Here they resolved to stick close to the Rule of Saint *Bennet*, and to cut off all the superfluities of Apparel and Dyet, introduced by the loose Monks of that Order. And because they did not find that Saint *Bennet* ever possessed Churches, Altars, Oblations, Tythes, and Sepulchers, or that he had Mills, Farmes, or that he ever suffered Women to enter into his Covent, or that he buried there any, except his own Sister; therefore they meant to abandon all these things, and to profess Poverty with Christ: They would not suffer their Monks to Meddle with H bandry, or any Secular affairs; and with Saint *Bennet* they ordered, that their Monastery should consist but of twelve Monks and an Abbot. They must keep silence, except it be to the Abbot or Prior. If any Monk run away from his Monastery, he must be forced

forced back again by the Bishop. The *Cisterians* must be contented with two coats, and two hoods; they must work with their hands, and observe strictly their Fasts; they must salute strangers by bowing their head and body; and in imitation of Christ, must wash their feet. No Fugitive is to be received into the Convent, after the third time. The Abbots Table must be furnished for strangers. This Order was confirmed by Pope Urban the second, Anno 1100. and came into England Anno 1132. Their Colour was gray, whence in the beginning they were named *Grisei*. The *Bernar. Monks*, or *dines*, so called from Saint Bernard, Abbot of *Clari-Bernard-walks*, were the same with the *Cisterians*, but that, as *dines*. we said before, they wear a black coat over a white cloak: yet on Festivals they wear the *Cisterians* habit, to shew whence they came. The *Bernardines* and *Cisterians* are not subject to Advocates or Bishops. And Pope Alexander the third, ordered, that if the Bishop refused to bless the abbot, he might receive Benediction from his own Monks. The *Humiliati* arose in Germany Monks, or about the year of Christ 1164. in the time of Frederick Barbarossa, who in his Wars against Lombardy, brought captive thence into Germany multitudes of men, with their wives and children; these growing weary of their long exile; cloth themselves in white, and approaching to the Emperor, fall down at his feet, begging pardon for their Delinquency; from this posture they were called *Humiliati*; the Emperor being moved with their tears & habit, gave them leave to return home into their country: who being returned, resolved to live a Monastical life; therefore they built Monasteries, in which they gave themselves to Prayer, Fasting, Meditation, and making of Cloath. Innocent the third, did first ratifie this Order, and then their succeeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow Benno's rule in some part.

Humiliati.

Of these Orders see Polydor, Sabellicus, Antoninus, Volaterran, Balaeus, Trithemius, Cranzius, and others.

Q. 5. What were the *Præmonstratenses* and *Gilbertines*?

Ans. One Robert of Lorrain or Robert, as others write, Arch-Bishop of Magdeburg, to which Church he procured the Title of Primate of Germany

Monks, or
Præmon-
stratenses.

many from the Pope; This Noble I say, being offended at the dissolute Lives of the Monks, betook himself into a Desert, in the Diocess of *Liege*, with thirteen others. He went about Bare-footed in the middest of Winter, preaching Repentance, about the Year of Christ 1119. These Monks live after the Rule of Saint *Austin*, which they say, was delivered to them in Golden Letters, from himself in a Vision. They were named *Præmonstratenses*, from the place where they first settled in the Diocess of *Landunum*, called *Præmonstratum*, or because this place in a Vision, was *Præmonstratus*, or foreshewed to them. Their habit is a white coat, with a Linnen Surplice, under a white Cloak. *Calixtus* the second confirmed this Order, and gave them the Title of *Canons Regular exempt*; their Abbot by their Rule must not wear a Mitre and Gloves, whereas other Abbots wear both, with Rings also on their fingers, and Staves in their hands. All the Abbots of this Order, or their Deputies, are to meet once a Year at *Præmonstratum*, to consult about the Affairs of their Order. If any out of Stubbornness refuse to come, a penalty may be inflicted on him, by the other Abbots, which neither Bishop, nor Arch Bishop can take off, but the Pope alone. The Abbots also have power of Excommunication and Absolution, in reference to the Monks under their power: If Differences arise, they must compose them among themselves, and not appeal to Secular Courts. They must not keep or feed Deer, Dogs, Hawkes, Swine, or any such thing as may bring scandal upon their Order. If their Diocesan refuse to give them Ordination, they may receive it of any other Bishop; they were exempted from the Bishops Jurisdiction. These and many other Priviledges Pope *Innocent* the third bestowed on them; they had no Schools among them for Education of the Youth: They came into *England* about the Year 1145. and seated themselves in *Lincolnshire*. They had liberty from the Pope to have Nunneries close to their Monasteries. The *Gilbertines* were so called from one *Gilbert* of *Lincolnshire*, who in the Year 1148. instituted this Order, and Erected in a short-time thirteen

Monks, or
Gilbertines.

thirteen Monasteries; to which he prescribed statutes See *Balans*, collected out of the Rules of *Austin* and *Bennet*. This *Capgrave*, Order was confirmed by Pope *Eugenius* the third. *Gil.* and *Scropberts* chief Cloyster was at *Sempringham* in *Lincolnshire*, in *Chron.* where he was born; in which were 700. Friars and *Matthæus* 1100. Nuns.

Paris Crati-
zius, Tri-
themius, Si-
giberts Con-

Q.5. What were the *Cruciferi*, *Hospitalari*, *Trinitarians*, and *Bethlemites*?

A. These *Cruciferi*, *Crucigeri*, or as we call them, *Cruched Friars*, came into *England*, Anno 1244. and had &c. their first Monastery at *Colchester*; but were instituted. *Monks*, or as the story goeth, by *Cyriacus* Bishop of *Jerusalem*, in memory of the cross which *Helena* found by his direction. These were to carry a Cross in their hand still when they went abroad; afterward in the year 1213. they were restored or confirmed by Pope *Innocent* the third, or rather newly instituted, because the great commotion raised in *Rome* by the *Albigenses*, was suppressed by the *Creyfados*, or Army of Christians, whose Badge on their Garments was a Cross; these were then going for *Syria* against the Infidels. This Order was ratified by Pope *Innocent* the fourth, and *Alexander* the third. They wear a sky coloured habit by the appointment of *Monks*, or Pope *Pius* the second. *Polydôr* takes the *Cruciferi* for *Crucigeri*. another Order, because they wear a black cloak, and carry not in their hands, but on their breasts a white and red Cross, and observe *S. Austin's* rule. The *Hospitalars of the Holy Ghost* had their beginning at *Rome*, *Hospitalarii* about the year 1201. and were confirmed by Pope *Innocent* the third; they had the same rule and privileges that other Monks had before them. Their chief office was to take care off, and ledg the sick and poor, and to bury them when they were dead. The *Trinitarian Monks*, or *ans*, or order of the Trinity, began, Anno 1211. by *John Trinitarian*, and *Felix Anachoreta*. These two were warned *ans*. in a dream to repair to Pope *Innocent* the third, to obtain of him a place for their order; he likewise being warned in a dream to entertain them; confirms their order, cloaths them both in white cloaks, with a red and sky-coloured Cross wrought on the breast of the same, and calls them *Brothers of the Holy Trinity*, and

Monks of the Redemptions of Captives for their charge was to gather money for redeeming captive Christians from the Infidels. This Order came into England, Anno 1357. Two parts of all their Revenues they were to reserve for their own Maintenance, the third was for the Captives. By their Rule three Clergy, and three Lay Brothers may cohabit with one *Procurator*, who was not to be called by this name, but by the name *Minister*: Their Garments must be of white cloth; they must lye in woollen, and must not put off their breeches when they go to bed. They may ride on Asses, but not on Horse-back. They are to fast, as other Orders do, and to eat flesh upon Sundayes only, from *Easter* till *Advent* Sunday, and from Christmas till *Septuagesima* Sunday: Likewise on the *Nativity*, *Epiphany*, *Ascension*; and on the *Assumption*, and *Purification* of *Mary*, and on *All Saints* days. They are to labour with their Hands; to hold a Chapter or meeting every Sunday for regulating of their Covent: and a general Chapter is to be kept every year, on the *Octaves* of *Pentecost*. Their Minister must be chosen by common consent of the Brothers, he must be a Priest, every Covent must have his Minister; and over these must be a great Minister. None must be admitted into this Order till he be past twenty years of age. They must shave, but the Lay-Brothers may permit their Beards to grow. At certain times

*Monks or
Bethlemites.*

See *Balaus*,
Polydor, *Sa-*
llicus Vo-
lterranius,
Tanuinus,
Genebard,
Mat. West-
minster, &c.

of the Year, the Faithful that are Dead must be absolved in the Church-yard. Their Rules concerning Love, Sobriety, Continency, and other Christian Virtues, are the same that we have mentioned before in the Rules of *Basil*, *Austin*, *Bennet*, &c. The *Bethlemites* about the year 1257. had their first residence in *Cambridge*. They were apparelled like the *Dominicans* or *Prædicants*, but on their breasts they wore a red Star like a *Comet*, in memory of that Star, which appeared, at Christs *Nativity*.

Q. 7. *Who were the first Religious Knights in Christendom?*

Knights, A. The *Johannites*, or Knight-Hospitallers of Saint Hospitallers *John Baptist*, who got leave of the *Calypha* of *Egypt* of *St. John*. to build a Monastery in *Jerusalem*, which they dedicated

cated to the Virgin *Mary* : The first Abbot and Monks of this Covent were sent thither from *Amalphia* in *Italy*. The same *Amalphitans* built also at *Jerusalem* a Nunnery for such Women as came on Pilgrimage thither. The first Abbates hereof was Saint *Agnes*, a noble Matron; these Monks of *Jerusalem* for the greater Ease of poor Pilgrims built an Hospital, to receive them in, and withall a Chapel, or Oratory to the Honour of Saint *John Baptist*; or as some think; to *John Elcemosynarius*, so called from his bounteous Almshouses to the poor; he in the time of *Phocas*, was Patriarch of *Alexandria*; this Hospital was maintained by the *Amalphitans*. The Hospitaliers, Anno 1099. when *Jerusalem* was taken by the Christians, began to grow Rich, Potent, and in great Esteem, both with King *Godefrid*, and his Successor *Baldwin*; their Order was confirmed by Pope *Honorius* the second; so having obtained much Wealth, they bind themselves by Vows to be Hospitable to all the *Latine* Pilgrims, and to Defend with their Arms Christianity against all Infidels. They follow the Rule of Saint *Austin*, and instead of canonical Hours say so many *Pater-Nosters*: They go armed, having a Belt with a white Cross: over which they wear a black Cloak with a white Cross: Many of them in time of Peace wear a black Cross; but in time of War a Red one: They have a Master over them, whom they chuse themselves. Their first Master was *Gerard*; the next *Raymundus de Podio*, a *Florentine*, chosen in the year 1103. In every Province they have also a Prior. Every one that enters into this Order voweth to God, the Virgin *Mary*, and Saint *John Baptist*, Obedience, Poverty, and Chastity; they are tryed three times yearly, to wit, at *Christmas*, *Easter*, and *Whitsuntide*, to receive the Eucharist; they must not use Merchandizing, nor be Usurers, nor make Wills, nor make any their Heirs, or alienate any thing without consent of their Masters; none born of Infidels, *Jews*, *Saracens*, *Arabians*, and *Turks*, must be admitted into this Order; nor Murderers, nor Married men, nor Bastards, except they be of Earls or Princes: They must have special care of

strangers, and of the sick, to lodge them; they must admit only such as are sound and strong of Body, Nobly descended, and at least Eighteen Years old. They are distinguished into three Ranks; to wit, Priests or Chaplains. 2. Serving-men. 3. Knights: These last must be of Noble Extraction. When Christian Princes fall at variance, these Knights must side with neither, but stand Neutrals, and endeavour to reconcile them. Pope *Hadrian* the fourth exempted them from paying of Tythes to the Patriarch of *Jerusalem*, who claimed them as his due. Pope *Alexander* the third, for their brave Exploits against the Infidels, exempted them also from Tythes, and the Jurisdiction of Bishops. At length about the Year 1299. when the Western Princes by reason of their Domestick Wars, could afford these Knights no Help, they were forced by the Governour *Damascus* called *Capcapus*, to quit all their Castles, Lands, and Garrisons they had in *Syria*, and totally to abandon that Country, in the year 1300 after almost 300. years possession; and so having got a Fleet of Ships, they invade, *Knightshospitallers of Rhodes* to take the Isle of *Rhodes* from the *Turks*, Anno 1308. and possessed it against all Opposition 214 years: From this they were called the Knights of *Rhodes*: And had eight several Families, and eight Provinces of Europe, to wit, in *Gallia*, *Avernia*, *Francia*, *Italy*, *Aragon*, *England*, *Germany*, and *Castile*. Each of these provinces hath a Prior, these Priors choose the great Master; they have also their *Marshal*, *Hospitaler*, *Bailly*, *Treasurer*, and *Chancellor*; these send out of their Provinces to the great Master young men Nobly born, who gives them their Oath to be chaste, poor, and obedient, and to promote the Well-fare of Christendom against the Infidels; and so he is admitted Knight of the Order. Here they stay five years, and have fifty ducats yearly Pension for their service; then they are sent home into their Country, and by the great Master are set over some House. If in the election of the great Master there be equal suffrages, one chief Knight is chosen for Umpire, who by his suffrage ends the controversy. The great Master in spiritualities is only subject to the Pope; in his temporalities,

ralties, to secular Princes. After these Knights had possessed *Rhodes* 212 years, and had endured a siege of six months, for want of help from the western Princes, were forced to deliver up the Island to the *Turk*, Anno 1527. From thence they sailed to *Candy*, where they were entertained a while by the *Venetians*; at last they resolved to seat their great Master in *Nicca*, a Town under *Charles* Duke of *Savoy*, upon the *Ligustick* Sea, in the Province between *Marsiles*, and *Genoa*, being a fit place to disery and suppress Pirates. But when *Buda* in *Hungary* was taken by the *Turk*, fearing least *Solymon* would assault *Italy*, they fortified *Nicca*, and from thence remove to *Syracuse* in *Sicily*, which then with the Kingdom of *Naples* belonged to *Charles* the Emperour; there they stoutly defended the Christian Coasts from *Turks* and *Pirates*; but *Charles* the Emperour perceiving they might do more good if they were seated in *Knights of Malta*, gives them that Island, which they accept Anno 1529. promising to defend *Tripolis*, to suppress the *Pirates*, and to acknowledg the Kings of *Spain* and both *Kingdoms of Sicilies* for their Protectors, to whom every year they should present a Falcon. This Island they stoutly defended against *Solymon* for five months, Anno 1565. in his History who was forced to leave it. The great Masters revenue is ten thousand Ducats yearly, besides some thousands of Crowns out of the common Treasury, and the tenth part of all goods taken at Sea. They have for the most part six Gallies, every one being able to contain five hundred men, an sixteen great Canons.

Historian
Hospinian,
&c.

Q. 8. What were the Templars?

A. About the year of Christ 1123. not long after the institution of the *Johannites* or *Hospitalers*, *Hugo de Paganis*, and *Gaufrid de S. Aldemiro*, with seven other prime Men vowed to secure the High-ways, and to defend from Robbers all Pilgrims that came to visit the Holy Sepulchre. And because these had no Habitation, *Baldwin* King of *Jerusalem*, assigned them a place in his own Palace near the Temple to dwell in; whence they were called *Templarii*: They lived after the manner of the *Canon Regulars*, possessing nothing in Propriety, but were sustained by the bounty

bounty of the Patriarch, and Christian Pilgrims. Thus they continued Nine Years, till the Year 1122. then did *Honorius* the second, Bishop of *Rome*, with the Patriarch, Erect them into an Order, assigning a white Cloak to be worn by them; afterwards Pope *Eugenius* added a red Cross: These in few Years by their valour, and care of Pilgrims, grew mighty numerous, and rich; so that sometimes in publick Meetings, three Hundred Knights have been together, besides infinite numbers of Brothers; they had above Nine thousand Mannors in Christendom, whereas the *Hospitalers* had but Nineteen. They had the same Rule prescribed them, that other Monks had, to wit, Obedience, Poverty, Chastity, Gravity, Piety, Charity, Patience, Vigilance, Fortitude, Devotion, and such like Virtues. When any of them were taken Prisoners by the Infidels, they were to be redeemed only with a Girdle and a Knife. They were exempted from the Bishops jurisdiction by Pope *Calixtus* the second, in the Council of *Rhemes*, Anno 1119. and from Tythes by Pope *Alexander* the third. It was excommunication to lay violent Hands on any Templar. At last this Order with their Pride and Luxury became so odious, that having continued two hundred years, they were utterly routed out of *France* by King *Philip* the fair, and likewise out of their Kingdoms by the Instigation of Pope *Clement*. 5. In *France* they were put to death, and their Estates confiscated to the Pope and King. But in *Germany* their lives were spared, and their Estates bestowed on the *Hospitalers*, and the *Teutonic* Knights of *St. Mary*. Some think they were put to death for worshipping Images covered with Mens skins, for sacrificing men, for burning a child begot of a *Templar*, and a Nun; with the fat of which Child they anointed their Image; and for divers other crimes, Yet doubtful whether true or false.

See *Matthæus Paris*,
Antoninus,
Volaterran,
Sabellicus,
Pol. Virgil,
Paucerus,
Crantzius.
Balæus, *Hot-*
spinian, *P.*
Æmilius,
&c.

Teutonicks,
or *Marians*,
and their in-
stament.

Q. 9 What were the *Teutonici*, or *Mariani*?

Ans^r. These were a mixt Order of *Johannites* and *Templars*, for they both used Hospitality to Pilgrims, and defend them in the High ways from Robbers. They were called *Teutonici* from their Country, for they were *Germans* that undertook this Order, who

who living in *Jerusalem*, bestowed all their Wealth on the Maintenance of Pilgrims, and by the Patriarchs leave, assigned to them our Ladies Chappel, from this Chappel of Saint *Mary*, they were named *Mariani*. The chief promoters of this Order, were the *Lubikers* and *Bremers*, with *Adolphus* Earl of *Holstein*, who with a Fleet of Ships, assisted the *Christians*, besieging *Ptolemais*, and provided Tents, with all Necessaries for the Sick and Maimed Souldiers. This Order was erected before *Accona* or *Ptolemais* by the King of *Jerusalem*, the Patriarch, divers Arch-Bishops, Bishops and Princes of *Germany* then present, and was confirmed by the Emperour *Henry* the sixth, and Pope *Celestine* the third, who assigned them a white Cloak, with a black Cross; and added a white Target with a black Cross also, and gave them leave to wear their beards, and granted Indulgences, with other Acts of Graces, to those that should undertake or promote the Order; they had Power to bestow Knight-hood on such as deserved, and are enjoined to follow the Rule of Saint *Austin*: But none must be admitted into this Order; except he be a *Teutonic* born, and nobly descended. Their charge was to be ready on all occasions, to oppose the Enemies of the Cross; and are tied to say two hundred *Pater-Nosters*, *Creds*, and *Ave Marias* in twenty four hours. When the Holy Land was lost, these Knights came into *Germany*, on whom the Pope and Emperour *Frederick* the second, Anno 1216. bestowed the Country of *Prussia*, conditionally that they subdue the Infidels there; which they did in the space of fifty three years, and so got the full possession thereof. Upon the River *Vistula*, where they had raised a Fort against the enemy, they built their chief City, and called it *Marienburg*: they set up three great Masters, the one in *Germany*, the second in *Livonia*, and the third in *Prussia*; this was over the other two: They aided the *Polonians* against the *Lituanians*, much of whose Country they subdued; which caused great Wars between these *Teutonicks* and the *Polonians*, after that *Poland* and *Litvania* were united under one Prince. After many bickrings, at last the *Polonian* forced the great Master to swear fealty to him, to admit

to this Order as well *Polonians* as *Germans*, and make them capable of Offices, that what Land soever the *Teutonicks* obtain, they should hold the same in Fee of the King. This occasioned a War between *Albert*, Marquis of *Brandenburg*, and the *Polander* King *Sigismund*, to whom for want of help from the Emperour, being then imployed in Wars against *France*, and the *Turk* of *Hungary*, he was fain to submit, and to acknowledge the King for his Lord. Then he obtains *Prussia*, but changed his title from Master to Duke of *Prussia*, Anno 1393. *Venceslaus* King of the *Romans* and *Bohemians*, drove all the *Teutonick* Knights out of *Bohemia*, and seized on their estates. The Knights are thus installed. The *Commendator* placeth him that is to be Knighted in the midst of the Knights; then asketh every one of them, if they find any Exception against him, either for his body, mind, or parentage, the same is demanded of the Party to be Knighted, and withall, if he be skilful in any useful Art, if in debt, if married, or if he have any bodily infirmity; if he hath, he must not enter into that Order: then he is comma ded to kneel, and by laying his Hand on the Gospel, and Rule of the Order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetual War with the Infidels; which done, the *Commendator* promileth to him sufficient bread and water, and course cloath for his life time; then he riseth, and having kissed the Master, and each one of his Brothers, he sitteth down in the place appointed for him. Then the Master, or *Commendator* exhorts the Brothers to observe their Rule carefully: After this, he is Inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned thirty pieces of Silver and a Gold Ring. Then he kneels before the Altar, and riseth again behind the Offertory, and so are delivered to him a Sword, Target, Spurs, and a Cloak, which were all consecrated before; then the *Commendator* draweth his Sword, with which he is girt, and with it strikes his Target twice, saying, *Knighr-hood is better than service*, and with the same Sword striking him on the back, saith, *Take this blow patiently, but no more here-*
after;

after; then the *Responsory* being sung, the rest of the See *Polidor*,
day is spent in Feasting and Drinking.

Cranezius,

Funccius,

Q. 10. What were the Knights of Saint Lazarus, of *Trithemius*,
Calatrava, of Saint James and divers others?

P. & Emili-

us, Peucerus,

A. The order of St. *Lazarus* was instituted about the *Sleidanus*
year of Christ 1119. and being almost extinct, was re-*Vrpergensis*
newed by Pope *Pius 4.* they wear a dark-coloured gar-*Sebastin,*
ment with a red Cross before their breast. This order is *Frank, Ho-*
highly esteemed by the Dukes of *Savoy*, who also were *Spinian, &c.*
instituted the Knights of the *Annunciada* in memory of *Knights of*
the *Annunciation of Mary*; he ordained fourteen of the *S. Lazarus.*
prime Nobility to be of this Colledge, on each of whom
he bestowed a golden Collar, with the Virgins Picture
hanging at it, within the Links of the Collar are engra-
ven these four Letters, *F. E. R. T.* which was the Mor-
to of *Amadeus* the great, who took *Rhodes*. The mean-
ing is *Fortitudo Ejus Rhodum tenuit*; the annual solemn-
nity is held on our Lady Day in the Castle of St. *Peter*
in *Turin*. But this is scarce to be reckoned among the
Religious Orders. The Knights of *Calatrava*, are so *Of Calatra-*
called from that Province in *Spain*; they were insti-*va.*
tuted *Anno 1121.* or as some say 1160. by *Sanctius*
(others write) by *Alphonfus* King of *Spain*, in the Coun-
ty of *Toledo*, where the *Templars* had a Monastery, who
not being able to resist the *Saracens*, were forced to
give place to these new Knights, who were of the *Ci-*
stertian Order. They wear a black Garment with a
red Cross; the revenues of their Master is forty thou-
sand Crowns yearly; they are enjoined by their rule
to sleep in their cloaths girded; to be silent in the chap-
pel, Hall, Kitchen, and Dormitory; to eat flesh but on
Sundays, Tuesdays, and Thursdays, and but of one kind,
and but once a day, and must fast Munday, Wednes-
days, and Frydays, for the exaltation of the Cross till
Easter, if they be at home; If any lay violent Hands
on them, they shall be Excommunicated. In the Lands
that they shall acquire from the *Saracens*, it shall not
be lawful for any to build Churches, or Chappels
without leave from the Knights; who also chuse
their own Clergy; other Immunities and privileges
they

Of Saint
James.

Divers Or-
ders of

Knight-hood

Who would
see more of

the Religi-
ous Orders

of Knight-
hood, may

read Seba-
stian Frank

in his Chro-
nicle, Pana-

mus in his
Appendix to

of Saint Stephen

in Tuscany, and many more which are

Platina, and rather Secular, than religious Knights. The List of which

may be seen in our continuation of Sir Walter Raleighs

in his Chro-
nicle, Poly-
dor. Hospi-
nian, and o-
thers.

Q. II. What were the Order of Mendicant Friers?

A. Of these were four sorts; namely, Augustinians, Carmelites, Prædicants, and Minorites. The Augustinians were erected by William Duke of Aquitania, about the year 1150. from whom they were named Guilelmites, but afterwards Pope Innocent the fourth, understanding that there were many sorts of Eremites in divers parts of the world, living under different Titles and Rules, he invited them to live under one Head, and to profess one Rule, to wit, that of Saint Austin. But this Pope dying in the interim, Alexander the fourth succeeded, to whom Saint Austin appeareth in a Vision, having a great hand, but small limbs; by this he is warned to perfect the Union which Innocent began, which he did accordingly, and so he unites them all in one Order, and calls them by one Name, to wit, the

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the *Eremites* of Saint *Austin*, whose rule he commanded they should follow, and be subject to one General *Prior*; and so dispensed with their former Rules and Observations. Withal he enjoyns them to forsake the Desarts, and to live in Cities, that they might teach the people. To this end he gave them divers priviledges; and so did *Honorius* the fourth, about the year of Christ 1290. They wear a black coat with a Hood of the same colour, and under a white short coat, a leathern girdle with horn buckles. They came into *England*, Anno 1272. before *Alexanders* vision, and by their Sermons indeavoured to advance King *Richard* the Third, his Title against the Heirs of King *Edward*. These *Eremites* did spread so fast through the World, that there were reckoned of this Order about 2000 Covents. These Monks have three Rules to which they are bound, given them by Saint *Austin*, as they say. The first is, that they possess nothing in property, but have all things in common; that they be not solicitous what they shall eat or drink, or wherewith they shall be clothed; That none be admitted without trial; That none depart, or carry any thing out of the Monastery, without the Superiours leave; That no man maintain any point of Doctrine, without acquainting the Superiour with it; That secret Faults be first reprov'd, and if not repented of, punish'd: In Persecution let them repair to their *Præpositus*. Their second Rule contains the Times and Manner of their Praying and Singing; their times of Working, reading and refreshing; of their Obedience, Silence, and Behaviour, both at home and abroad, and how Contumacy must be punished. The third Rule contains their duties more largely; as that they must love God above all things, that they maintain Unity; that meat, drink, and cloath, be distributed as need is; that all things be common, that there be not pride, contempt, or vain glory amongst them; here they are enjoyned to prayer, reverence, devotion, abstinence; silence, contentments: to hear the word read at table; to be careful of the sick and infirm; to be modest in Apparel, Words and Gesture, in their Looks, when they chance to see a woman; to reprove immodesty in their

their Brothers, to receive no Letters nor Gifts without the Superiours knowledge, to have their cloaths well kept from Moths, to beware of murmuring and repining; that to conceal any thing, shall be counted theft, that they be not too nice in washing their cloaths; That in sickness the Physician be advised with; That they may bath sometimes; That the sick want not any thing needful for him; That there be not strife, envy, nor evil words among them; That the Superiour use not harsh words in reproving; That he shew good example to his Brothers in holy Conversation; That he be wise, humble, and careful of his charge; and that the duties here enjoyned may be the better performed, these Rules must be read once every week; which rules are followed, and observed, not only by all the Canon Regulars, and the Eremites of Saint Austins order, but also by the *Mendicants*, except the *Minors*; and likewise by the *Dominicans*, the Servants of our Lady, the *Brigidians*, *Jesuits*, Canons Regular of St George, *Montolivetenses*, Eremites of St. Hierom, *Hicronymites* simply, *Cruciferi*, *Scopetini*, *Hospitalarii*, St. Antonii, *Trinitatis*, *Servitiæ*, *Fervorii Fervieri*, or of St. John of Jerusalem, *Cruciferi with the Star*, the *Friers* of St. Peter the confessor *de Magella*; *Sepulchritæ*, or so Polydor, Brothers of the Lords Sepulchre; The *Friers* of the *Antoninus*, *Vallischolarii*, *Victoriani*, *Gilbertini*; The Eremites of Sebastian St. Paul, whom some think to be all one with the *Augustinians*; *Fractres de Pœnitentia*, *Coronati*; The *bellicus*, *Volterrani*, Knights of St. James *de Spatha*, and divers more, who notwithstanding differ in their habit, exercises, and manner of living.

Q. 12. What were the Carmelites?

Monks or Carmelites.

A. These were Eremites, whose Habitation was in Caves and Rocks within the Hill Carmel, famous for the Prophets, *Elias* and *Elisha*. About the Year of Christ 1160. or as others 1121. *Almericus* Patriarch of Antioch, and the Popes Legate came thither, and gathered these dispersed *Anchorites* into one body, and built them a Monastery on the top of the Hill near the Well of *Elias*, by which stood an ancient Chappel of our Lady; Perhaps from this Chappel, the *Carmelites* were called the *Virgins* Brothers. The same

Almericus

Almericus translated into Latine the Book concerning the institution of the first Monks, written in Creek by *John*, Bishop of *Jerusalem*, for benefit of these *Carmelites*; and placed over them a Latine Governour in the time of Pope *Alexander* the Third, who began his Popedom Anno 1170. The Governours name was *Bertholdus Aquitanus*; some think this Order was instituted 40. years after, to wit, in the Papacy of *Innocent* the third: Their second Governour was *Brochard* of *Jerusalem*, who made them a rule, much after the Rule of *Saint Basil*; which in the year 1198. was a bridged and confirmed by *Albert*, Patriarch of *Jerusalem*, who tyed them to fasting, silence, and canonical Hours; and the Lay-Brothers to *Peter* the *Eremites* Beades or Prayer, and to our Ladies Psalter. They were as yet tyed to no Vow, but that of obedience to their Superiours. They came into *England* about the year 1240. *Ralph Fresburn* was the first Governour here, and *Hunfrid Neckton* the first *Carmelite* that read School Divinity in *Cambridg*, and was of that Order the first Doctor of Divinity. This Order came into *Lituania*, Anno 1427. Whilst they were in *Syria*, their Garment was a striped cloak of party colours, which they say was used by the Prophet *Elijah*; but Pope *Honorius* the third, or as some say the fourth, took from them this Habit, as not be seeming or agreeable to Religion; and instead thereof gave them a white cloak, and a white hood, and under, a coat with a scapulary of hair-colour. The use of the white cloak was confirmed by Pope *Nicholaus* the fourth. Whilst they used the former habit, they were highly esteemed by the *Egyptians*, and maintained by the *Sultan*; but when they began to wear the Popes new Livery, he expelled them out of *Egypt*, and burned down their Monastery and Chappel. *Honorius* the fourth, exempted them from the Jurisdiction of Princes and Bishops. *Gregory* the ninth, forbade to enjoy possessions, or revenues, but to beg from door to door. *Honorius* the fourth will have them called instead of *Carmelites*, *Brothers of the Virgin Mary*: *Alexander* the fourth, allowed them Prisons to punish their Apostates, and *John* 23. took them into his immediate protection,

tection, and by a vision was warned to keep them out of Purgatory. Many of the *Carmelites* fell off from their first strictness of Life, and gave themselves to all riot and voluptuousness; whereupon they were divided into two Sects: the one were called *Observantes*, the

Of these other *Non Observantes*; to undertake this Order is passages see held meritorious, and three years Indulgence is pro- *Balaus*, Sa- mised to him that shall at any time call them brothers *bellic. Man-* of Saint Mary. In many of their Cloysters they have *ruan. Eclog.* the Picture of John Baptist in their Habit, because *10. Scrope*, he is named *Elijah*; and they say that *Elijah* did *Vincentius* were this Habit, they have charged now (I mean in *Specul.* the *Non Observantes*;) their Hair-coloured coat into *Hist. Polyd.* black.

&c.

Q. 13. What were the Dominicans?

A. These were so called from *Dominicus* a Spaniard *Monks or* their first Author; they sprung out of the *Humiliati*, *Dominicans* and were instituted by *Innocent* the third; Anno 1205. the chief end of their institution was to write, expound, *Friers Pra-* and preach the word of God; whence they are named *dicants.* *Prædicantes* or *Prædicatores*. *Dominicus* was by Pope *Innocent* the third, Anno 1207. employed with twelve Abbots of the Order of *Cisterciens*, to preach down the Doctrines of the *Albigenses*. He by his preaching, so incensed the Princes against them, that they took arms, and killed above One hundred thousand of them. *Dominicus* with twelve more, accompanied by *Fulco*, Bishop of *Toledo*, went to *Rome*, where he petitioneth *Innocent* the third, to confirm his order; who was somewhat averse, till he dreamed that he saw *Dominicus* supporting with his shoulders the Church of *Lateran* that was ready to fall down; hereupon he adviseth *Dominick* to pitch upon some Rule, and he would ratifie it; *Dominick* returns presently to his Disciples being sixteen together, acquaints them with the Popes Intention; they all resolve to profess the rule of Saint *Austin* the preacher; In the interim *Innocent* dieth, *Honorus* the third succeeded; who confirmed their rule and institution. *Dominick* added some things to St. *Austines* rule. He divided his Monastery into three parts, one for himself and contemplative Brothers, the other for contemplative Sisters, the

the third was for both Sexes, that were given to the active Life : These were called Brothers and Sisters of Saint *Dominick* ; or the Souldiers of *Iesus Christ*, for as *Dominick* with the Spiritual, so these with the corporal sword were to subdue Hereticks. The *Dominicans* are tyed to reject all kind of Wealth, Money and Possessions, that their work of preaching may not be hindered. To hold every Year a general Chapter. To fast seven months together ; namely, from Holy Rood day in *September*, till *Easter* ; and at all other times on Friday to abstain from flesh, except in times of Sicknes. To lye in Blankets, not in Sheets ; nor on Feather-beds. To be silent, to wear a white coat, under a black cloak, which they say was prescribed by the Virgin *Mary*, to one *Reginaldus* in his sickness. To have low built Monasteries answering to their poverty and humility : To be content with the Title of *Friers Prædicants*, whereas before they were stiled *Friers* of the blessed Virgin *Mary*. To celebrate on every Saturday the Office of the Virgin *Mary*, except in Lent, and on Festival dayes. To disperse themselves through all parts of the world, for preaching the Go'spel. To choose them a General Master, whose subordinate Prelates should be called *Priors* but not *Abbots*. The first that was elected Master General was *Dominicus* himself, Anno 1220. who died the next year after. The *Prædicants* do not promise to live according to their Rule, or to keep it (because not to perform such a promise is a mortal sin) but only to obey according to the Rule ; Because in this case Omission or Transgression obligeth not to sin, but to the Punishment, as they think. For *Dominick's* good Service against the Albigenes, he is made by *Honorius* the third, Master of the sacred Palace. And so the *Dominicans* are ordinarily Master of this place. And because a *Dominican* poisoned *Henry* the seventh, Emperour, in the Eucharist, therefore the Pope inflicted this punishment on the Order, that their Priests should ever after in the Eucharist use their left Hand. *Antoninus* writes that *Dominick* received a staff from *Peter*, and a Book from *Paul*, with a Command to preach the Gospel every where ; hereupon his Disciples dispersed themselves into

into all parts. *Dominick* himself went to *Rome*, where by the concession of the Pope and Cardinals, he gathered together in one Covent all Nuns dispersed through divers places of the City, where they had the Church of *St. Sabina* assigned them; forty four of them met together, and took upon them the profession and habit of *St. Dominick*. The order of the *Prædicants* increased so fast, that in the same time of *Sabellicus*, about the year of Christ 1494. were reckoned 4143. Monasteries of *Dominicans*, in which were 1500. Masters of Divinity; besides divers Cloysters of them in *Armenia* and *Æthiopia*, and 150. Covents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Prædicants*, was partly the mortified life, humility, and abstinence of *Dominick*; for they write of him that he preferred bread and water to be the best cheer, a hair-shirt to the finest Linnen, a hard board to the softest Bed, and a hard stone to the easiest Pillow. He did use to wear an Iron chain, with which he beats himself every night, both for his own sins, and the sins of the world, for which also he did frequently weep, and pray whole nights together in Churches. He offered himself twice as a ransom, to redeem others: And partly the cause was, his frequent vision and miracles, (which whether true or false, I leave for others to judge; partly also by receiving Children and Infants into their society before the years of probation; besides the great respect which the Popes carried towards this order; for *Gregory* the ninth, canonised *Dominick*, An 1233. They were subject to no Ordinary, but to the Pope: They had many privileges granted them, as to preach in any mans Pulpit without asking leave of the Bishop; to make Noble men and their Ladies confess to them, and not to their Curates; to administer the Sacraments when they pleased, to be exempt from all Ecclesiastical censures; and this priviledg they had from Pope *Innocent* the fourth, that no *Dominican* could change his Order, or enter into any other.

Of these passages see
Mat. Paris,
Antoninus,
Vincentius
in Speculo.
Hist. Sabellicus,
Florentinus,
Crantzius,
Theodoricus
de Apolea
de vita Dominici,
surius de vit. sanct.
Frank in Chron. Sc.

Q. 14. What were the Franciscans?

Franciscans. A. They are so named from *Francis* an Italian Merchant, who before his conversion was called *John*. He living

living a wicked and debauched life in his younger years, was at last reclaimed by a vision, as the Story goeth, of a Castle full of Arms and Crosses, with a voyce telling him, that he was to be a spiritual Soldier. Afterward as he was praying, he was warned by a Voyce to repair the decayed Houses of Christ; which he did by stealing money from his Father, and bestowing it on the Reparation of Churches; whereupon his Father beats him, puts him in prison, and disinherits him; he rejoyceth at this, stript himself naked of all his Garments, which he delivers to his Father, shewing how willing he was to relinquish all for Christ. Within a short while he gathered many Disciples, to whom he prescribeth this Rule, Anno 1.98. That they shall be chaste, poor, and obedient to Christ to the Pope, and to their Superiors; That none be admitted into their Order, till they be duly examined and proved; That the Clergy in their divine Service follow the Order of the Roman Church, and the Lay-Brothers say 24. *Pater Nosters* for their *Mattens*, &c. That they fast from *All Saints*, till *Christmas*, &c. That they enter not into any house, till they say, Peace be to this house, and then they may eat of what is set before them; That they meddle not with money, nor appropriate any thing to themselves: that they help one another; that Pennance be imposed on those who sin; that they have their publick Meeting or Chapters, and that they chuse their provincial Ministers, and these must chuse a General Minister over the whole Fraternity; that their preachers be men of approved Gifts, and that they preach not abroad without leave from the Bishop; That they use Brotherly admonition and correction, that they give themselves to Prayer, modesty, temperance, and other vertues, and that they enter not into *Nunneries*, except such as are authorized; that none go to convert *Saracens* or other Infidels, but such as are sent by the Provincial Ministers; that they all remain constant in the Catholick Faith, and that none break this Rule, except he will incurr the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This Rule *Francis* strengthened by his will and Testament

Who would
know more
fully these
passages, let
him read
Bonaven-
ture in the
life of Saint
Francis,
Antoninus,
Sebast.
Frank, Tri-
themius in
Chron.
Balæus.
Mat. Paris,
Vincentius,
Ge.

which he enjoyneth to be read, as often as they shall read the rule. This rule and order was confirmed by Pope *Innocent* the third, but not till he was warned by visions of a Palm-tree growing & spreading under him; and of a poor man supporting the decaying *Lateran*, and until he had tried *Francis* his obedience, which he shewed by wallowing in the mire with Swine, as the Pope advised him. This order was also confirmed again by Pope *Honorius* the third, and by Pope *Nicholas* the third, in his Decretal Epistles, which he enjoyned should be read in Schools. *Francis* would not have his Disciples to be called *Franciscans* from his name, but *Minors*, and so he would have the Superiours or Governours of his order to be called not Masters, but Ministers, to put them in mind of their humble condition, and to follow Christs advice to his Disciples, *Whosoever will be great among you, let him be your Servant.*

Q. 15. What things else are observable in the Franciscan Order?

Monks, or
Franciscans
Schisms,
Families,
Rules and
Priviledges,
Friars Mi-
norites.

A. 1. *Francis* divided his Disciples into three Classes or Ranks; the first was of the *Friars Minorites*, whereof himself was one, and whose life was most rigid; For they were neither to have *Granaries*, nor *Coats*. The second was of Ladies and poor *Virgins*, who from Saint *Clara* were named *Clarissæ*; this Order was not so strict as the former. The third was of *Penitents* instituted for Married people, who desired to do Penance; these might enjoy propriety in their goods. The first sort was for contemplation and action too; namely, in preaching; the second for contemplation only, the third for action only. This third Order is not properly called Religious, because they may continue in their married estate, and enjoy propriety. These are called *Friars Penites* of *Jesus Christ*; & *Sacchi* from their sack-cloth which they wore; and *Continentes*, not that they vowed continency, but because certain dayes every week, they abstain from carnal Copulation. The Women are called *Sisters Penitents*. The first Order were not to permit any of the third Order to enter their Churches in time of interdict. This Order was condemned in *England Anno*

1307. but is again advanced by *Peter Tuxbury* a *Franciscan* Minister, and allowed in the Chapter at London, 2. Many Families sprung out of this Minorit Order; namely, *Observantes, Conventuales, Minimi, Caputiani, Collectanci*, who gathered or collected the moneys; *Amadeani, Reformati de Evangelio, Chiacinicum barba, de Portiuncula, Paulini, Bostaini, Gaudentes, de Augustini*, with their open shooes, and *Servientes*. 3. *Francis* himself wore a short Coat without any Artificial tincture: instead of a girdle, he used a cord, and went bare-footed; hence after long altercation among his Disciples about their habit and shooes, it was ordered, that they should wear Soles only, having no more upper Leather than to tie the shooes. That they should travel either on foot, or upon Asses. And whereas they could not agree about the form, measure, and colour of their habit, (for Saint *Francis* in this determined nothing,) the matter is referred to Pope *John 22.* who leaves it to the Arbitrement of their General and Provincial Ministers. At this day they wear a long coat with a large hood of gray, or hair colour, bare-footed, & girded with a cord. 4. Such Vertue hath been held in a *Franciscan* Garment, that divers Princes have desired to be buried in it, thinking thereby to be safe from the Devil. So we read of *Francis* the second Marquess of *Mantua*, of *Robert King of Sicily*, and divers others, who have by their last Will ordered that they might be Interred in a *Seraphick* Habit. And yet we read that *Francis* himself died naked, because he would be like Christ, who hung Naked on the Cross. 5. I read of divers Schisms among the *Franciscans* about the form of their habit; one I find in the time of *Crescentius de Esayo* their sixth General Minister, Anno 1245. Some among them bragging much of the Spirit, would not live after *St. Francis* rule, but after their own, accounting themselves the Saints. These despised a long habit, and would go in short cloaks. Another Schism they made in the Province of *Narbon*, Anno 1315. after the death of Pope *Clement*. 5. During the vacancy of the Popedom almost two years. These Monks chose their own Ministers and Governours, and flung away the

habit of their Order as prophane, wearing short Garments, imprisoning and excommunicating the *Obedients*. Pope *John 22.* condemned these *Minorites* as Hereticks; and the *Fraticelli* starting up at that time condemned the same Pope of Heresie, for saying Christ and his Disciples had a common stock among them, whereof *Judas* bore the bag. Another Schisme they had about the year 1352. Some petitioned the Pope for leave to Live after the Letters of Saint *Francis* his Rule; and not after the gloss, as they all did. They obtain four places to reside in, and in each of them twelve Brothers. But these aiming at liberty, rejecting the rule of their Order, and wearing short undecent Garments, were suppressed by Pope *Innocent* the sixth. Another Rupture was among them, during the Schism of the Church, begun by *Urban* the sixth, who sat at *Rome*, and *Clemens* at *Avinion*; for the *Minorites* of *England, France, & Spain*, chose them one General; and those of *Italy, Germany, & Hungary* another, Anno 1431. They divided themselves into *Conventuales*, and *Observantes*; these despising the *Conventual* Prelates, chose their own Governours, calling the others profane and impious. These touch no Money, eat no flesh, and wear no shooes: They multiplied exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Council of *Constance*, and divers Popes. *C. Francis* prohibited his Monks to meddle with Ecclesiastical Preferments, to be called Lords or Masters, to hear confessions, to eat flesh, to wear rich apparel, and to dwell in sumptuous houses, *Bonaventure* their eight General, ordered that they should continue singing till the Epiphany, *Glory to thee O Lord, who was born of a Virgin, &c.* He taught them also to exhort the people to salute the Virgin *Mary* at the ringing of the Bell, after the *Completory*, in memory of the Angel saluting her that hour. Pope *Gregory* the eleventh limited the power of the *Minorites* Preceptors, that they should not meddle with any, except he disobey the Pope and Church, Apostatize from the Faith, and forsake his rule. *Honorius* the third decreed, that no *Minorite* should ever forsake his order. The *Minorites* obtained this favour, that they might make Masters

of

of Divinity among themselves; whereof *Alexander de Ales* was the first. 7. The *Franciscans* did increase so fast in all parts, that from the year 1211. till the year 1380. being the space of 169. years, there were erected in *Christendom* above 1500. Monasteries of this order. *Sabellicus* recordeth that in his time were Ninety thousand *Minorites*. The cause of this increase was partly their diligence and sedulity in making *Proselites*, partly their priviledges, and partly their pretended sanctity and mortification, but chiefly their incredible miracles and visions of *St. Francis*, which are obtruded on the peoples belief; as his five wounds, his bearing of *Christ* in his arms, his mansion in Heaven next *Christ*, and much other stuff to this purpose, with which their Legends are fraught; 8. There be three sorts of poverty among the *Mendicant Friars*; one is to have nothing, either in common Poverty, or in propriety; and this is the *Franciscan* poverty, three fold, which is the greatest of all: another is which the *Dominicans* profess; that is, to have nothing in propriety, yet something in common, as books, cleaths, and food. Of these The third is, and the least, to have some things both in things see common and in propriety, but only such as necessity the Authors requires, for food and rayment; and this is the poverty above named, of the *Carmelites* and *Augustinians*.

Q. 16. What were the Knights of the holy Sepulchre, and the Gladiatores?

A. These ascribe the original of their Order to Knights of *St. James* our Lords Brother, and Son of *Alphaus*; the Holy but it's more likely that this Order began when *Jeru-Sepulchre*; *salem* was taken by *Godfry of Bulloign*; at this day, it is quite extinct. When *Jerusalem* was taken by the *Soldan*, these, Anno Christi 1300. with all the other religious Knights of *Christendom* were driven out of *Syria*; yet the care of the holy Sepulchre, which these Knights had charge of, was committed to the *Franciscans* by the *Soldan*, who of all the Christian profession suffered none to stay in *Syria* and *Jerusalem*, but the *Armenians*, *Syrians*, *Georgians*, *Greeks*, and *Franciscans*, the Pope allows eight of this Order with a Christian Knight, who is their Guardian, to keep

the Sepulchre. The manner of installing the Knights of the Sepulchre was this: The Knight after preparation, being brought within the Sepulchre, where Hymnes are sung, and Prayers said, declares kneeling, that he is come to be made Knight of the most Holy Sepulchre of our Lord, that he was nobly descended, and had means sufficient to maintain him; which he promiseth to hear Mass daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof, from their persecutors, to avoid unjust Wars, Duels, filthy Lucre, and such like, to maintain peace among Christians, to shun oppression, perjury, rapine, blasphemy; and all other grievous sins. Then the *Guardian* laying his hand on the Knights head, bids him be a stout, faithful, and good Soldier of our Lord *Jesus Christ*, and of his holy Sepulchre. Upon this he gives him a pair of Gilded Spurs, with a naked Sword, signing him three times with the Cross, and bidding him in the Name of the Trinity, use the Sword to his own and the Churches defence, and to the confusion of the enemies thereof; then the Sword being sheathed, is girded to the Knight by the *Guardian*; the Knight riseth, and bending his knees and bowing his head over the Sepulchre, is by the *Guardian* struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the Holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost*. This he repeats three times, and crosseth him three times, then kisseth him, and puts a Golden Chain about his Neck, with a double red Cross hanging at it; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer, he is dismissed. This order was by Pope *Innocent* the eighth, Anno 1485. made one with the Knights of *Rhodes*. The Order of *Gladiators* began in *Livonia* much about the time that the *Teutonic*s began in *Jerusalem*, Anno 1204. They were called *Gladiatores*, from carrying on their Cloak two red Swords across. *Albert* Bishop of *Riga* began this Order, and allowed the third part of his Churches Revenues towards the Maintenance thereof. Their Habit was white, on which were woven two bloody Swords

Gladiators.

Swords in manner of a Cross as is said ; to signify their innocency, and war-fare against the *Pagans*; whom they See *Cran-* converted to Christianity, not only in *Riga* the Metro-*trius* L. 7. poli; but in most places of *Livonia*. Pope *Innocent* gave *Funccius*. them all the Lands they could subdue there. The rule L. 10. *Mun-* they professed was the same with that of the *Templars*; *scr* in his but by the Popes perswasion, both the *Cruciferi* and *Geography*, *Gladiators* incorporated themselves into the *Teuto Balæus* cent. sick Order. 4. &c.

Q. 17. What were the Knights of St. Mary of Redemption, of Montefia, and the order of Vallis Scholarium, and Canons Regular of St. Mark ?

A. The Knights of St. Mary de Mercede, or of Re. Of S. Mary: demption, because their charge was to redeem captives, Of Redemp- was instituted by James King of Arragon, who in the year 1112. subdued the Isles *Balcares*. This order began about the year 1232: and is confirmed by Gregory the ninth. They wear a white Garment, with a black cross. They are of the *Cistercian* order. The Knights of Monte-Of Montefia, are so called from that place in the Kingdom of *Valentia*. They were instituted much about the time of the former Knights of St. Mary by the same King James, and confirmed by the same Pope Gregory the ninth; the badge of this order is a red cross, & are also *Cistercians*. Monks of The order of Vallis Scholarium, began Anno 1217. by *Vallæ Scho-* one *Guilielmus Richardus*, a Scholar of *Paris*, who with *larium*. Edward and Manasses professors of Divinity, betook Monks, or themselves to the Desert in *Chambany*, where they set St. Marks up a new order; but after the rule of St. Austin. They Canons Rca borrowed also some things of the *Cistercians*, that the gular. Prior should visit all the Churches of his order without See Panui- exacting any temporalities; that they held a general *nus* in his Chapter. every year; that they wear no linnen shirts, Chronicle, nor sleep on feathers-beds; that none eat flesh, but such and Gene- as are sick and weak. The place where they first resided *brard*. See in was call'd Vallis Scholarium. This order was confir- also *Vola-* mied by Pope *Honorius* the third. The order or Con-terran L. gregation of St. Marks Canons Regulars began in *Man-21. Balæus*. tua, about the year 1231. Polydor,

Q. 18. What was the order of St. Clara, St. Pauls Ere- Hospinian, mites, and Boni homines? and others.

Nuns of
St. Clara.

A. Clara was of the same Town *Affisum* with *Francis*, and his intimate acquaintance; she was Daughter to *Orrulana*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her child-hood she wore sack-cloth next her skin, and would never hear of Marriage. She stole away from her Parents, cut off her hair, and could not be drawn away by any persuasions from her intended course of life. About the year 1215, at the Church of *St. Damianus* she instituted the Order of *Poor Ladies*, called from her name *Clarissa*, and from the place the Nuns of *St. Damian*. Near this Church in a Cottage she lived two and forty years, afflicting her body with fasting, watchings, and all kind of hardness. Next her flesh she wore the bristly side of a Hogs skin, lay on hard boards, went bare-footed. In Lent and other Fasting times, she used only bread and water, she tasted wine only upon Sundays; her Rule was that of the *Franciscans*. Pope *Innocent* the third, or, as other say, *Honorius* the third, confirmed this order. She could not be persuaded by Pope *Gregory* the ninth, to reserve any of her possessions, but forsook all for Christ, as she thought *Saint Pauls* *Eremites* in *Hungary* were instituted in the year 1215. after the rule of *St. Austin* by *Eusebius* of *Strigonia*, and was confirmed by *Gentilis* the Popes Legat, Anno 1308. They came into *England*, and seated themselves in *Colchester*, Anno 1310. The order called *Boni Homines* or *Boni Viri*; that is, good men was instituted by *Edmund*, Son to *Richard* Earl of *Cornwall*, who had been elected Emperour. These did follow *St. Austins* rule, and wear a sky coloured Garment.

Eremites of
St. Paul in
Hungary.

Monks, or
Boni Homi-
nes. See
Ploydor,
both in his
History, &
in his In-
ventions,
Frank in
his Chroni-
cles, *Balaus*
in his Ap-
pendix, *An-*
toninus in
his Titles,
&c.

Monks, or
St. Mariés
servants.

Q. 19. What were the Servants of *St. Mary the Celestini*, and *Jesuati*?

A. One Philip Tudert a *Florentine* by birth, and a Physician by profession, instituted the order of *Saint Mariés Servants*, they follow the rule of *St. Austin*; they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by Pope *Bennet* the eleventh, and seven other Popes after him. They are permitted to carry a Satchel or Bag to put the Alms in, which they beg.

In

In *Italy* there be eight and forty Monasteries of these *servants*. This order was instituted *Anno* 1282. or as others say, 1285. The *Celestini* were so called from Pope *Monks, or Celestine* the fifth, who having before his Popedom lived an *Eremitical* life in divers Desarts, at last erected this order after the rule of *S. Bennet*, and procured it to be confirmed by Pope *Gregory* the tenth, in the General Council of *Lyons*. Their habit is of sky colour without a hood. *Celestine* their Author being elected Pope, and cheated out of it by *Boniface* the eighth, who by a cane and a hole in the wall, spake to him to relinquish his Popedom; which he did, thinking an Angel had spoken to him: I say, *Celestine* return again to his *Eremitical* life, which he could not long enjoy; for Pope *Boniface* put him in prison upon jealousy, where he died. The *Monks* came into *England*, *Anno* 1414. The *Iesuati* began at *Scna* by *Iohn Columbanus*, & *Francis Vincent*, *Anno* 1365. they were called *Jesuati* from using the name of *Jesus* often in their mouths. Pope *Urban* the fifth, approved them, and enjoyned them to wear a white garment, a white cover for their head, a leather girdle, and to go bare-footed, using only wooden soles. These Monks were afterwards called *Apostolici*.

Q. 20. What was the Order of Saint Bridget?

A. *Bridget* not that of *Scotland*, who lived about the year, 530. but a Princess of *Sweden*, *Anno* 1360. obtained a confirmation of her Order (which she received immediately from *Christ*, as she said) by Pope *Urban* the fifth. Her Rule was according to that of *St. Basils*. The Monks and Nuns may have their Convents contiguous, and the same Church, but the Brothers must officiate below, the Sisters above. Both Sexes must use gray cloaks and coats, with a red cross thereon. They must have nothing in propriety, touch no money, must lye only upon straw. The fashion, colour, and measure of their cloaths are set down; on their Vail they must wear a white linnen Crown, on which are sowed pieces of red cloath, representing drops of blood, and so placed that they may resemble the cross. The Sisters are enjoyned how to officiate, and what prayers they shall use every day, to be silent,

to

to avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that only from nine till the Evening. She that openeth not her Window at all, shall have the greater reward in Heaven. Days of Fasting are prescribed them; none must be admitted into the Order, without a years probation: Then she must be examined and consecrated by the Bishop, who is to bring her into the Church with a Red Cross carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in mind of Patience, and Chastity: two Tapers burning must be carried before the Cross; then the Bishop consecrates a Ring, and prayeth. She having testified her constant Resolution to that kind of life, the Bishop by putting the Ring on her finger, Marrieth her to Christ, and prayeth; she comes to the Altar and offers, then returns to her place again. Her new Cloaths are also consecrated, and she is called by the Priest to come bare-footed to the Altar, the Bishop prayeth again, and withal puts on her the coat of her profession, her shooes, hood, and cloak, which he tieth with a wooden button, in memory of Christs wooden Cross, to which her mind should be fastned. Then her Vail was put on, the Bishop at every action, and parcel of her cloathes prayeth, and at last her Crown, the Bishop praying that she may be crowned with joy. She returns to her place, and is called again to the Altar, where she falls on her face, the Bishop with his Priests read the *Letany*, absolves her, and gives her the Eucharist; her Coffin which during the time of the Mass stood there, is carried by four Sisters, sprinkling dust on it, into the Covent; at the gate whereof stands the Abbateſs with her *Nuns*, the Bishop with two Tapers carried before him; and the Priests singing, brings the new *Nun*, and recommends her to the care of the *Abbateſs*, which she receives, shuts the Gate, and brings her into the Chapter. The first eight days she is tyed to no Discipline. At Table and in the Quire she sitteth last. The number of the Sitters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof Saint Paul was

was one ; four *Evangelists*, or Preachers ; representing the four Doctors of the Church, *Ambrose*, *Austin*, *Gregory*, and *Hierom* ; and eight Lay-men. All these together make up the number of the thirteen Apostles, and 72. Disciples. The Priests Garments shall be of course gray, on which shall be worn a red Cross, and in the midst a round piece of white cloath, to resemble the Host which they daily offer. The four *Evangelists* shall carry on their Cloaks a white circle, to shew the incomprehensible Wisdom of the four Doctors which they represent. Within these circles Red pieces of cloath shall be inserted like Tongues cloven, to shew, their Learning and Eloquence. The Lay-brothers shall wear on their cloaks a white Cross, to shew Christs Innocency, with five pieces of red cloath, in memory of Christs five wounds. The number of Brothers in the Covent, must not exceed five and twenty, who are to be blessed by the Bishop, after the same manner that the Sisters were ; but instead of a Ring, the Bishop shall hold the Priest by the hand, and for a Vail, shall lay his hands on his head ; and instead of a Crown, shall use the sign of the Cross. The Abbateſs shall be among the thirteen Priests, as *Mary* was among the Apostles ; she shall have for Confessor, him whom the Bishop alloweth. Confession must be made at least three times yearly, and every day if need be, to such Priests as the Confessor shall chuse ; the Priest shall be diligent in Preaching, Praying, and Fasting. Every Thursday shall be a Chapter held, wherein the Delinquent Sisters may be punished with Fasting, standing without doors in the Church yard, whilest the other Sisters are within at Divine Service, and with prostrating her self on the ground, till the Abbateſs take her up, and intercede for her Absolution. If a Sister possels any thing in propriety, and dyeth before she confesseth it, her Body is layed on a Bear at the Church door, where they also say an *Ave-Mary* for her, and then is absolved, and after Mass is carried from the Quire to the Church door by the Sisters, where the Brothers receive her, and bury her. Neither the Abbateſs, nor any Sister must receive gifts, or have any

any thing in proper. Every one after the first foundation, must bring their yearly revenues to be imployed by the Abbates, but after the number of Sisters is filled, and a Revenue settled, they that come after need bring nothing. If any dye, her cloaths and allowance in dyet shall be given to the poor, till another be chosen. Every Year before the Feast of *All-Saints* let there be an Audit of Expences kept; if any thing remain over and above the expences, let it be reserved for the next years expences, or bestowed on the poor, on whom also the Nuns old cloaths must be conferred. Every Novice must bring a Present or Alms gift to the Covent, but nothing that hath been got by oppression, cheating, stealing, or any other sinister means; such gifts must be restored again, and so must gifts doubtfully got be rejected; and if the Covent stand not in need of any present, let it be given to the poor. In every Church must be thirteen Altars, on each of which one Chalice, but on the high Altar two Chalice, two pair of Flaggons, so many candlesticks, one cross, three censers, one for daily use, the other two for solemn Feasts, a *Cibory* for the Host; let there be no Gold nor Silver in the Covent, except where the Holy Reliques are kept; let every one have her office or service-Book, and as many other Books as they will, for good Arts; Let each Altar have two Altar-cloaths; Let no Sisters be admitted under eighteen, nor Priest or Brother under five and twenty years of age; Let the Sisters imploy their time in devotion, labouring with their hands and about their own affairs, after the manner of Christ and his Mother; Let Rich and Poor have the same measure of Meat and Drink; and let not any afflict their body too much; for not their own correction, but gods mercy must save them. Let the Sisters confess at the Lattices of the windows, where they may be heard, but not seen; but in receiving the Eucharist, they may be heard and seen. But they must do nothing without the leave of the Abbates, and some witnesses, except in time of confession. Priests must not enter the Nunnery, except to give the Sacrament in the Agony of death, and that with some witnesses:

all

all the Priests and Brothers may enter to perform Funeral obsequies. The Bishop of the Diocess must be the Father and Visitor of the Monasteries and Nunneries, the Prince of the Territory shall be the Protector, and the Pope the faithful Guardian; without whose will no Covent shall be made. Let there be a hole like a grave still open in the Covent, that the Sisters may pray every day there with the Abbatesse (taking up a little dust between her fingers) that God who preserved Christs body from the corruption of the grave, who would also preserve both their bodies and souls from the corruption of sin. Let there be a Bier or Coffin at the Church door with some earth, that all commers in, may remember they are dust, and to dust shall return: to the observers of this rule Christ promiseth his aid, who revealed himself to St. Bridget, and counsels her to convey it to the Pope to be confirmed. *So goeth the story, nus, Balau, as it is set down by Holspinian, who translated it out of the Naucleus, German into the Latine tongue: this Order came into Tithemius, England, Anno 1414. and was placed at Richmond. Grantzius, There be few of these elsewhere, except in Sweden. &c.*

Q. 21. *What was the Order of S. Katherine, and of S. Justina?*

A. Katherine born in Sena in Tuscany, in her Childhood vowed Virginity; and in a dream saw Dominick of Sena, with a Lilly in his hand, and other religious Founders, wishing her to profess some of their Orders, she embraced that of Dominick, in which she was so strict, that she abhorred the Smell of Flesh, drunk only Water, and used no other cheer but Bread and raw Hearbs. She lay upon boards in her cloaths. She girt her self so close with an Iron Chain, that it cut her skin; she used to watch whole nights together, and scarce slept half an hour in two dayes, in imitation of S. Dominick. She used to chastise her self three times every day with that Iron Chain, for an hour and half at a time; so that the blood run from her shoulders to her feet. One chastisement was for her self, the other for the dead, and the third for those that were alive in the World. *Many strange stories are recod of her, as that Christ appeared and Married*

ried himself to her with a Ring; that he opened her side, took out her old Heart, and put a new one in stead of the former; that he cloathed her with a bloody coloured garment, drawn out of the wound in his side; so that she never felt any cold afterwards: and divers other tales to this purpose. Some say this order began Anno 1372, others Anno 1455. The Nuns of this order wear a white garment, and over it a black Vail, with a head-covering of the same colour. The order of St. *Fustina*, was instituted by *Ludovicus Barbus*, a Venetian, Anno 1409. after the ancient discipline of *Benedict*. This rule was enlarged by *Eugenius* the fourth, and confirmed by *John* 24. The Monks of this order are careful not to eat out of the Covent with seculars, and to wash the Feet of strangers.

Nuns of
St. Katharine

Monks of
St. Justina.

See Frank
in Chron.
Polyd. Virg.
Hospinian,
Antoninus.
Franc. Mo-
dius, &c.

Q. 22. What were the *Eremites* of *Saint Hierom*, of *Saint Saviour*, the *Albati*, *Fratricelli*, *Turlupini*, and *Montolivetenies*?

Eremites of *A. St. Hieroms* *Eremites* in *Spain*, under *St. Austins* rule was instituted about the year 1366. in *Vrbium* a City of *Vmbria* in *Italy*, in the time of *Pope Gregory* the ninth, & was confirmed by *Gregory* the twelfth. Of this order there is in *Italy* five and twenty Covents. They differ in their habit, and other things, little or nothing from the other Monks of *St. Hierom*. The *Canons* of *St. Saviour* were instituted also in *Italy*, neer *Sena*, in a place called *Scopetum*, whence they are named *Scope-tini*. They follow *St. Austins* rule. Their Author was one *Francis* of *Bononia*, Anno 1356. in the time of *Pope Urban* the fifth, and were confirmed by his successor, *Gregory* the eleventh, Anno 1370. They wear a white cloak, with a white hood above a white linnen Gown.

Albati. *Albati* were so called from the white Linnen they wore; these in the time of *Pope Boniface* the ninth, Anno 1399, came down from the *Alpes* into *Luca*, *Flaminia*, *Hetruria*, *Pisa*, and other places of *Italy*, having for their guide a Priest cloathed in white, and carrying in his hand the *Crucifix*: He pretended so much Zeal and Religion, that he was held a Saint. These People increased to such a vast body, that *Boniface*

Canons of
St. Saviour.

Boniface the ninth grew jealous their Priest aimed at the Popedome; therefore sent out some armed men against them, apprehended their Priest, and put him to death; upon which the whole multitude fled, every man returning to his house. These made profession of sorrow, weeping for the sins and calamities of those times; they eat together in the High-ways, and slept all promiscuously together like beasts: they are by most reckoned among the Hereticks, and not religious Orders, and so are the *Fratricelli*, or *Beghardi*, who would be counted the third Order of *Franciscans*; they were called *Fratricellæ*, Brothers of the Cells and Caves where they *Fratricellæ* dwelt. Their Women were named *Beghinæ*, and *Begutte*. These sprung up Anno 1208; they went with their faces covered, and their heads hanging down; their lives were flagitious, and their opinions heretical, as we have already shewed among the Heresies; therefore they are condemned by *Boniface the eighth*, *Clement the fifth*, and *John the twenty second*: yet *Gregory the eleventh*, and *Eugenius the fourth*, defended such of them, against whose life and faith, no just exceptions could be taken: *Gregory* about the year 1378, *Eugenius*, Anno 1431. The *Turlupini* also, though they would *Turlupini* have been thought a religious order, were heretical in their Tenets, and therefore condemned and burned, Anno 1372. *Montolivetenses*, or Monks of Mount Olivet Monks of began 1407, when the Church was divided between Mount three Popes. In this distracted time many of *Senæ* be- Olivet. took themselves to the next Hill, which they called Mount Olivet, and cloathed themselves in white, professing *S. Bennets* rule. They were confirmed by Pope See *Frank Gregory* the twelfth. There were others of the same *Sabellicus*, name long before these, but *Boniface the eighth*, Anno and the 0-1300. put them down, and executed their Author at ther *Au-Viterbium*; he only wore a linnen cloth about his waist, thors alre2- the rest of his body naked. dy named.

Q. 23. What were the Canons of St. George, the Mendicants of St. Hierom, the Canons of Laterane, Order of the Holy Ghost, of St. Ambrose ad Nemus, and of the Canons Regular of Jesu Meria?

A. The Canons Regular of St. George, called also St. George. Apo-

Apostolici, were instituted by Laurence Justinian, Patriarch of Venice, Anno 1407. they were confirmed by Gregory the twelfth. They wear a linnen Surplice over their Garments, and a black hood, but out of the Cloyster they wear a black cloak, with a black hat. There be two orders more of this name; the one wear white, the other blew; they abstain from flesh, except in their sickness, and are not tyed by vows to their profession. The Mendicants of St. Hierom were instituted by Carolus Florentinus, Anno 1407. and are confirmed by Gregory the twelfth: they profess St. Austins Rule; they wear dark-coloured cloaths, and over their coat a pleated cloak divided, they use a leathern girdle, and wooden shooes. The Canons of Lateran make St. Austin their Author; these were expelled, S. John Lateran, by Pope Calixtus, after they had been seated there by Eugenius the fourth, who expelled the Seculars thence; but Paul the second, called back the Regulars, and by degrees expelled the seculars. Their cloak, Scapulars, and Hood are black. The order of the Holy Ghost was instituted near Venice, by Gabriel of Spoletum, Anno 1407. They use the same habit that the Canons Regular do wear. The Brothers of St. Ambrose ad Nemas, Of St. Ambrose were instituted at Milan; and confirmed, Anno 1433. They were dark coloured cloaths, and profess St. Austins rule. The Minimi of Jesu Maria, were instituted by one Francis Paula, a Sicilian, Anno 1471. he made three rules; one for the Brothers, anothers for the Sisters, and the third for both Sexes called Tertiarii. He would have the Brothers to be called Minimi, and the Sisters Minima, to teach them humility. They were enjoyned to keep the Ten Commandments, to observe the Church Laws, to obey the Pope, and to preserve in their Vowes of Chastity, Poverty, Obedience, and Fasting. This was allowed by Julius the second, Innocent the eight, Sixtus the fourth, Alexander the sixth, and Leo the tenth. They abstain altogether from flesh, they wear only course linnen, and wander up and down bare-headed, and bare-foot.

Mendicants
of S. Hierom.

Canons of
Lateran.

Monks of
the Order of
the Holy
Ghost.
Of St. Ambrose
ad Nemas.
Monks or
Minimi of
Jesu Maria.

See Surinus
Tom. 2. de
vit. Sanct.
with other
Authors
already nam'd.

Q. 24. What Orders of Knight-hood were there erected in Christendom after the year 1400?

A.

A. The Knights of the Annunciation of *Mary*, by *A-Knights of madena* the fifth, Earl of *Savoy*, and first Duke thereof, the *Annun-*
Anno 1423 of this Order we have already spoken. The *ciation*.
 Order of *Maurician* Knights was instituted by *Amadens* Of *saint*
 the seventh, *Anno* 1490. to the honour of *St. Maurice, Maurice*,
 whose Ring was delivered to *Peter* Earl of *Savoy*,
 that by him it might be conveyed to his successors, as a
 Badge of their Right to, and Sovereignty over that
 Countrey. The Knights of the Golden Fleece were Of the Gol-
 instituted by *Philip* the good Duke of *Burgundy*, and den Fleece:
 Father to *Charles*, whom the *Switzers* defeated and
 slew. This *Philip* on his Wedding-day, with *Isabel* the
 King of *Portugals* daughter, erected this Order, *Anno*
 1429. which he called by the Name of the Golden
 Fleece, in memory of *Jason*, and those other Worthies,
 who ventured their lives for that Golden Fleece, to
 encourage Christians to venture their lives like coura-
 geous *Argonautes*, for the Defence and Honor of the
 Catholick Church. There were appointed thirty one
 Knights of this Order, the chief whereof was the Duke
 of that Dukedom. "Of these Knights we have spoken
 "already in the History of the World; in the In-
 "pression by me owned, as before is mentioned. The
 Knights of the Moon were instituted by *Reiner*, Duke Of the Moon
 of *Anjou*, when he obtained the Kingdom of *Sicily*,
Anno 1464. These Knights wore a silver half Moon
 on their Arm, and were bound to defend one another
 in all dangers, and never to fall at Variance among
 themselves. The Knights of *Saint Michael* the Arch-
 Angel were instituted by *Lewis* the French King, Anno Of *Saint*
 1459. These wear a Golden Chain, at which hanged *Michael*.
 the Image of *Saint Michael* treading on the Infernal
 Dragon. This picture his Father, *Charles* the seventh,
 wore in his Banners; and it is worn by his Posterity,
 in memory of *Saint Michael*, who was seen in the Bat-
 trel at the bridge of *Orleans*, fighting against the *English*,
 whom he forced to raise their Siege. The King ap-
 pointed there should be of this Order 36. Knights,
 whereof himself should be the first. They are tied to
 hear Mass every day. The Knights of *Saint Stephen* Of *Saint*
 were instituted by *Cosmo* Duke of *Florence*, and con *Stephen*,
 Y firmed

Of the Holy
Spirit.

firmed by Pope *Pius* the fourth, Anno 1561. in imitation of the Knights of *Malta*. They differ from the *Johannites*, that instead of a white, they wear a red Cross set in Gold. They may also marry once, which the *Johannites* could not do. Their seat is in *Ilus* an island in the *Ligustick* Sea. They are called Saint *Stephens* Knights, not from *Stephen* the first Martyr, but from *Stephen* Bishop of *Florence*, who was canonized, or from Pope *Stephen*. The Knights of the Holy Spirit were instituted by *Henry* the French King, Anno 1579. Of the Knights of St. *George* in *England*, or of the *Garter* instituted by King *Edward* the third, Anno 1351. And of the Knights of the *Star*, set up by King *John* the first of *France*, in memory of that *Star* which appeared at *Christ's* Nativity, the Knights also of *Jesus Christ* in *Portugal*, and of the Knights of *Alcanthara* in *Castile*, we have already spoken. He that will see more, let him Read *Panulnius* in *Chron. Sabellicus*, Enne. 9. *Crantzius* L. 9. *Frank* in *Chron. Polyd.* L. 7. *Volaterran* L. 21. *Girard.* Hist. Lib. 15. *Balaus* Cent. 3. *Heuterus* L. 4. rer. *Burgund.* *Tilius*, Hist. Franc. *Genebrard.* in *Chron. Hospinian* de orig. Monach. and the Continuation of Sir *Walter Raleigh's* History of the World, in the Edition by me owned.



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S E C T. XI.

Quest. I.



What Religious Orders and Opinions in Religion are there sprung up in these latter times, that is, from the Year 1500. till this day, in the Christian World?

A. In the Year 1500. started up Orders of a new Order, called *Poor Pilgrims*; these came out *Poor Pilgrims* of Italy into Germany bare-foot, and bare-headed; some covered their Bodies with Linnen, others with Gray cloth, carrying every one in his hand a wooden Cross, but without scrip or bag, staff or money; drinking neither wine nor beer; feeding all the week,

Y 2

except

except on Sunday, upon Herbs and Roots sprinkled with Salt : They abstained altogether from Eggs, Butter, Milk, Cheese, Fish, and Flesh. In the Church they stretch out their Armes in manner of a Cross, and Praying fell flat on the ground. They stayed not above four and twenty hours in any place, they went by couples begging from Door to Door. Among them were divers Priests, Deacons, and Sub. Deacons : this Pennance they undertook voluntarily, some for three years, others for five or seven ; as they pleased, and at the end of their years returned home, and betook themselves again to their callings : They excluded from their Pilgrimage only Monks and Women. About six years after, was instituted the Order of

Of Indians. Indians, under Pope *Julius* the second, and *Maximilian* the first Emperour. “ These were of the *Carmelite*

“ Race ; and were called *Indians*, as I suppose from “ their Intention, to convert the *Indians* then Dis- “ covered : They wore black cloaths, and over them white Gowns, as appears by that Verse of *France, Modius : Qui tegimus pura pallia pulla toga.* Under Pope *Clement* the seventh was instituted the Order of *The Society of Divine Love* ; these were Devout people, who met in retired places, remote from the company of the vulgar : here they Prayed, Sung, Administred the Sacraments, and did other acts of Devotion ; they were called also *Theatini* from *Theatinum* ; the Bishoprick of which place was rejected by *John Peter Carrasa*, that he might the more freely enjoy that Devout life, and give himself the more seriously to contemplate Divine Mysteries, and to regain the Honour of the Clergy, so much degenerated from their former Integrity. He refused also the Bishoprick of *Brundisium*, which Charles the Fifth would have conferred upon him, yet afterwards he was content to change his Name from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this Society also were *Cajetan* the *Apostolical Protonotarie*, *Boniface* a Noble man of *Piemont*, and one *Paul* a *Roman*. In

*Of Divine
Love, or
Theatini.*

Of Paul ni. he Year 1537. was instituted the Order of *Paulini*, by a certain Countess called *Gastalia* at *Man-
tua*, hence her Disciples were named *Gastalini*. The
Brothers

Brothers and Sisters of this Sect were by their own strength thus to tame their flesh; they were to lie two and two together in one bed, but with a cross laid between the man and the woman, that they might not See *Hospitality* touch one the other. This course they were to use so *long* *franc.* long, till they had quite subdued the tickling of the *Modius*, flesh. But this order lasted not long; for the inconveniences found in it occasioned the extirpation thereof, and others.

Q. What is the Order of the Jesuites?

A. This Order which is called the *Society of Jesus*, *Of Jesuites*: (because they take upon them to advance the Name, Doctrine, and Honor of *Jesus* more than other Orders heretofore,) was instituted about the year 1540 by *Ignatius Loyola of Cantabria*, who being at first a Soldier, and receiving some wounds in the French War, of which he lay sick above a year, resolved upon recovery of his health, to renounce the world; and wholly to addict himself to the advancing of the name of *Jesus*, for this cause being six and twenty years of age, he forsakes all, and travels to *Jerusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Complutum* and *Salamantica*, he gives himself to study; in the interim he took upon him to preach Mortification, both by his Doctrine and mean Habit. Though as yet he was furnished neither with sufficient Learning, nor was he called; wherefore he was imprisoned, and examined by the Inquisitors, and being found Zealous for the Roman Faith, was dismissed, and thence goeth to *Paris*, where he studied ten years in great poverty and weakness of body, and was at last made Master of Arts. In the year 1536. he returns to *Spain* with ten more of his profession, and from thence to *Rome*, to have Leave of the Pope to Travel to *Jerusalem*, but finding the peace broken between the *Turk* and *Venetian*, they go to *Venice*, and there did dress the Wounds and Sores of poor people in Hospitals. Seven of these ten companions of *Ignatius* took the Priest-hood upon them, and Preached up and down the Territories of *Venice*, having neither Temporal nor Ecclesiastical means

means to sustain them. After this they all go to *Rome*, where they are hated and molested by the Clergy, yet their Society increased daily, and procured a Confirmation of their Order from Pope *Paul* the third, which since was ratified by *Julius* the third, *Paul* the fourth, *Pius* the fourth; and the Council of *Trent*. "At first they were not to have above sixty of their Society, but afterward the Pope perceiving how needful this Order was to the decaying *Roman* Religion, permitted all that were fit to enter into the same. They have their Chief or General, their Coadjutors in Spiritual things, such are their Priests; and Professors of Divinity, Philosophy, and inferior Arts. Their Coadjutors in Temporals, who look to their cloathing, dyet, and domestick affairs; their Schollars and Novices are maintained, lest this Order or Society might fail, who are bound to obey their Superiours without doubting or inquiring into the nature of the thing enjoined them. "This Order differs from others, in that besides the three ordinary Vows of Chastity, Poverty, and Obedience, they bind themselves to the Pope, in undertaking chearfully, readily, and without charging them, any journey he shall command for propagating the *Roman* Faith. The title also of Professor among them is more honourable then of Priests; for one may be a Priest many years, before he be admitted Professor. The *Jesuites*, instead of a Hood, wear a Philosophical Cloak, that is long and black; their Cap resembling a Cross is called *Barcta*; this they do not wear abroad; their Cassocks they call *Solannas*, which they tie with silk girdles, and they spread so fast over the world, that above sixty years ago they had 256. Colledges.

See *Christi-*
anus Fran-
ken in Col-
loq. Jesuit.
Surius, Ho-
spinian, &c.

Q. 3. What be the general Rules to which the *Jesuites* are tyed?

Jesuites,
their Rules.

A. To examine their Conscience twice daily; to be Diligent in Prayer, Meditation, and Reading; to be daily at Divine Service, at the times appointed to confess their Sins; to renew their Vowes every Year twice; to be abstinent on Frydays, nor to preach without the Superiours leave; nor to keep Money by them,

them, nor to have any thing in proper ; To read no Books without leave, nor to meddle with any thing that is not theirs ; To learn the language of the country, where they live ; not to lock their Chests, or Chamber doors ; Not to sleep in the night with the window open, or naked ; or to go out of their Chamber without their Clothes ; Not to teach or learn without the Superiors leave ; Not to drink between meals, or to eat abroad without leave, or to take Physick, or to consult with the Physician, till they be permitted by the Superior ; To harken to the Bell when it rings ; to keep their Beds neat, and Chambers clean ; To acquaint the Superior, when any is grievously tempted ; To be obedient, humble, and reverent in uncovering the head to their Superiors, not to complain of one Superior to another ; To be silent, or else to speak briefly, with moderation and submission ; To avoid contentions, contradictions, or speaking evil of one anothers native Country ; let him only reprove and command who is authorized so to do. Let none enter into another mans place, office, or Chamber, without leave ; whilest two are in one Chamber, let the door stand open ; Let no man mock another, Let no man at Table put off his hat, except to his Superior ; No talk with strangers, or commerce by letters without leave ; Let no man report idle rumors, nor divulge abroad what is done at home. None without leave may write any thing of instruction or consolation, nor meddle at all with secular affairs. Every one ought to instruct and exhort his Brother to confess ; Let none go abroad without leave, and he must shew the cause of his going abroad, and what effect it took, when he doth return ; he must also write down his name, and acquaint the Porter whither he goeth, and must return before night. That when any travaileth he shall lodge no where but in a *Jesuites* Colledge, if there be any in that place ; and shall be as obedient to the Superior there, as to his own. Let every one have these rules by him, that he may read, or hear them read, once every moneth. But the Coadjutors must read their rules every

every week. They have also their constitutions, wherein is shewed that the end of their Society is to do good to their own souls and the souls of their Neighbours, and that therefore they are bound to travel to and fro in the world; to confess their sins to the Priest every sixth Moneth, and then to receive the body of Christ; to cast off all inordinate affections of Kindred, Friends, and Worldly things, to deny themselves, to take up the cross of Christ, and to follow him; to study Humility; to aim at Perfection and all other Virtues, chiefly Charity; to have a special care of the inward man; to imbrace Poverty with cheerfulness, to give freely of their Spiritual things, as they have received freely; to study purity and chastity; and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent, and devout in all things, chiefly at table. To labour diligently for Obedience, and to refuse nothing that the Superior shall command. In confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgments, and affections. To avoid Idleness and secular affairs. To be careful to preserve health, and to avoid all excess that may impair it, as to much watching, fasting, labouring, or any other outward penance, and in sickness to be humble, patient and devout. To desire the Superior once every year that he would enjoyn them some Penance for their failings in the observation of their rules and constitutions, which ought to be heard or read every Moneth.

Of these passages (see the Jesuites Rules printed together in one Book at Lyons, Anno 1657.

Q.4. What other rules have they besides these common rules and constitutions?

Jesuites, their constitutions and rules for Provincials.

A. They have Rules for every particular Officer amongst them. As the Provincials Rule is to use diligence, fidelity, mildness, bounty tempered with severity in his government, to alter or add nothing in the rules and customes of the Province, without the consent of the General; in his absence or sickness, he may name (if the General do not) a Subprovincial; he must always have with him four Counsellors, with whom he may advise in matters of weight. He hath power

power to chuse divers Officers, such as Masters of the Novices, the Governors in spiritual things, Confessors, Preachers, and Readers, &c. He may dispense in divers things, and admit such as he thinks fit for probation; and may dismiss also in some cases, if the General hinder not: None must be admitted, who have forsaken the Society, or dismissed, without a new examination and probation; he is to take care of the Matters and Teachers in Schools and Colledges, what proficiency there is, what Books are read, who are to study Divinity, and the Learned Tongues; that no Stage-plays be acted, but in Latine, and such as are modest, &c. He must confer no degrees in Divinity or Philosophy without the Generals leave. The degree or title of Master and Doctor, must not be used among them. He may chuse Coadjutors in Spiritual and Temporal affairs. He must look to the Edifices, Revenues, and Lands of the society within his Province; to avoid Sutes in Law, yet to maintain their Rights by Law, if need be; to look to all expenses and accounts, to avoid running in Debt, and to have a care of the Wardrob, and all the Utensils; that if any Lands or goods be given to the society, the General be acquainted therewith, and some share thereof be given to the poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his General; to call Provincial Assemblies at fit times, and to help other Provinces when need requires. To see that Misses be had, and Sacraments administred according to the custom of the *Roman Church*; That Preachers and Confessors do their duties; That none be made Confessors, chiefly to women, but such as are well struck in years; That in time of Infection he appoint such as may look to the sick; That he depart not out of his Province without the Generals leave; nor the Provost or Rector from his House, or Colledge without leave from the Provincial. That he be careful what Labourers he sends abroad to the Lerds Vineyard; that he give them full instructions; that they travel on foot rather than ride. He must visit every place within his Province once a year, and first the Church, the place where the Eucharist is kept, the
holy

Of these pass. holy Oyl, the Reliques, *Altars*, Seats of the Confessors
 pages see &c. then the persons, with whom he must deal prudent-
 more fully in ly : and lastly the Superior of the House or Colledge.
 the fore- Q. 5. What rules have they for the Provosts of Houses,

named Book. Rectors of Colledges, Masters of Novices and Counsellors, &c.

Jesuites,
 their rules
 for Provosts.

A. The Provost is bound to observe the common and particular rules ; as also, all customes approved by the General or Provincial, to be careful of his Underofficers, and Confessors ; to impose ordinary penance, such as publick reproof, to eat under the table, to kiss the feet of others, to pray in the refectory, to impose fasting, &c. He must have a Book, in which he must record what concerns the good of his house. He must see rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars and Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience, penance, patience, charity, humility, and other virtues. That he carry himself sweetly and wisely to his inferi- ors, moderate in reprov- ing and punishing ; to send (if occasion be) one whom may beg alms from door to door, for the Hospital, or who may accompany the Caterers, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent to, or from any under his charge, and must suffer none to have a seal, without the Provincials leave ; let there be no arms nor musical instruments, nor wanton Books, nor idle recreations within his house. The Provost may, if need be, preach and hear confessions, but must not suffer Priests of the Society to preach, and hear the Nuns confessions, except upon extraordinary occasion. He must take care that all spiritual exercises be duely performed, and divine service every day. Let there be seven houres allotted for sleep ; and eight hours between dinner and supper. Let the Table be blessed, and thanks given according to the *Roman Breviary* ; Let an hour be allowed for recreation after dinner and supper, and on Friday after evening collation half an hour, Let there be conferences touching cases of conscience

ence held twice a week, at which all the Priests should be present. Let there be an account taken every Month of what is received and expended in the House. Special care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the House, let the Provincial be acquainted therewith. Let no Man keep a Horse, except upon urgent Occasion, and with the Generals leave. Women must not be permitted to enter into the house. Lands given by Will must be sold for the use of the Society, but not without the Generals leave. Let no man walk abroad without a Companion; let Travellers of the Society be entertained kindly, &c. The Rectors of Colledges also have their *The Rules* Rules, which are in a manner the same with those of the Provosts. Which Rules and Constitutions, *of Rectors* of Colledges must be read twice or thrice a year in the Refectory. *of Colledges* and the Examiner also of those that desire admission, hath *aminer.* his Rules; he must be a man skilful and discreet, who must signifie to his Superior how he finds the party affected and qualified. If unfit, he must be cheerfully dismissed; if fit, he must ask him if he be resolved to forsake the World? and why? and what induced him to be of this Society; if he be in debt; or subject to any Infirmary; what is his Age; his Country, his Parents, and their condition; if he be born in Marriage, of Christian Parents, or of Hereticks; if he be a Scholar, where? and how long he hath studied? if he will be a Coadjutor, and content with *Martha's* Lot? then he must be well instructed in the constitutions and Rules of the Society. The Master of the *Their Rules* Novices by his Rules is tyed to be Courteous and *for Masters* Loving to his Novices, to help, comfort, and instruct *of the No-* them upon all occasions; he hath power in some cases *vices.* to enjoyn Penance on them, and in some cases to absolve them. He must also be well exercised in *Basil's* Rules, *Gregories* Morals, *Austins* Confessions and Meditations, in *Bernard*, *Bonaventure*, *Cassian*, *Dorotheus* his Homilies, *Cæsarius*, *Ephraim*, *Hugo* and *Richard de S. Victore*, *Vmbertus de Eruditione Religiosorum*, *Innocentius* of contempt of the World, *Thomas*

mas de Kempis of the Imitation of Christ, and such like Books; for Histories, he must read *Gregories Dialogues*, *Gregory Turonensis* of the Glory of confession, and Life of St. *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select Lives of the Fathers, the Lives of *Lippoman*, and *Surin*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the Indian Letters and the Life of *Ignatius*. The Probationer for the first three weeks is to be used as a Guest: in which time he is to be instructed in the rules and constitutions of the house: Then must be examined, and must promise that in a Years space after his Entrance he shall part with all his estate: If he be a Scholar, he must read some lectures; if no Scholar, he shall do some handy-work. A General confession must be also made; what he brings with him into the house must be inventoried in a Book, where the Day and year of his Entrance, with his Country, must be registered, and subscribed with his own hand; he must also perform some spiritual exercises in his second probation, and he must be tried how he can serve for a Moneth; and then for another Moneth, he must be employed in Begging from Door to Door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth experiment, he must be exercised in some base employments, about the house. After this he shall be employed in teaching the Ignorant and Children the Doctrine of Christianity, & must be tried with mean Cloaths and Diet, and with moderate penance also: And must be instructed in the practice of Devotion and Mortification, and Modesty, & must be made a chamber fellow to one by whom he may profit. He must not speak with his kindred without leave and witnesses, and therefore must not be in any such office as hath relation to strangers, as Caterer, Porter, &c. The Novices once a week must have a day of Recreation, The Coadjutors must be taught the Rosary. After all this, the Novices must be asked if they are able to undergo the burthens of that society; if they be, let it be recorded, and then let them confess to the Priest.

Priest. In the Morning after the ringing of the Bell, they must by their private Devotion, prepare themselves for publick prayer. Half an hour is allowed them for dressing up their Beds and Chambers, then they must hear Mass, and Exhortations, which are made to them twice a week for half an hour, the other half hour they shall repeat and confer. Then the next day their Master shall propose them ways to overcome Tenta-tions and Difficulties, the rest of the time till Exami-nation before dinner, shall be employed in some Exer-cise. Having recreated themselves an hour after Din-ner, at the ringing of the Bell, they shall repair to their Chambers to study; an hour after they shall repeat something to their Master, and twice a week they shall ask one another the grounds of Christianity; they must be silent, except in times of Exercise and Recreation; before Supper they shall pray, and so before they go to bed. After two years of Probation, they are examined again, touching their Resolution and Constancy in that *Their Coun-* Order, and then certain Rules of Modesty and Beha-*sellors* viour are prescribed them. The Rules for Counsellors *Rules.* are; That they be sincere, judicious, faithful, intelli- Of these gent, free from partiality, considerate, and not rash in things see giving Sentence, to use few words, to submit to the the *Jesuits* judgments of the Superior, to divulge nothing without *Book afore-* him, to maintain his Dignity, and with submission to named, give him their best advise, &c.

Q. 6. *What Rules have they for Travellers, or Pilgrims, for the Minister, for the Admonitor, and other Officers?*

A. Travellers must ease the wearisomness of their *Their Rules* journey with Spiritual Fruits; every day when they *for Travel-* begin their journey, they must say all the *Letanics*, and *lers.* other prayers; their talk must be of heavenly things, that Christ may be their fellow-Traveller. They must beg Alms for the love of Christ, who was poor him-self. Let them accustom themselves to Patience in bearing all injuries; let the stronger follow the weaker, and not go before; if any fall sick by the way, let one stay with him, to look carefully to him, to edifie in the Lord all such as give them entertainment. Let them

Their Minister or Controller Rules.

Admonitor his Rules.

them in all places shew good Examples of Holiness and Modesty. If they travel near any House or Colledge of the Society, they must not beg of Strangers without Leave from the Superiour of that House or Colledge. Let none Travel without his Superiors Letters Patents. The Minister or Controller of the House, is bound by his Rules, to be assistant to the Provost or Rector, to be exact in all their Rules, constitutions, and customs of the House, to visit every other day all the Offices and Chambers in the House or Colledge. In the Spring and Autumn he must acquaint the Superior that the Diet and Cloaths of the Society must be changed. Let him be present with the Physician when he visits the sick; every day he must know the Superiors Mind touching the Household Affairs; and must acquaint him with what is fit to be done, and what is amiss. He must see that all things be in good order, and clean, that the Gates be shut every night, to look to the windows, candles, fires, and linnen. Let him see there be no disorders or quarrelling; he may supply the Superiors place in his absence, and may have an under-Minister. The Admonitor is tyed by his Rules, to put the Superior in mind wherein he faileth in his Office; But this he must do with Reverence and Submission, and with Advice of the Counsellors, and must not acquaint others what is done in this case. If the Superior be Incorrigible after divers warnings, he must acquaint the higher powers, he must have a Seal for those Letters which are sent to the Superiour. The Jesuites have also Rules in writing of Letters. The Superior or Rector of House or Colledge, is to write every week to the Provincial, and so is he that is sent abroad to Preach or Convert, of all matters of moment concerning their Society; the Provincials are to write once a Month to the General; but the Superiors and Rectors of Houses and Colledges once in three Months; The Provincials must write once a Moneth to Provosts, Rectors, and those that are sent Abroad in Messages; the General shall write to the Provincials once in two Moneths, but to Rectors once in six Moneths, except there be

urgent occasion to write oftner: Left letters be lost or intercepted, they must be written divers times: and the Copies thereof, if they be to the General, must be recorded in a Book: secrets must be written in characters of mystical Terms. The Letters written at Rome, by the General, shall be read in the Houses and Colledges, and there safely laid up: He that hath the charge of Spiritual things, is tyed by his Rules, to be car-ful over the Souls committed to him, in admonishing, Instructing, Exhorting, and Examining. The Over-seer of the Church, is by his Rules *Over-seer of the Church his Rules.* both to acquaint the Provost every Saturday of the next Feasts and Fasts, that warning may be given on Sunday in the *Refectory* at Supper-time: He must every Saturday set down in writing, what Ceremonies are to be used the next week at the High Altar. He must take care of the Masses and Prayers be used for their deceased Founders and Benefactors, as also for the defunct of their Society. He must see that the Priests be shaved, and that they observe their Rules. He must suffer no Alms to be given for hearing of Confessions, or saying Divine service. He must have special care of the Host, of the Holy Oyl, Crosses, Chalices, Reliques, &c. When the Reliques are to be shewed, two Wax-candles must be lighted. He must look to the Fabrick of the Church, and must admonish the Superior to nominate Preachers for the next day. He must take care of all the Church Moveables, and keep an Inventory of them. He must also take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and useles, let it be burned, and the Ashes thereof cast into the Holy Pond or Lake. A Catalogue also must be kept of all the Masses that are to be celebrated by the Priests, and the Prayers to be said by those that are not Priests, yearly, monthly, and weekly, besides extraordinary times. The Priests are tied by their rules, to be devout, *Priests their Rules,* to observe all the *Roman rites*, uniformity, and decency; to be expert in cases of conscience, and diligent in hearing confessions; but the Confessor and Penitent must not see one another in time of confession; and there

*Preachers,
their rules.*

there must be an eye-witness present, though not an ear-witness, if the Penitent be a Woman. Confessions must be heard from the morning until noon. The Priests may exhort the sick to make their wills, but not to assist them in making thereof. Preachers are tyed by their Rules to teach sound and wholsom Doctrine, tending not to curiosity, but Edification; to be diligent in reading the Scripture, and Fathers, to be exemplary in their Conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any Expressions that may move Laughter, or Contempt. Let them beware of Pride, Arrogance, vain Glory, or affected Eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of confession, of the Eucharist, of Good Works, of Obedience, of the Church Ceremonies, of Penance, Prayer, &c. and let not their Sermons be Extemporary, or exceed an Hour. They that are sent to preach abroad in remote places, are tied by their Rules to walk on foot, to live upon Almes, to lodge in Hospitals, to ask leave of the Ordinary to preach, to take notice of the most devout people in every place where they come. They shall not only preach, but likewise confer, catechize, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, & to pray for their persecutors, & bear their burthens patiently. Let them write every week to their superiors, what progress they make in their preaching, and other spiritual Exercises; to preach to themselves as well as to others; and to do nothing but what they are joyned to by their Superior.

*Generals
Proctors, his
Rules.*

The Generals Proctor is tied by his Rules, to entertain no Suits in Law, if he can otherwise avoid them; to give an account of all his Actions to the provost General, to keep in Books all Accounts of Expences and Receivings; to keep a List of all Church Benefices united to their Colledges; to have a great care of all the Writings, Popes Bulls, Records, and other Papers committed to his charge, &c. The Protector of the House is tied by his Rules, chiefly to have care of the

Houses,

Houses, Records, and Money, how it is expended ; and to give an account thereof to his Superiors. The Protector of the Colledge and House of probation is tied by the same rules to be careful of the Records and Moneys ; to keep a good account of what is laid out and received ; and to write down all in his Book. He that hath charge of the Readers at Table is bound by his rules, to take care that they have a loud, *Readers,*
clear, and distinct voice ; that they be perfect in *their Rules,* what they read ; that first they read a Chapter in the Bible ; except in chief Festivals, for then Homilies must be read concerning the Day. Letters also from the *Indies* are to be read yearly. In the beginning of every Moneth their Constitutions and Common rules, with *Ignatius* his Epistle of Obedience, must be read. In the evening after the lesson, must be read the *Martyrology* of the next day. *Leviticus* and the *Canticles*, with some obscure Chapters in the Prophets, are not to be read at all. *Eusebius* his History, *Nicéphorus*, *Gregories* Dialogues, *Ambrose*, *Austin*, *Bernard*, with such like books (whereof the Catalogue is set down in the rules) are to be read. The Superior is to appoint what is to be read every day. He that hath the overseeing of the sick, is tied by his rules to be careful of them, of their diet, Physician, and all things else that may concern them ; that his substitute called by them *Infirmarius*, have all kind of *Infirmarius*, physical Drugs ; that he acquaint the Superior with the sickness and quality of it ; that every eighth day the sick receive the Eucharist, that Prayers be made for him, and all things performed which may tend to his comfort and recovery ; if he dye, that the Corps (if without offence) be kept above ground four and twenty Houres, and then decently interred. The Library Keeper by his rules, must have still by him *Index Expurgatorius*, and that he keep *Library*, no prohibited Books, to keep the library locked, except to those who are permitted to be in it, to keep the Books clean, to write down their Titles, to have a Catalogue of them, to lend no Book without the Superiors leave, &c. The under Minister of the House is to look to the Chambers, Refectory, Kitchen,

Kitchen, Buttery, and other places, that all things be fit and in order. The *Ædituus*, or Sexton must be subject to the *Præfectus*, or him that hath the charge of the Church, to have a care of the sacred Vestiments, of the Linnen; of the Host and Wine; he must in Divine Service, light two Candles, and at the Elevation of the Host a wax Torch, or Taper, and then shall ring the Bell; he must keep clean the Church Plate; before Mass or Sermon, let him ring the Bell, and the Virgins Salutation Bell, in the Morning, at Noon, and in the Evening; and to Ring the passing Bell when any of the Society is departing: He must have a Light continually burning before the Host, and there must never be wanting Holy Water; he shall deliver to the *Præfectus* all Oblations that he shall find; he must be careful of the Church-doors, to shut them at Noon, and at Sun-set: and whilst they stand open, he, or one for him, must not be wanting; he must suffer none to walk up and down, to make any noise, and let all things be kept clean. The Porter must have a List of all the Domesticks Names, he must suffer none to goe out without the Superiors leave: All Letters he shall deliver to the Superior; none that returns from the Country, must be let in till the Superior know it; if Bishops or great Men come in, let a Priest attend them, whilst he acquaints the Superior. Let the Keys of the Gate be delivered every night to the Provost or Rectors: he must acquaint the Superior if any Poor be at the Gate, or if any Alms be given there; &c. The Keeper of the Wardrobe must have an Inventory of all the Cloathes in the House, and Linnen thereof, of which he must be careful; he must every Saturday Night, furnish each Chamber with clean Linnen, and carry away the Foul every Sunday Morning to the Washer. In Summer every fifteenth Day he must give out clean Sheets; and in Winter, every three Weeks, &c. The Steward of the House must be careful of the Wine and Water, and Dyet of the Society; and to have the Wine-casks kept clean. He that hath the charge of the Hall or Refectory, must look there be not wanting Water, Towels

Towels, Napkins, Table-cloaths, which must be changed once or twice a week; that the due hours of refection be observed by ringing the Bell; that he have a list of all their names who are in commons; that the remainders of the meat be reserved for the poor; and that he have the names of the Waiters at Table every week, and of the Readers, &c. The Cook hath his rules, to be cleanly, frugal, diligent, to touch no meat in cutting or dividing with his hands, but with a fork; to cut as he is directed by the Superior; to dress nothing for any particular man, except he be sick, not to be wastful of the Wood; to keep a list of all things belonging to the Kitchen. The *Excitator* who wakeneth the *Jesuites* in the morning, must go to rest half an hour before others, that he may rise so much the sooner, ring the Bell, and carry lights to every chamber: a quarter of an hour after, he must visit each chamber again, and if he find some in bed yet, he must tell the Superior: another quarter of an hour after, he must ring to Prayers; he that visits the chambers at night, must ring or knock, that every one may examine his conscience: about a quarter of an hour after, he must ring to bed; and a quarter after that, he must see if every one be in bed and the Candles put out, if not to acquaint the Superior. Each House or Colledge hath one who buyeth all things necessary for the house; his rule is to be diligent and faithful in buying and employing the money delivered to him, that he may give a just account thereof. These are the principal rules to which every Officer and Member of the Society is bound. Some of lesser note I have omitted for brevities sake, which may be seen at large in the *Jesuites* own rules, set out by themselves in one Book at Lyons, by their Superiors permission, Anno 1607.

Q. 7. What Priviledges have been granted to this Society from the Popes?

Priviledges
granted by

A. Pope Paul the third, gave them power to make divers Popes what, and how many rules and constitutions they to the *Jesuits* pleased, towards the advancement of their Society: ites.

to admit as many into their Orders, as their General shall please, whereas in the beginning they were limited to sixty only: he also excommunicates all such as shall either hinder, or not aid this Society. He gave them also power to preach, administer the Sacraments, hear Confessions, Absolve, &c. in any place where they please, and to have their Coadjutors, both spiritual, as Priests, and temporal, as Cooks, Bakers, Caterers, Butlers, &c. on whom the *Jesuites* professed can confer sacred Orders. The *Jesuites* have this privilege also to change their General, and he power to send them whither he pleaseth, and call them back again without asking leave of the Pope. They may also absolve all Heretiques confessing, and the General may excommunicate and imprison Delinquents. They are exempted from the secular power, and from all Taxes and Tythes; they may carry with them moveable Altars when they travel, and may disguise themselves into any habit; he that visits a *Jesuites* House or Colledge, shall have a plenary indulgence. They have also power to exercise all Episcopal Functions; namely to ordain, anoint, exercise, confirm, consecrate, dispence, &c. All these privileges were given to them by *Paul* the third, in several Bulls. Pope *Julius* the third, *Pauls* successor, gave them a privilege to erect Universities where they pleased, and to confer what degrees they will; to dispence also with fasting, and prohibited meats. Pope *Pius* the fourth, confirmeth all the former privileges. *Pius* the fifth, grants that such *Jesuites* as forsook their Order by leave from the Pope or General, shall enter into no other Order except the *Carthusian*; if they apostatize without leave, they shall be excommunicate; he gives them also power to read publicly in any University they come to, without asking leave, and that none must hinder them, but all are bound to hear them. *Gregory* the thirteenth gave them power to have their Conservators, Judges, and Advocates, and to recite their Canonical hours without the Quire, and to correct, change, interpret, expunge, and burn such Books as they dislike, and to be the Popes Library keepers, and exempteth them from

from being necessarily present at Precessions or Funerals. By reason of these and other privileges granted to this order, besides their own industry, they grew so numerous in the space of 75 years, that they had Anno Popes Bull 1608. as Ribadeneira sheweth, 293. Colledges besides and Apostolic Houses, and of their Society were reckoned 10587. Out of their Colledges they raise a revenue of twenty, printed hundred thousand Crown yearly.

• Q. 8. Are there no other orders in the Church of their Superiors leave, Rome?

A. There are divers more, but of less note, whose in the Jesu-original is uncertain, both in respect of their Authorities Colledg and time, besides there be many subdivisions of one Anno 1568. and the same order, as the Franciscans are subdivided into *Observantes*, *Conventuales*, *Minimi*, *Capucini*, subdivided *Collectanci*, whole charge was to receive the money into *divers* that is given them. *Amadcani*, *Reformati de Evan-Orders.*

glio; *Chiacini cum barba*, *de Portiuncula*, *Paulini*, *Observan-*

Bosiani, *Gaudentes*, *de Augustini* with their openes, shoes, *Scroientes*. All these differ little except in

some small matters. There be also some Monks called *Ambrosiani*. *Ambrosiani*, who wear red cloaks over white coats.

Others are called *Capellani*, whose Garments are partly black and partly blew, *Chalomecriani* wear a white Cross upon a white cloak. *Cellarii*, from their cells

are so called, and *Brothers of mercy* from visiting the sick, and carrying the dead to the grave; in the inside they wear black linnen, on the outside a sooty colour

Garment. *Clavigeri* wear upon a black cowl two keys, intimating by this, that they have power to open and

shut Heaven. They make Saint Peter the Author of their order. *Cruciferi*, these bow their bodies and their heads as they walk, go barefoot, and wear a white cloak girt

with a rope, they carry always in their hands a little wooden Cross. The *Brothers of the Cross* wear a

black cloak without a hood and bear the Cross before their breast. *Forficiferi*, so called from wear-

ing a pair of sheers on their cloak, by which they shew that they clip off all carnal lusts, as it were

with a pair of sheers. They wear a black cloak and hood, these we may call *sheer-Brothers*, The *Brothers*

of *Helen*, brag that they were instituted by *Helen*, *Constantines* Mother, after she had found out the Cross, they wear a white garment, and on it a yellow Cross. **Hospitalarii.** *Hospitalarii*, so called from looking to *Hospitals*, they wear black; they differ from the former of this name, and so do the *Cruciferi*. The *Brothers* of Saint *James* wear a sandy coloured garment, and shells hanging at it; they make Saint *James* their Patron. The Order of *Ignorance*: These Monks think it mans chief happiness to know nothing. "This Order of Ignorance is now the greatest in the world, and is like to swallow up all the Orders and Degrees of Learning, as Pharaoh's lean Kine did devour the fat. So much the more happy will this Order be, when it is fed with Tythes and Colledges. There is an Order of *Foannites* differing from the former; these wear a red garment to represent Christs blood, and on the breast thereof is woven a Chalice, to shew that in his Blood our sins are washed; they also hold a Bock still in their hand. The order of the Valley of *Fosaphat* goeth in a Purple Garment; these appoint Judges to decide controversies of marriage. The order of *Foseph* was erected in honour of *Maries* supposed Husband: These wear ash coloured cloathes, and a white hood. The order of *Lazarus* or *Magdalen* wear a green Cross upon a black cloak with a hood; there be two sorts of them, some contemplative, who are black within, and white without, using ordinary food, the others wear a brown or tawny colour, and are active, their food is only herbs and roots. The order of *Nuns* of Saint *Mary* *decem virtutibus*, that is, *Of the ten virtues*, which consist only in repeating the *Ave Mary* ten times: They wear a black Vail, a white coat, a red Scapular, and an ash-coloured cloak. There be two other orders of Saint *Mary*, the one wears a white coat, and a black cloak like *Carmelites*, the other are all white; there is also the order of *Maries* Conception. The order called *Reclusi*, shut themselves up between two walls, or in narrow cells, whence they never go out so long as they live. The order of Saint *Ruffus*, instituted by him; these go like the *Canon Regulars*, wearing a Scapular over

over a linnen Surpleſs, and a black coloured hood, There is an order of free Nuns, who maintain themſelves, and may marry when they will. The order of *Specularii* are ſo called from their looking glaſſes which they always carry; their inward garment is black, their outward white; They wear on their breſt a black croſs. "*Among the Romans it was a*: Of which
 "counted an Effeminate trick for men to carry about a lee Seb.
 "looking-glaſs; therefore Otho is mocked by Juvenal, Frank in
 "who ſpeaking of the Looking glaſs, calls it, *Paſſici Chron.*
 "geſtamen Othonis. The order of the *Stellati*, wore Franc. Mo-
 Stars on their cloathes, ſome of them have black gowns *diſs*, Hen-
 and black hoods, ſome have cloaks without hoods, *terus de*
 Some other petty orders there are of ſmall account. *reb. Bur-*
gund Hof-

Q. 9. How are the Abbots conſecrated at this time?

pinian, &c.
Abbots, how
conſecrated.

A. If the Abbot be not a Monk, he is thus conſecrated: On the conſecration day, which is ſome Feſtival, or the Lords day, both the Biſhop, and the Abbot elect, confeſs, and faſt the day before. In the Church two Chappels are trimmed up, the bigger for the Biſhop, the leſſer for the Abbot. On the Altar of the greater Chappel, ſtands a Croſs and four Candleſticks. At the foot of the Altar the ground is covered with Turkey Carpets, or Tapeſtry: there is alſo in the Chappel a Table placed for the Biſhop, on which is clean linnen, two Candleſticks, Baſons with Towels, the holy water-pot, with the *Aſperſory*, the cenſer, &c. Likewiſe the Biſhops Maſs-Ornaments; there be alſo three chairs, one for the Elect Abbot, the other two for the two aſſiſtant Abbots. The Biſhop hath three Chaplins. In the leſſer Chappel for the Abbot, is an Altar with the Croſs and two Candleſticks, with the Pontifical and Miſſal; There is alſo a Table covered with clean linnen, with Baſons, and two Candleſticks, and the Ring which is to be conſecrated, &c. The Biſhop having prayed at the Altar, aſcendeth his Chair of State over againſt the Altar, with his Mitre on his head; the Elect Abbot ſits in his ordinary cloathes, between two Mitred Abbots his aſſiſtants; then the Elect boweth himſelf to the Biſhop, who riſeth, taketh off

his Mytre, and saith some prayers : after this the Bishop without his Mytre blesteth the Elects new cloaths, and besprinkles them with Holy water, then he sits down, puts on his Mytre, and takes off the Elects secular garment ; saying, *The Lord take off from thee the old man, &c.* And then cloaths him in a Monastical Habit ; saying, *The Lord cloath thee with the new man, &c.* This done, the Bishop laying aside his Mytre, riseth and prayeth, and sits down again. Then the Elect riseth, and beseeching him with bended knees, and his hand on his breast, that he would receive him, the Bishop riseth and prayeth over him ; then the Elect being now made a Monk, promiseth Canonical obedience to the Bishop and his Successors, fidelity to the Covent, Continency and Renunciation to his own Estate ; with this the Bishop receiveth him into the Society of the Monks, and withal into the kiss of peace. After this the Elect Abbot goeth in o his Chappel, where he is habited like a Priett, and thence brought between the two Abbots assistants to the Bishop, who uncovering their heads, bow to him, and the Elder of the two presents him to the Bishop, desiring he would ordain him Abbot of such a Monastery, according to the Apostolical Authority committed to him. Then the Popes Mandate is read ; the Elect sweareth upon the Gospel, the Bishop asketh if he will be faithful over the Flock committed to him, if he will reform his life, be sober, humble, chaste, and patient ; if he will be subject, obedient, and reverent to the Pope and his Successors, if he answereth *I will*, then the Bishop prayeth that God will keep and strengthen him ; if the Abbot be not exempted from Episcopal Jurisdiction, he is to promise Obedience to the Diocesan and his Successors. This done, the Elect kisseth the Bishops hand, who standing before the Altar makes confession, kisseth the Gospel and the Altar, which he doth also Incense, and sayeth Mass. After this the Elect goeth to his Chappel, where he is trimmed in the Abbots Ornaments ; and is brought again before the Bishop, to whom he boweth himself, and then the Musick begins : the Bishop after this takes the Pastoral

storal staff, bleſſeth it, and prayeth for the Elect Abbot, who all the while is on his knees, then the Bishop layeth both his hands on the Abbots head, prayeth, and giveth to him the Rule of the Order, whereof he is to be head, and with an Exhortation to be careful over them. After the Bishop hath bleſſed the Staff, he beſprinkleth the Elect with Holy water, delivereth him the Staff, with an Exhortation to use it with discretion.

• Then he bleſſeth the Ring, and caſts Holy water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiſs of peace, then retireth to his Chappel, thence returneth with his two Aſſiſtants, and preſenteth to the Bishop two burning Tapers, two Breads, two veſſels of Wine, and kiſleth his hand. Then Maſs is ſaid, the Sacrament adminiſtred, and the Abbot is ſolemnly bleſſed, at length the Mytre is bleſſed, and waſhed with Holy water, which the Biſhop puts on the head of the Abbot; ſaying, *Lord we put on the head of this thy ſervant the Helmet of Salvation, that he having his head armed, may with the hornes of both Teſtaments appear terrible to the Adverſaries of the Truth, &c.* At laſt the Gloves are bleſſed and waſhed, and put on the Abbots hand, who with his Mytre on his head, is by the Biſhop brought to the Quire and ſet in his Predeceſſors chair, whence he riſeth, bleſſeth the people preſent, & thanks the Biſhop. The reſt of the day is ſpent in good cheer. The Conſecration of the Abbateſſ and Nuns is much after this manner.

Steven Albertus Cabottus Pontificali and Hoſpitan out of him.

Q. 10. *Wherein do the Chriſtian Orders of Knight-hood differ from one another?*

A. In the times, Authers, Occaſions, Habits, Ends, Ornaments and Ceremonies of their inſtitution. The firſt Order of Knight-hood in France was that of the *Gonnet*, inſtituted by *Charles Martel*, in memory of the great Victory he obtained againſt *Abdiramo*, in whole Camp were found good ſtore of *Gonnets*, which are Beaſts like *Spaniſh Cats* in bigneſs with long and ſlender Snowts, their Furres (whereof good ſtore were found in the Enemies Camp, and preſented to *Charles Martel*) do ſmell like thoſe of

Civit

- Civit Cats.* From this beast the order is so called, consisting of sixteen Knights only, who wore collars of Gold made of three chains, linked with red Roses enamelled; at the end of this collar hung a Golden Gennet. The order of the *Crown Royal*, (intituted
- Of the Crown by Charlemagne,* in favour of the *Frifons*, who had done him good service in his Wars againſt the *Seſnes* or ancient *Saxons*) wore on their brealts a *Crown Royal* in embroydery of Gold, wherefore this was called *L' Ordre de la Couronne Royal*. The order of the *Star* intituted by King *Robert of France*, Anno 1022. was compoſed of thirty Knights, whereof the King was chief. Thoſe wore cloaks of white Damask; on the left ſide of the brealt, was embroydered a Star wrought in Gold, with five pointed beams. Their Oath was to ſay in honor of the *Virgin Mary*, (whom they called *Star of the Sea*, and *Lady of the Star*) a *Corona* or *Chaplet* made up of five tens of *Ave Maries*, and five *Pater Noſters*, with an Antheme. The order of the *Broom Flower*, intituted by Saint *Lewis* the French King, did wear a collar compoſed of broom huſks, or coddſ, interlaced with flowers *de Lys*. King *Lewis* choſe this broom for his emblem, adding theſe words, *Exaltat humiles*, intimating that God had exalted him for his humility to the Royal Throne of *France*, in ſtead of his Elder, *Philip of France*. The Knights of this order wore caſſocks of white Damask. The order of the *Ship*, intituted alſo by Saint *Lewis*, for encouraging the French Nobility to attempt the Seas with him againſt the *Saraccens*, wore a collar interlaced with double *Scallops* (ſignifying the ſandy ſhore) and double creſcents or half Moons, which with the Ship hanging thereat declared his enterpriſe was to fight with *Infidels* and *Mahumetans*, and to plant the Chriſtian faith; Therefore theſe Knights were tied by their order to hear daily the office of our Saviours paſſion, to defend the Catholick Faith, Church, and Miniſters thereof, and to protect Widows, Orphans and other afflicted people. The order of *St. Michael* was intituted by *Lewis* the eleventh, Son to *Charles* the ſeventh, in honor of Saint *Michael* the French tutelal Angel,
- who

who commanded *Aubert* Bishop of *Auranches* to erect a Church to him on that Hill, which ever since hath been called *Mount Saint Michael*, frequented yearly with Pilgrims from all parts of *France*: to whom also is dedicated the nine and twentieth day of September, in memory of this Angel who fought against the English at *Orleans*; hereupon *Charles* the seventh took for his Oriflamb the Image of *Saint Michael*, which was always carried before the King when he went to Wars. They wear a collar of Gold made of Scallops fastned on small chains, from which hangerh the Image of *Michael* treading on the Dragon. As often as any Knight misleth the wearing of this collar, he is to cause a Mass to be said, and to pay seven Sols and six *Deniers Tournois*. All the Knights are bound on the Vigil of *Saint Michael* to wait in their habits on the King from his Palace to the Church. On *Saint Michaels* day, they are to wait on the King in the same ornaments to Mass, and to offer each man a piece of Gold; that day the King is to entertain them at his Table; The next day they offer (being clothed in black) wax candles for the dead, for whom Mass and Prayers are said. Their oath is to maintain the dignity of the French Crown, and the Church. The order of the Holy Ghost was instituted by *Henry* the third of *France* Anno 1579. in memory of his Nativity, election to the Crown of *Poland*, and his coming to the Crown of *France*, all which happened upon Whit-Sunday, when the Holy Ghost descended on the Apostles. The Knights of this order wear a collar made of Flowers *deluce* of Gold, cornered with flames of fire interwoven with some Letters, the first whereof is *H*. the first letter of *Henries* name. From the collar hangs the Image of a Dove in the midst of a Cross like that of *Malta*, all beset with beams and four Flowers *deluce*. The King is chief of the order, whose oath is to maintain the Catholick Religion, and unity amongst his Subjects. The Knights are all bound to community every first day of the year, and on the day of Pentecost, and to swear their zeal to the Catholick Faith, and their fidelity

Of the Holy
Ghost.

to the King and his Successors. This order consisteth of the King, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancelour, Provost, Master of the Ceremonies, the High Treasurer and Register. All the Knights are bound to wear the Cross on their garment. The feast of this order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Mass are feasted by him at the Palace. At Evening; they for the deceased Knights wear black, and the next day offer wax candles for their souls, and then dine with the King again. The order of *Christian*

Charity.

an Charity was instituted by the same *Henry*, for the benefit of poor Captains and maimed Soldiers, to whom Rents and Hospitals were by him assigned. They wear on their cloaks an anchored Cross, embroydered with white Sattin. The Knights of *Saint Lazarus* had their original at *Jerusalem*, but being expelled thence, were by *Saint Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprous and other infected persons; but when these Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of *Saint John of Jerusalem*. By *Gregory* the thirteenth *Emanuel Philbert* Duke of *Savoy* was chosen great Master of this order of *Saint Lazarus*, to whom he gave the command of all spittles for Lepers.

Of Saint Lazarus.

Of the Virgin Mary in Mount Carmel.

The order of the *Virgin Mary* in *Mount Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of France, and confirmed by Pope *Paul* the fifth, Anno 1607. They are tied to keep a feast every year the sixteenth of *May*, to the *Virgin Mary* of mount *Carmel*, to wear on their cloaks a Cross of tawny velvet, in the midst whereof shall be the Image of the *Virgin Mary*, entowered with beams of Gold; about their necks they shall wear an anchored Cross of Gold, in the midst whereof shall be the *Virgins* Image enamelled. They may not marry above twice. They must fight for the Catholick

faith. The orders of *Orleans* was instituted by *Monsieur Porcupinc. Lewis* of France Duke of *Orleans*, An. 1393. it is called also

also the Order of the *Porcupine*, because there hangs the picture of the beast from three chains of Gold, which *Monsieur* took for his Device, to let *John of Bourgonne* his mortal enemy know, that he wanted not Arms and Courage to be revenged on him, for his wicked and bloody intentions. The Order of the *Golden Shield* was instituted by *Lewis* the second, *Duke of Burbon*, surnamed the Good Duke; in the Golden Shield was a bend of Pearls, whereon was written *Allon*, which is as much as *Allons* in French, that is, *Let us go all together to the service of God, and defence of our Country.* He instituted also the Order of the *Thistle*, called also the order of *Burbon*, in honor of the Virgin *Mary* Anno 1370. consisting of six and twenty Knights, who wore a Belt, in which was embroydered the word *Esperance* in Capital Letters; it had a Buckle of Gold, at which hung a tuft like a Thistle; on the Collar also was embroydered the same word *Esperance* with Flowers *de Luce* of Gold, from which hung an Oval, wherein was the Image of the Virgin *Mary*, entowered with a Golden Sun, crowned with twelve Stars of Silver, and a Silver Crescent under her Feet; at the end of the Oval was the head of a Thistle. The Order of *Anjou*, or of the Crescent or half Moon, was instituted by the good King *René*, being Duke of *Anjou*, and King of *Sicily*: The Symbol of the Order was a Crescent of Gold, whereon was engraven this word *Loz*, which signifies Praise; this the Knights wore on their Cloaks or Gowns; there were of this order six and thirty Knights. The Order of *St. Magdalen*, was instituted by *John of Saint Celsel*, a Noble Gentleman of *France*, Anno 1614, out of a Godly Zeal to reclaim the French from their Quarrels, Duels, and other sins; that by remembring the Repentance of *Mary Magdalen* they might with her learn to repent. The Cross which might serve to wear on the cloak, or about the neck, had at three ends three Flowers *de Luce*; the foot stood in a Crescent, in the midst was the shape of *Magdalen*; the Cross is beset with Palms, to shew this Order was instituted to encourage Voyages to the Holy Land; within the Palms are Sun beams, and four Flowers

Flowers de luce, to shew the glory of the French Nation. The Knights are tied by their vow to abandon all hazardous gaming, blasphemy, reading of prohibited and vicious Books, &c. Their habit is of skie colour. Their collar is made up of the letter *M.* doubled with *L.* and *A.* to exprels *Mary Magdalen*, King *Lewis*, and Queen *Anne*, interlaced with double hearts, wounded with darts of Gold crossed; the Ribband is Crimson, from which hangs an Oval, having *Mary Magdalen* on the one side, and Saint *Lewis* on the other. The device about the Oval on the cloak is, *L'amour de dieu est pacifique*. They had a house allotted them neer *Paris*, wherein were ordinarily five hundred Knights, bound to stay there during two years probation; at the end of which, they shall take the oath of the order, of charity, obedience, and conjugal chastity; they must also abjure all duels, quarrels, and assassines. The Knights that live abroad shall meet every year at their house called the lodging Royal on *Mary Magdalens* Festival day, to communicate and to give an account of their actions to the great Master. The Knights that live in the house, must on all Sundays and Festivals be assistant at Divine Service, the Knights have their Academy for all kind of exercise. But this order as it began,

Of *Bretaigne* so it ended in the person of *Chefnel*. The order of *Bretaigne*, or of the *Hermine*, and *Ears of Corn*, was instituted by *Francis Duke of Bretaigne*, Anno. 1450, it was called of the *Ears of Corn*, because the Golden Collar these orders was made in the form of Ears of Corn, at the end of described at which hung by three small Golden chains a little white large, let beatt, called an *Hermine*; his word or Motto was, A them read *Ma Vie* intimating, that whilest he lived he would pre- the History serve his courage, purity and integrity, resembled by the of *Andrew Ermine*, which is so loth to defile his white skin by run- *Favine*, Pa- ning through dirty and bogey places when he is hun- *rifan*, and ted, that he will rather suffer himself to be caught; *Advocate* in whose skin is in great request for Furs. This order the Court consisteth of five and twenty Knights of the *Ears of of Parlia- Corn*, so called, to signifie, that Princes should be ment, careful to preserve Husbandry.

Q. II. *What other Orders of Knight-hood were there in Christendom, besides those of the French.*

A. In *Flanders*, was instituted the Order of the *Golden Fleece*, by Duke *Philip*, in the City of *den Fleece*, *Bruges*, Anno 1429. in memory of the great Revenues which he raised by Traffique of Wools, or else in memory of *Gideons Fleece*, or of the *Golden Fleece* at *Colchos*. The Order consisted of thirty Knights, the Duke being chief. The great Collar was made of double Fusiles enterwoven with Stones and Flints, sparkling flames of fire. The Flints were the Arms of the ancient Kings of *Burgundy*; the Flames did signify the Swiftnes, Fiercenes, and Terror these Knights should shew to their Enemies, to this purpose was this Motto, *Ante ferit quam flamma micet*. From the Collar hung a *Golden Fleece*. The Patron of this Order was *Saint Andrew*: The Knights were to keep three Festivals: on the first day they wore *Scarlet*, to shew that Heaven and Glory is got by Martydom and Effusion of Blood. On the second day *black*, to shew their grief for the Dead. The third day *white Damask*, to shew their purity. The Order of the *GARTER* was instituted in *England*, Anno 1347. by King *Edward* the third, consisting of five and twenty Knights, under the patronage of *Saint George*. The great Collar was of Gold, composed of white and red Crosses, knit in manner of true Love Knots; instead of which Knots, the Thistles of *Scotlands* Order were combined by King *James*, who united the two Orders as he did the Kingdoms. From the Collar hangeth *St. George* on horse-back with the Dragon at his feet. In *England* were instituted the Knights of the *BATH* by King *Henry* the fourth, as some write, who made six and forty Knights, who having their several Chambers in the Tower, watched and bathed themselves on Saturday night, and on Sunday they were made Knights; At high Mas in the Evening before the Ceremony, they were cloathed with Gray cloath like *Eremites*, to shew they were willing to renounce the World for Christ, the next day they swear, *To love God, defend the Church, honour the King, and to protect the oppressed*: and then they lay aside their Monks

Monks habit, and are richly cloathed; then they mount on Horse back, having on the Front-stale the sign of the Cross, and so they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two Ancient Knights to put on their gilded Spurs. At dinner they wait on the King, after which they present their Swords to God on the high Altar and redeem them again with money. These and other Ceremonies of the Knights Batchelors, or of the Bath, may be seen at large in our own Histories.

Of Saint Andrew, or the Thistle.

The Order of the Thistle, or of Saint Andrew in Scotland was instituted by King Achais, who made a League offensive and defensive with Charles the Great, Anno 809. The Collar is made up of Thistles and Rue, the one being full of prickles, and not to be touched without hurting the skin, the other is good against Serpents and poyson. The Motto is *Nemo me impune laceffit*, intimating that he wanted not power to defend himself, and offend his enemies. At the Collar hangeth the picture of Saint Andrew with his Cross.

Of the Lilly, or of Navarre.

The Order of the Lilly or of Navarre, was instituted by Prince Garcia the sixth of that name, in the City of Nazera Anno 1048. where the Image of the Virgin Mary issuing out of a Lilly, was discovered in the time of the Kings sickness, who thereupon suddenly recovered his health; and in token of Gratitude, instituted the Order of Knights of Saint Mary of the Lilly consisting of eight and thirty Knights; whereof he was chief. They sware to expose Goods and Fortunes to preserve the Kingdom of Navarre, and to expell the Moors. Each of these weareth a Lilly on his breast, made of Silver, and a double chain of Gold, enterlaced with this Gothish letter *M* which stands for Mary. At the end of the chain hangeth a Flower de luce, carrying the same Letter crowned. The Knights are tied to divers services and prayers, to confels also and to communicate. The Order of Saint James of the Sword was instituted Anno 1158. under the reigns of Alphonso the ninth King of Castile, and of Ferdinand King of Leon. The Knights wear on their breasts, and on the left side a Scallop-shell,

Of St. James of the sword.

shell. About their neck they wear three chains of Gold, from which hangs the form of a Sword, being of red Sattin embroidered, and a Scallop shell upon the same Sword. The red Sword signified their Victory over the *Arabians*, with whose blood their Swords were dyed. The Scallop shell was a mark of their Pilgrimage to the holy Sepulchre of Saint *James*; these they gather on the Sea shore, and fasten them to their hats or hoods, who go on Pilgrimage. This order took first beginning in *Galicia* under the homage then of *Leon*; at first these Knights lived in common with the Monks of Saint *Helic*, and shaved their Crowns, vowing chastity, poverty, but afterwards they married; they both were of Saint *Austins* rule. This order was also established in *Portugal*; above six hundred Knights were of this order. Many Lords of *Spain* hold it an honour to wear the habit of Saint *James*. The great Mastership of this order was incorporated to the Crown of *Castile*, Anno 1493. by Pope *Adrian* the sixth. The order of Saint *Julian* called of the Pear Tree, was Of Saint *Julian* instituted in the Kingdom of *Leon*, Anno 1179. and *Julian*, or the was approved by Pope *Alexander* the third, *Lucius* the Pear-trees, third, and *Innocent* the third; the Knights have the or *Alcantara* Pear-Tree for their Arms. But after *Alphonso* the ninth King of *Leon*, became Master of the City *Alcantara*, which he took from the *Moors*, and bestowed it on the Great Master of *Calatrava*, and this gave it to the Master of the Pear Tree; These Knights of the Pear Tree stiled themselves Knights of *Alcantara*, and forsaking their former Armes, wore the *Green Cross Flower de luced* on their breasts; they live under the order of *Benedict*. They first professed Chastity, but Pope *Paul* the fourth permitted them to marry. The Great Mastership of this order was by Pope *Alexander* the sixth a *Spaniard* united to the Crown of *Castile*, in favour of King *Ferdinand* of *Arragon*, and Queen *Isabel* his Wife. The order of *Calatrava* was founded in the Kingdom of *Castile* *Calatrava*, Anno 1158, under the Reign of *Sancio* the third, and sixth King of *Castile*, They were called *Calatrava* from a Castle of that name taken from the *Moors*, and given to the Knights *Templars*, but they fearing their

own weakness, surrendred it to the King *Sancio* of *Castile*, who gave it to certain Monks of the *Cistercian* Order, who offered themselves to keep this Frontiered Cattle; Hence arose the order of *Calatrava*. They wear a red cross Flower deluded. Pope *Alexander* the third approved this Order; at first these Knights wore Scapularies and robes of white, but Pope *Benedict* the third dispensed with them for that Monkish habit, and they were permitted by Pope *Paul* the third, to marry once only. At last the Masterships of *Saint James*, of *Calatrava*, and of *Alcantara* were annexed to the Crown of *Spain* in favour of *Charles* the fifth, Emperour and King of *Spain*, who enjoy the Revenues of these three

*Of the Band
or Red
Scarfe.*

great Masters. The Order of the *Band*, or *red Scarfe*, was instituted in *Castile* by *Alphonso* the 11th. Anno 1330. King of *Leon* and *Castile*. The Knights wore a broad ribband of red *Silk*, and are bound to accompany the King in his Wars, to be Valiant, Sober,

Of the Dove.

Courteous, Discreet, &c. The Order of the *Dove*, or *Holy Ghost*, was instituted in *Segobia* in *Castile*, Anno 1379. by *John* the first of *Castile*. They wore a collar linked with Sun-beams, whereat hung a *Dove* of Gold, Enamelled with white, as if it were flying down from Heaven. But this Order ended with the institutors life, to wit, the same year of his institution.

*Knights of
S. Saviour
of Montre-
al.*

The Order of *Saint Saviour* of *Montreal*, called the Order of *Arragon*, was instituted in *Arragon*, Anno 1120 by *Alphonso* the eighteenth King of *Navarre*, and first of *Arragon*. The Knights wore a white Robe, and on the breast an Anchored red cross; their Rule was like that of the *Templars*, to whom they succeeded in *Montreal*, but only that they had power to marry. The

*Of Montre-
al.*

Order of our Lady of *Montesa*, or of *Valencia*, was instituted in the Kingdom of *Valencia*, Anno 1317. by *James* the second King of *Arragon*, upon the extermination of the *Templars*. The Statutes of this order were answerable to that of *Calatrava*, under the rule of the *Cisterrians*, whose cloathing they were dispensed withal to wear. Their Cross was that of *St. George*, a full Red Cross which they wore on their breast.

*Of the Look-
ing-Glass.*

The Order of the *Looking-Glass* of the Virgin *Mary* was instituted by *Ferdinand* the Infant of *Castile*, Anno

upon a memorable Victory he had over the *Moors*. The Collar of this order was composed of Bough-pots full of Lillies, interlaced with Griffons. The order of *Jesus Christ* was instituted in *Portugal*, Anno 1320. by *Os Jesus Dionysius* the sixth King of *Portugal*: the Knights wear *Christ*. black, and upon their breasts a red cross, and another white over the red. Pope *John* the twenty second confirmed this order, Anno 1320. gave them the rule of *St. Bennet*. Pope *Alexander* the sixth gave them leave to marry. This order as that of *D. Aviz* was annexed to the Crown of *Portugal*. This order *D. Aviz* was instituted in *Portugal* under the first King *Alphonso Henriquez*, Anno 1147. under the rule of *St. Bennet*. They bear for their Arms the cross like that of *Alcantara* with two black Birds like Ravens. See *Favine*; &c.

Q. 12. What were the orders of Knight-hood in Germany, Hungary, Bohemia, Poland, &c.

A. The order of the Dragon was instituted in Germany, by the Emperor *Sigismund*, Anno 1418. upon the condemnation of *Huss*, and *Hierom* of *Prague*. The Knights did wear on High Dayes a Scarlet cloak, a double Golden Chain, at the end whereof hung a Dragon over brown, her wings seeming broken; and daily they wear a Cross Flower de-luced with Green. This order was famous throughout Germany and Hungary. The order of *Austria* and *Carinthia*, or of Saint *George*, was instituted by the Emperor *Frederick* the third, first Arch-Duke of *Austria*, Anno 1470. The Knights wear a white Coat, and a red Cross; they were bound to guard the Frontiers of Germany, Hungary, *Austria*, *Syria*, and *Carinthia*, against the *Turks*. The Order of *Poland*, or of the white Eagle, was instituted by King *Ladislaus* the fifth, Anno 1325. The Kings wear a tripple chain of Gold, whereat hangs an Eagle crowned. The Order of *Denmark*, or of the Elephant, was instituted by *Christierne* the first, King of *Denmark*, Anno 1478. The Collar which the Knights wear, is composed of Elephants, with silver Castles on their backs, at the end whereof hangerh the picture of the Virgin *Mary*, beset with Sun-beams, and a Crescent under her feet. The order of *Sweden*,

Of the Seraphims.

or of *Jefus*, or of the *Seraphims*, was instituted by *Magnus* the fourth King of *Sweden*, Anno 1334. The Collar of this order is composed of Cherubins, and Patriarchal Crosses, in memory of the siege laid to the chief City of *Upsala*. At the end of the Collar hung an oval, bearing these three letters, *I. H. S.* that is *Jefus Hominum Salvator*, with four Nails enamelled white and

Of the Swan

black to shew our Saviours passion. The order of *Cleve*, or of the *Swan*, is at this day held up by the Princes descended of the house of *Cleve*, who do bear the *Swan* for their Order, Crests, and Supporters of their Arms, Of the order of *Prussia*, called the *Marian*, or *Teutonic*, we have spoken already. The order of *Livonia*, or

Of the Sword-bearers.

of the Sword-bearers, was instituted Anno 1203. by *Albert* a Monk of *Breme*, with some rich Merchants, who out of zeal to fight against the Infidels of *Livonia*, renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habit of the *Cisterrians*; a long white Cassock, with a black hood, having on the left side, near to the shoulder, a red sword, and on the breast two swords a cross, with the points downward. This order was confirmed by Pope *Innocent* the third. The

Of St. Gall.

order of *S. Gall* in *Switzerland*, was instituted by *Frederick* the second, Emperour, Anno 1213. when he came on Pilgrimage to the Abby of *St. Gall*, and instituted that order which he called the order of the *Bear*, giving to the chief Lords thereof collars, and chains of gold, at the end whereof hung the form, or a Bear of gold enamelled with black. The Abbot was to confirm this order

See the Histories of these places.

every sixteenth day of *October*, being the Feast day of *St. Gall*, the Apostle of the *Germans*. This order was instituted to the memory of *St. Ursus*, Martyred before the Temple of the Sun at *Soloverre*. The Cantons of the *Switzers* honoured this order, till they fell off from the House of *Austria*; now it is quite lost.

Q. 13. What are the orders of Knight-hood in Italy?

Divers Orders of Knights at Rome.

A. The Popes have been Founders of divers Orders. Pope *John* the twenty second at *Avignon*, instituted the order of *Jefus Christ*, Anno 1325, They did wear

wear a Cross of Gold enamelled with red, and inclosed with another Cross. Pope *Paul* the second instituted at *Rome* the Order of the *Holy Ghost*, Anno 1468. The Knights wear a white Cross. Pope *Alexander* the sixth, instituted the Order of *Saint George*, Anno 1498. They carried a Cross of Gold, entowered with a wreath made in form of a Crown. *Leo* the tenth instituted the Order of *Saint Peter*, Anno 1520. These wore within an Oval of Gold the Effigies of *Saint Peter*, at the end of a Tortis of Chains of Gold. These were to guard the Sea Coasts against the *Turk*. *Paul* the third established the order of *St. Paul*, Anno 1540. Pope *Pius* the fourth, erected the order of the *Pies*, Anno 1560. Their charge was to carry the Pope when he went abroad in publick. He would have them to take place of the Knights of *Malta*, & of the Empire. *Sixtus Quintus* ordained the Knight-hood of *Lauretto*, Anno 1587. to whom he Erected our Lady Church at *Lauretto*, for a Cathedral. At *Rome* also, there be some Church-men of the order of Knight-hood, as the Knights *Hospitallers* of *Saint Anthony*. The General of this Order is called Abbot of *St. Anthony* of *Vienna*; the principals of this Order do wear on their black Cassocks, Cloaks, and Gowns, a double *Saint Anthonies* Cross; that is, two T. T. of blew Sattin; the meaner sort wear but one. The Knights of the *Virgin Mary*, were instituted by Brother *Bartholomew*, Bishop of *Vicenza*, a *Dominican*, Anno 1233. and confirmed by Pope *Vrban* the fourth, the Knights follow *St. Dominick's* Rule, wearing a white Cassock, with a red Cross on the breast, with two Stars: Their cloak is of Gray colour. Their Charge is to take care of Widowes and Orphans, and to reconcile Differences between Man and Wife. They lived at Home with their Wives and Families, and not in Convents. Hence they were named *Fratres Gaudentes*. Brethren of joy. The Order of the *Glorious Virgin Mary* was instituted at *Rome*, Anno 1618. by three Brothers, *Pedro*, *John Baptist*, and *Bernardo*. They were confirmed by Pope *Paul* the fifth, who with

his successors were to be great Masters thereof. Their Covent is in the Palace of *Lateran*. They are bound to defend the Christian Faith, the Catholick Church, to suppress the *Turks*, to be Nobly extracted. The *Knights Layicks* of this order, and *Knights Priests* that are beneficed, are to wear about their necks a Ribband of blew Silk, and a Golden Cross enamelled with blew, and on the Cloak a Cross of blew Sattin to shew the colour of the Virgins Garment which she wore, to wit, of a blew Skie-colour; but the *Knights Chaplins* are to wear the blew Cross on their Cloaks, but not about their necks. Within the Cross is a round circle, wherien is *M. S.* standing for *Maria sancta*, with a Crown. About the circle are twelve Silver beams, representing the twelve Apollles; each branch of the Cross hath nine Tracts, demonstrating the nine Orders of Angels; the four ends of the Cross are four Lillies, to shew that the Virgin is the Lilly of the Valleys; at the ends of the Cross are four Stars, figuring the four Evangelists. At *Venice* there is the order of Saint Marks Knights, instituted when Saint Marks Body was brought thither from *Alexandria*. At *Genoa* are the Knights of Saint George, and so divers Cities of Italy have their peculiar orders of Knight-hood; In *Savoy* there is the order of the *Annunciation*, of which we have already spoken. The Collar of this order is composed of Roses and Love knots, whereunto hangs an Oval, containing the Angel, holding a Scepter, and saluting the Virgin, over whom hovereth a Dove. We have also spoken of the orders of Saint Maurice, and Saint Lazarus. The former of these two began Anno 1440. when *Amadis* the seventh, first Duke of *Savoy*, retired to the Desert of *Ripaille*, to preserve the memory of that valiant Knight, as of his Lance and Ring. They follow Saint Austins rule. The order of Saint Lazarus was united by Gregory the thirteenth, to that of Saint Maurice; these are *Cisterrians*, and have divers privileges and immunities. The order of *Florence*, or of Saint Stephen Pope, was instituted by *Cosmo de Medici*, first Duke of *Florence*, Anno 1561, in honour of

*Knights of
Venice.*

Of Genoa.

Of Savoy.

Of Florence.

of Pope *Stephen* the ninth Patron of *Florence*. They follow Saint *Bennets* rule, and have the same Privileges with the Knights of *Malta*. They wear a long Gown of White Chamberl, on the breasts a red Crois like that of *Malta*. The order of the *Precious Blood of Christ*, was instituted by *Vincentio de Gonzago* the fourth Duke of *Mantua*, and second of *Monserrat*, *Of Mantua*. Anno 1558 in honour of Christs Blood, some drops whereof are kept in Saint *Andrews* Church at *Mantua*. The Collar is composed of Ovals of Gold, and these two words, *Domine Probasti*; in the Ovals are flames of fire, burning about Gold-Smiths melting pots full of pieces of Gold. At the end of the Collar within an Oval, are two Angels standing upright, holding a Chalice and Pixe-Crowned, on the Table *See the a-* whereof are three drops of blood, with this Legend *bove named* about the Oval, *Nihil isto triste recepto.* *authors.*

Qu. 14. *What were the Christian Military orders in the East?*

A. The order of *Cyprus* and of *Luzignan*, or of the *Sword* was instituted by *Guy of Luzignan*, King of *Jerusalem* and *Cyprus* Anno 1195. The Collar of *hood in the* his order was composed of Cordons of white Silk *East*, twined into love knots, interlaced with the Letters S. and R. at this hung an Oval of Gold with a Sword in it, about the Oval was engraved these words, *Securitas Regni*. Of the other Eastern order we have already spoken; namely of that of the Ho'y Sepulchre, instituted by *Baldwin* the first of that name, and second King of *Jerusalem*, Brother to *Godfrey of Bulloigne*, Anno 1103. They were at first *Canons Regular* of Saint *Austins* order, permitted to live in *Jerusalem*, by the *Saracens*: after they were Knighted, retained their white habit, wherein they carried the Crois of *Jerusalem*, such as the Kings have in their Arms. Pope *Innocent* the eighth, Anno 1484, united these Knights to the *Hospitallers* of Saint *John*; but this Union lasted not long; for the Knights married, whereupon Pope *Alexander* the sixth took the pow-

er of conferring this order himself, giving power to the Guardian of the holy Sepulchre, who is always a *Franciscan*, who confer this Order on Pilgrims to the Holy Land, provided they take their Oath on the Holy Sepulchre. We have also spoken of the *Hospitallers* of *St. John* Baptist of *Jerusalem*, instituted by *Baldwin*, first King there, Anno 1104. Likewise of the *Knights Templars*, instituted under *Baldwin* the second, third King of *Jerusalem*, Anno 1119. Of these I will make no further mention. There were other Orders in the Holy Land, as the *Knights* of *St. John* of *Acres*, of *St. Thomas*, of *St. Gerion*, of *St. Blazé*, &c. but these were of small note; and are now lost. See *Favines* Theatre of Honour.

THE

The Contents of the twelfth Section.

- *The Opinions of the Anabaptists, and wherein they agree with the old Hereticks.*
- 2. *The Tenets of the Brownists.*
- 3. *Of the Familists.*
- 4. *The Adamites, and Antinomians.*
- 5. *The Religion of the Socinians.*
- 6. *Of the Arminians Tenets.*
- 7. *Of the Church of Arnheim, and the Milenaries Opinions.*
- 8. *Of many other Sects at this day amongst us.*
- 9. *The Opinions of the Independents.*
- 10. *The Tenets of the Presbyterians, where by way of a Catechism is delivered their whole Doctrine concerning the Ministry, Episcopacy, Presbytery, Lay-Eldership, Deacons, Civil Magistrates, the Election of Ministers, Ordination, power of the Keys, Excommunication.*
- 11. *Divers erroneous Opinions which have been lately revived, or hatched since the Fall of our Church Government, &c.*

S E C T. XII.

Quest. I.



What Opinions in Religion are there held at this day among them that are fallen off from Rome?

A. We have already spoken of the Opinions of *Luther, Calvin, Oecolampadius, Zuinglius*, and other Protestants; whose Tenets are followed by many thousands at this day: We have also spoken somewhat of the Original and Increase of *Anabaptism*; now we will briefly set down their Opinions, as they are recorded by *Pontanus, Bullinger, Gastius, Sleidan, Osiander*, and others, and will shew *Anabaptists* wherein they agree with the Old condemned Here-~~their~~ *their* *Opinicks*. They hold that Christ took not his flesh from *ons* and the Virgin *Mary*; "So held the Heretick *Valentinus*. Names.

2. That

2. That Christ is not true God, "so held *Arrius*.
 3. They deny baptism to Infants, "so did the *Pelagians*. 4. They re-baptise, so did the *Novatians*, *Arrians*, "*Ærians* and *Donatists*. 5. They believe to enjoy hereafter the day of judgement, an earthly Monarchy, "so did the *Cerinthians*, *Nepotians* *Milenaries*, and *Mahumetans*. 6. They say our righteousness depends upon the works of charity and affliction, not upon faith in Christ; "so did the *Cathari*, *Meletians*, *Donatists*, and *Pelagians*. 7. They maintain free-will in spiritual things; so did the *Pelagians*. 8. They account themselves the only pure Church without sin; so did the *Donatists*. 9. They say Lay-men may administer the Sacraments; so did the *Marcionites*, and *Pepuzians*. 10. They reject Magistracy among Christians; "so did the *Minichees*. 11. They say that Christian Magistrates are not to punish Malefactors with death, "so said the *Tertullianists*. 12. They will have all things in common, "with the old *Nicholaitans*. 13. They teach that a man may put away his wife though not for adultery; "so taught the *Jews*. 14. And that a Christian may have many wives, which is the Doctrin of *Mahomet*. 15. They will not swear at all; in this they follow the Tenet of the old *Pelagians*. Now all these opinions are ancient Heresies as we have shewed, which have been refuted sufficiently by the ancient Doctors of the Church, and condemned by General and Provincial Councils, besides that divers late writers, both of the Roman and Protestant Church, have fully refuted these opinions; whose writings they that are at leisure may peruse. And by the way we must observe, that as the *Anabaptists* have divers opinions, so they have divers names. Some are called *Munzerians*, from *Munzer*, who raised the Boors in *Germany* against their Lords. He taught that all things shal be common. 2. *Separatists*, for separating themselves from the affairs of the World. 3. *Catharists*, for thinking themselves more pure then others; therefore deny original sin, nor will they pray, *Forgive us our sins*. 4. *Apostolicks*, who like the Apostles go without staff or scrip, up and down the World Preaching. 5. *Enthusiasts*.

thufiafts pretend revelations, and brag they have the gift of prophesie, 6. *Silentes*, who place all their holiness in silence. 7. *Adamites*, who believe that the wearing of Cloaths is a cursed thing, therefore they affect nakedness. 8. *Georgians*, so called from *Davia George* the Familist, who boasted he was greater then Christ. 9. *Liberi*, who think they are made free by Christ from payments of Taxes or Debts, and free from obedience to humane Laws. 10. *Hutites*, so called from one *Huta* who denied Christs Divinity, and made himself the only Son of God. 11. *Melchiorists*, so named from one *Melchior* of *Strasburg*, who taught that *Mary* was the Conduit through which Christ did pass, as water through a Pipe. 12. *Menonists* so called of *Menon* a *Friezlander*. 13. *Beucheldians*, so called from their Author, these affirm *Polygamy* to be an holy kind of life. 14. *Augustinians* from *Augustine* a Bohemian who bragged he was the first that opened Paradise for himself and followers. 15. *Servetians*, so called from *Servetus* the *Arrian*, who was burned at *Geneva* for denying Christs Divinity, 1553. These will not Baptize Children till they be thirty years of age. 16. *Denkians* from one *Denkhus* their Author, who with *Origen*, would have the wicked and Devils to be saved. 17. *Monasteriensis*, so called from *Munster*, where *John* of *Leyden* their King reigned, who taught that he had a commission from heaven to take many wives. 18. *Libertines*, who make God the Author of sin, and deny the Resurrection. 19. *Deo Relicti*, who rejected all means and relied only upon God. 20. *Semper Orantes*, who with the old *Euchites* are still praying, thinking they are tyed to no other duty.

Q. 2. What are the Tenets of the Brownists?

A. These being so called from their Author, Master *Robert Brown* of *Northamptonshire*, sometimes a School Master in *Southwark*, hold there is no other pure Church in the World but among them; so did the *Dominicans* of old. 2. They reject the Lords Prayer; in this they are Jews, and agree with the old Hereticks, called *Prodicians*. 3. They will not serve God in consecrated Churches, nor will communicate with those they called

Of these Al-
lertedius in
his History
of Anaba-
ptists, and
Bullinger in
his first Book
against
them; have
made a col-
lection, and

M. Pagit out
of them.

Brownists
their Kinds
and Tenets.

In this they follow the old Cathari. 4. They reject tythes, and affect parity, *in this they are Anabaptists.* 5. They hold all the Church Ceremonies to be Popish. 6. That the love which is in God is not Essential. 7. That Ordination of Ministers, by Bishops is Antichristian. 8. That the word preached, and Sacraments administered by scandalous Ministers, are altogether ineffectual. 9. That Church Musick is unlawful. 10. That Lay men and Mechanicks may preach and expound Scripture. 11. That set forms of prayers are abominable in the sight of God, *whercas notwithstanding we have divers set forms, both in the Old and New Testament, at which they quarrel, and chiefly at the Lords prayer.* 12. There be divers sorts of this profession; some *Brownists*, of which we have spoken; some *Barrowists*, so called from *Barrow* their first Martyr. He called the Church of *England, Sodom, Babylon, and Egypt.* Some are called *Wilkinsonians*, from *Wilkinson* their Master, who taught that he and his Followers were truly Apostles, and therefore denied Communion with such as did not give them that Title. A fourth sort there is of *Anabaptistical Brownists*, who hold themselves the only true Church, and condemn the other *Brownists* for *Pedobaptisme*; therefore they re-baptise such as come to them. They that would see more of this Sect, let them read the Book called *The profane Schism of the Brownists*; another called *The foundation of Brownism*, *Mr. Whites Discovery of Brownism*; *Doct. Halls Apology against the Brownists*; *Giffords Declaration against the Brownists*; *Pagits Herefiography, &c.*

Q. 3. *What are the Familists?*

Familists,
their Here-
sies.

A. The *Familists*, or *Family of Love*, are so called from the love they bear to all men, though never so wicked; and their Obedience to all Magistrates, though never so tyrannical, be they *Jews, Gentiles* or *Turks*. Their Founder was one *David George*, of *Delph*, who called himself the true *David*, that should restore the Kingdom to *Israel*. He held, 1. That neither *Moses*, nor the *Prophets*, nor *Christ* could be their Doctrine save the people, but his Doctrine was the

the only means of salvation. 2. That whosoever spoke against his Doctrine should never be forgiven, neither in this life nor in the life to come. 3. That he would set up the true Houle of *David*, and raise the *Tabernacle* of God, not by suffering, but through love and meekness. 4. That he was the right *Messiah*, the beloved Son of the Father. 5. That he should not die; or if he did, he should rise again. His Successor, *Henry Nicholas* of *Amsterdam*, maintained the same Doctrine, but in his own name, calling himself *The Restorer of the world, and the Prophet sent of God*. To the former Tenets he added 1. That there is no other Christ but Holiness, and no other Antichrist but sin. 2. That the *Family of Love* hath attained the same perfection that *Adam* had before he fell. 3. That there is no Resurrection of the flesh. 4. That the day of judgment is already come, and that this *Nicholas* is the Judge of the world. 5. That there hath been eight great Lights in the world, whereof Christ was the seventh, but himself the eight, and greatest of all. 6. That none should be baptized till the thirtieth year of their age. 7. That the joys of Heaven shall be only here on the Earth, and so likewise Hell. 8. That they ought not to bury the dead, nor to give Alms to such as are not of their profession. 9. That Angels are born of Women. 10. That every day of the week should be a Sabbath. 11. That the Law may be fulfilled in this life. 12. That there was a world before *Adam* was made. 13. That there is no other Deity but what man partakes of in this world. 14. That such Wives as are not of their Belief, may be rejected for Whores. 15. That in *Henry Nicholas* dwelleth all Perfection, Holiness, and Knowledge, and that their illuminated Elders are deified in this life, and cannot sin. There be also divers sorts of *Denisons Familists*, as *Castalians*, *Grindletonians*, of the *Moun-whire Wolf*. *As may be seen in Dr.* of the *Vallies*, of the scattered *Flock*, &c. which *Mr. Knew-* hold with these former Opinions, that the Scrip-*ture* in the times are but for Novices; that we ought not to *Familists* pray for Pardon of sin after we are assured of God's *Confession*. Love; that wicked men sin necessarily, and such more *Mr. Jessops*, *and others*, stusse.

Q. 4. What

Adamites;

Q. What be the Adamites and Antinomians?

*Antinomi-
ans.*

A. Of the *Adamites* in *St. Austins* time, we have already spoken, as also of the *Bohemian Adamites*. Of late years there were some of them in *Amsterdam*, where the men and women did pray in their meetings, and perform other divine services naked. This posture they called the state of innocency, and their Meetings Paradise. In their opinions they were *Bnabaptists*. The *Antinomians* are so called from their opposing and rejecting of the Law, which they say is of no use at all under the Gospel, neither in regard to direction, nor correction, and therefore ought not to be read or taught in the Church. 2. They say that good works do neither further, nor evil works hinder salvation. 3. That the child of God can no more sin than Christ could, and therefore it is sin in him to ask pardon for sin. 4. That God never chastiseth his children for sin; nor is it for their sins that any Land is punished. 5. That murder, adultery, drunkenness, are sins in the wicked but not in the children of grace, nor doth God look upon them as sinners, and consequently that *Abrahams* lying and dissembling was no sin in him. 6. That the child of grace never doubteth, after he is once assured of Salvation. 7. That no man should be troubled in his conscience for any sin. 8. That no Christian should be exhorted to perform the duties of Christianity. 9. That an Hypocrite may have all the graces that were in *Adam* before his fall & yet be without Christ. 10. That Christ is the

See also Ga- only subject of all graces, & that no Christian believeth taker. in his or worketh any good, but Christ only believeth and preface Ed- worketh. 11. God doth not love any man for his Hol- wards in nefs. Sanctification is no evidence of a mans justification. "Of this and such like stuff you may read in Pon- his Gan- on. "Of this and such like stuff you may read in Pon- green, Pagit tanus his Catalogue of Heresies, who makes one John and others. Agricola the Author of this Sect. Anno 1535.

Q. 5. What is the Religion of the Socinians?

Socinians, *A. Faustus Socinus*, an Italian of *Siena*, placed their Tenets all Religion in these Old condemned Heresies, so greedily embraced by his Disciples. 1. That man before

before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledge of God. 3. That man before his fall, had no original righteousness. 4. That there is no original sin in us, as it imports concupiscence, or deformity of nature. 5. That there is a free will to goodness in us, and that we may here fulfill the Law. That God hath no fore-knowledge of Contingencies determinately, but alternatively. 7. That the causes of predestination are not in God, but in us, and that he doth not predestinate to salvation any particular or certain person; and that predestination may be frustrated. 8. That God could justly pardon our sins without any satisfaction. 9. That Christ by his death did not satisfy for us, but only obtained power for us, to satisfy for our selves, by our faith and obedience. 10. That Christ died for himself; that is, not for his sins (for he was without sin) but for the Mortality & Infirmities of our nature which he assumed. 11. That Christ became not our High Priest nor Immortal, nor impassible before he ascended into Heaven. 12. That Death eternal, is nothing else but a perpetual continuance in death, or Annihilation. 13. That everlasting fire, is so called from its effect, which is the eternal extinction or annihilation of the wicked which shall be found alive in the last day. 14. That Christs Incarnation is against reason, and cannot be proved out of Scripture. 15. That Christ is not truly God. 16. That the Holy Ghost is not God; that there is not a Trinity of Persons in one God. 17. That the Old Testament is needless for a Christian man. *These Opinions are but Renervations of old Heresies broched by Ebion, Photinus, Arrius, Samosatenus, Sabellius, Servetus, Antitrinitarians, and others.*

Q. What be the Arminians Tenets?

A. James Arminius, Divinity reader in Leyden, Anno 1605. published and taught five Articles, which have occasioned great Troubles in Holland, being eagerly maintained by his Followers called Remonstrantes. They hold 1. That election to life, is the will of God to save such as will Believe, and preserve in Obedience; that men may be elected to Faith, and yet not elected to Salvation: that election is sometimes absolute

solute, sometimes conditional, that the act of Faith is chosen as a condition to salvation, and that in election to Faith, the condition of using the light of reason is required. That Faith and obedience are foreseen by God, as already performed by those who are to be chosen preemtorily and compleatly. That election sometimes is changeable, and some elect may finally perish; and consequently no certainty of our elections immutability. That God hath not decreed to leave any man in the state of sin and damnation, merely out of his will and pleasure; and consequently it is not Gods meet will that one Nation should receive the Gospel, and not another, but a fore-sight of the goodness and worth of one Nation above another. 2. They teach that God so ordained his Son to dye, that he did not determine to save any perticular man expressly, so that Christs death was powerful and sufficient, in respect of impetration, though there had been no actual application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but only procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but only obtained power, that the Father might make what conditions he pleased, with man; the performance whereof depends upon his free will: that the Covenant of grace consisteth not in being justified and saved by faith in Christ, but in this, that God esteemeth our imperfect faith and obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, and all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing such stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemn mankind to temporal or eternal punishment: that an unregenerate man is not rotally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousness and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace, and salvation, and that God affordeth sufficient

ent

ent means to bring men to the knowledge of Christ.

4. They teach that Holiness and Righteousness could not be seated in mans will when he was created, and therefore in his fall, could not be separated from it: that in spiritual death, spiritual gifts were not separated from the will of man; seeing the will of it self was never corrupted, but intangled by the darkness of the intellect, and unruliness of the affection: that in mans conversion no new gifts are infused; & therefore the faith, by which we are converted, is not a quality infused, but only an act of man: that the grace by which we are converted, is only a gentle perswasion, so that Moral grace makes natural men become spiritual: and that God by Moral reason, produceth the consent of the will: that God in mans conversion, doth not use his omnipotent power to bend the will infallibly, so that man may and doth oftentimes resist and hinder our own conversion: that grace and free will are co-operating causes in our conversation, so that grace in order of causality doth not precede the action of the will.

5. They teach that perseverance is not the effect of Election, but a condition of the new Covenant to be performed on mans part before his peremptory Election, and that by his own free-will, that God furnisheth the faithful man with sufficient means to persevere, yet it is in the choise of mans will to persevere, or not to persevere: that regenerate men may and do fall totally and finally from grace & salvation; and that they may sin against the Holy Ghost: that no assurance of perseverance can be had in this life without special Revelation: that the Doctrine of assurance is hurtful to all holy exercises, and a means of presumption and security, whereas doubting is commendable: that temporary, and true justifying faith, differ only in continuance: that it is no absurdity, if man be oftentimes regenerated, his former regeneration being extinct, that Christ never prayed for the faithfuls infallible perseverance in faith. These are the five Articles of *Arminianisme*, as they are set down in the Book called, *The Judgments of the Synod of Dort.*

Q. 7. *What are the opinions of the new Church of Arnhem.*

A. They hold that Independency is a beginning

The Church of Christs temporal Kingdom here on earth, that with-
of Arnhem, in five years, (but these are already expired) Christ was
and the Mil- to come in the flesh, and with an Iron Sword to kill
lenaries most of his enemies, and then that he should raigh here
their opini- on earth with his Saints a thousand years, in all carnal
ons, delights. 2. That God is not only the author of sin, but
also of the sinfulness or *Ataxie* thereof. 3. That all
men are bound to know God in *abstracto* without Christ,
without grace or Scripture. 4. They held extream un-
dation to be a Sacrament and necessary for the sick,
and of divine institution: so they held the holy kils
of peace a religious and needful ceremony. 5. They
put down singing Psalms, and set up in lieu thereof
singing Prophets, who are to chant out alone in the
Congregation their own hymns. 6. They teach that
the soul is mortal. 7. That just mens souls go not
into Heaven till the last day, but remain in the upper
element of fire, whither *Enoch* and *Elijah*, with the
Soul of Christ before his resurrection, and the soul of
the good thief went, and no higher: they teach also that
the souls of the wicked go not before the last judgment
into Hell, but remain in the lower region of the air or
in the bottom of the sea. 8. They say that after the day
of judgment, all the world shall be Hell, except that
part of Heaven where God resides with his Angels. 9. In
preaching, they will have their Ministers covered, and
the people bare, but in administring the Sacraments
they will have the people covered, and the Minister
bare.

Of these opi-
nions, see the
forenamed
Authors.

Q. 8. Upon what grounds do these Millenaries, build
Christs temporal Kingdom here on earth for a thousand
years?

Ans^r. Upon that place of the Revelation. 19. 4, 5 6.
The grounds I saw the Souls of them, who were beheaded for the wit-
ness of Jesus, and they lived and raigned with Christ a
they build thousand years "but this place proves no such Kingdom,
Christs tem- "for it is mystical, and symbolical Divinity, not ar-
poral King- "gumentative. Again, in this place there is no menti-
dom here on "on at all of any earthly presence of Christ, nor of any
earth for a "earthly reign with him: besides the Kingdom of
thousand "Christ is everlasting, for of his Kingdom saith the An-
years. "gel, there shall be no end, "therefore here is put a de-
finite

"finite number for an indefinite. Christ saith, *his Kingdom is not of this World*, the "Kingdom of Christ is spiritual and within us, and if we speak of Christ's Kingdom, as he is Mediatour, and reigning in his Church by his Word, Sacraments and Discipline, we must conclude that he hath reigned already above 1600. years; and how long more we shall reign here on earth we know not. 2. They build their opinion upon Dan. 12. 2. *Many of them who sleep in the dust shall arise, &c.* Hence they infer two resurrections; in the first, many shall rise to reign with Christ here on earth, in the second they say, all shall rise to judgment; but this interpretation is ridiculous; for the first resurrection mentioned in Scripture is spiritual, to wit, a rising from the death of sin, of which the Apostle, if you be risen with Christ, seek the things that are above; for as sin is called death, you are dead in sins and trespasses, so the forsaking of sin is called a resurrection; this is the rising of the mind, the other of the body. Again in Scripture, many and all are promiscuously taken for the same, as here, many shall arise, that is all. So Matthe. 4. Christ healed all Diseases; that is, many: Besides the Words of Daniel are directly spoken of the second Resurrection to judgment, and not to a temporary Kingdom: for he saith, that some of those shall rise to life eternal, not to a temporary of a thousand years, and others to everlasting shame, which yet the Millenaries deny, in saying, the wicked shall not rise till the expiration of the thousand years; and where they say, that the Saints shall shine as the Stars, or the firmament in the first Resurrection, but as the Sun in the second, it is vain; for in the second resurrection shall be degrees of glory, as the Apostle sheweth, 1. Cor. 15. For as one Star differeth from another Star in glory, so is the Resurrection of the dead, Some shall shine as the Sun who is the brightest of all the Stars; and some shall be lesser Stars in glory, they do also vainly call their first Resurrection, a hidden mystery, whereas indeed it is the second Resurrection that is a mystery, and so bidden, that the wisest Philosophers understood it not; and thought Paul had been mad when he Preached this mystery at Athens, that which cannot be apprehended by reason, but by faith only, may be truly

ly called a *bidden Mystery*.; They mis-apply divers places of Scripture to prove this imaginary reign of Christ here on earth, as *Psal. 102. 16. When the Lord shall build up Sion, he shall appear in his glory.* " This Scripture was fulfilled when *Jerusalem* was rebuilt, after the captivity. So they alledge, *Acts 3. 20, 21. The Heavens shall receive Christ, till the times of Restitution of all things,* " But this is spoken of the second Resurrection, for then shall be a Restitution of all things, and not before; in their thousand years Reign: For they confess that then all the Jews shall not rise, nor all Christians, it must then follow, that there shall not be a restitution of all things; at that time. That place of *Rom. 11. 12. concerning the calling of the Jews* is impertinent; for we deny not but they shall be called to the faith of Christ, but that they shall return, to build *Jerusalem*, and be under Christs earthly reign, 1000. years, is not at all spoken in that place: No less impertinent is that place of *2 Pet. 3. 13. We look for new heavens, and a new earth, wherein dwelleth righteousness;* " For this is spoken of the last judgment, wherein all things shall be renewed by fire, and not before; as the circumstances of the Scripture do shew, and all interpreters do agree: So without any fence or reason, they apply the 65. chapter of *Isaiah* to their Millenary reign, which is plainly spoken of the calling of the Gentiles, & of Christs first coming to preach the Gospel, & to gather a Church, which there, and elsewhere, is called *Jerusalem*, and the Prophets usually under the terms of planting, building, eating, and drinking, new Heavens, and new Earth; the joy of Hills, Forests, and Trees, &c. do express the happy estate of the Church of Christ under the Gospel. *When the Mountain of the Lords House shall be exalted on the top of the Mountains, and all nations shall flock to it, then Jerusalem, that is the Church shall be the throne of the Lord. Then out of Sion shall go forth a Law, and the word of the Lord from Jerusalem,* " Then shall the God of Heaven set up a Kingdom, which shall never be destroyed; Christ shall reign over the House of *Jacob* for ever, to this City of the Church, shall the Kings of the Earth bring their

"their glory and honour : in that day, he that is feeble shall be like David, and the house of David shall be as God. See Isa. chap. 2. chap. 55. and chap. 5. Jer. 16. Ezech. 2. Dan. 2. Zach. 12. Luke. 1. Rev. 21. and many more places, which speak of the Churches felicity under the Gospel, but not a word of a Millenarie Reign.

Q. 9. Wherein doth the vanity of the Millenaries opinion consist?

Ans 1. In giving to Christ a temporal Kingdom of *The vanity* a thousand years, whereas, his kingdom is eternal, it *of the Mille-* shall stand for ever, *of his Kingdom shall be no end,* naries saith the Angel. *opinions.*

2. In giving him an earthly Kingdom, whereas his Kingdom is heavenly, *My Kingdom (saith he) is not of this world;* It is not from hence, it is within us.

3. In making his Kingdom to consist in earthly pleasures, in eating, drinking, fighting, &c. all which are directly against the nature of his Kingdom: which as the Apostle saith *Rom. 14. 17. Is not meat and drink but righteousness, peace, and joy of the Holy Ghost,* the end of his coming was to fight with no other weapon, but with the edged sword of his Word, proceeding out of his mouth, he was the Prince of Peace, the Dove that brought the Olive branch in her mouth: he brought peace in his birth, he preached peace in his life, and recommended peace to us at his death: and as Saint Austin saith *pacem nobis reliquit, iturus ad Patrem, & pacem nobis dabit perdu & iturus ad patrem,* his peace he left with us, and his peace he will bring again to us.

4. In this their imaginary Kingdom, they bring Christ down from heaven before his time; *for the heavens must contain him till the restitution of all things,* which cannot be till the last judgments: it is an Article of our creed, that Christ shall come down from heaven to judge the quick and the dead, which shall not be till the last day.

5. He is to sit at Gods right hand, *untill he hath made his enemies his footstool,* Psalm. 110. 1. But these men will bring him from thence before he hath obtained this conquest and triumph, which is not to be obtained till the last day, & consummation of all things.

injuries to Christ, to bring him from his place and condition of glory; to play the part of a Butcher and Executioner in murdering of men with the sword, here on earth, an office ill befitting him, & no way suitable to his glorious condition, and mercy, who came to save sinners, and not to deny them. 7. The Scripture mentioneth no other Resurrection of the bodies, but such as shall rise at the last day, *John 6. 39, 40, 44.* in the end of the world, when he shall have delivered up the Kingdom to God, *1 Cor. 15, 22.* *Where we shall be caught up in the clouds to meet the Lord in the Air, and shall be ever with the Lord,* *1 Thes. 4. 15.* But this Millenary Resurrection is long before the last day, and end of the world, neither in it shall we be ever with the Lord, if we are with him but a thousand years. 8. The Scripture doth not speak of three comings of Christ, but of two only; the first when he came in Humility, the second when he shall come in glory: *unto them that look for him shall he appear the second time without sin unto salvation,* *Heb. 9. 28.* Let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us, *John 13. 2.* *That in his Fathers house,* that is in Heaven, *are many mansions,* thither he is gone to prepare a place for us, *that where he is, there we may be;* but he is in Heaven, in his Fathers house there doth he prepare a place for us, and not here upon earth; for so we shall not be where he is, but he will be where we are; which is repugnant to his own words. 10. They make the time of Christs second coming to Judgment certain, in affirming it shall be at the end of their thousand years; but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a Thief in the night: like the coming of Noahs flood, or the fire of Sodom: *So that, of that day and hour knoweth no man, no not the Angels in Heaven;* nor Christ himself as he is man. 11. Whereas the condition of Christ Church here on earth is mixed, consisting of Saints & Reprobates, of sheep & goats, of good and bad fishes, of wheat and chaffe, of corn and tares; they give Christ such a Church, as is without sin and sinners, as need no preaching nor Sacrament, no Pastors and Teachers, no Advocate with the Father, no Christ to appear

pear for us in the presence of G O D : and lastly, such a Church as is not subject to persecution, affliction, sufferings and trouble ; all which is directly repugnant to Gods word ; and condition of the Church militant here, which is subject both to infirmities and afflictions. 12. Antichrist shall not be destroyed, till Christs second coming to judgment, as the Apostle sheweth, *2 Thes. 2. 8.* That *Christ shall destroy him with the brightness of his coming* ; but the millenaries will have him to be destroyed before the beginning of their thousand years which is flat against Scripture. 13. They do exceedingly wrong the Martyrs, in bringing their souls down from heaven, where they have the fruition of God and his Angels, to reign here on earth, and to enjoy carnal and sensual pleasures ; the meanest of the Saints in heaven must be in a far better condition, than the greatest martyr in this earthly Kingdom. 14. The reward that is promised to the Saints after this life, is not a Kingdom here on earth, but the Kingdom of heaven ; *a house made without hands, eternal in the heavens* ; a mansion in our Heavenly Fathers house : to sit with Christ in his throne, to be caught up in the clouds ; to meet the Lord in the air ; and to be ever with the Lord ; to be with Christ in paradise, to enjoy life eternal &c. 15. Whereas they dream that *Jerusalem* shall be rebuilt, and the Jews shall reign in *Juda* a thousand years with Christ, is directly also against Gods word, which *Ezech. 16. 54. 55.* sheweth that the Jews shall be restored to their former estate, when *Samariz* and *Sodom* shall be restored, " which will never be, and *Gen. 49. 10.* The Scepter shall depart from *Juda* when *Shilo* cometh : *Jerusalem* saith *St. Hierom*, *est in aternos collapsa cineres*, fallen into everlasting ashes, and never to rise again. 16. Whereas they dream, that in the Millenary Kingdom, sacrifices, circumcision, and all other Jewish ceremonies shall be used, 'tis plainly to deny that Christ ever came in the flesh ; or that he offered himself a propitiatory sacrifice, to put an end to all Jewish rites, which were but shadows of Christs sufferings ; the substance being come, the shadows were to vanish : therefore the Apostle saith, *Gal. 4. 9.* *That they who turn to these beggerly elements again, desire to be in*

bondage again, and in the next chapter, he tells the *Galatians*, that if they be circumcised, Christ shall profit them nothing. Lastly, this millenary Kingdom of eating, drinking, and sensual pleasures, was fitly devised by *Cerintus* the Heretick, as best suiting with his swinish disposition; for he was noted for a person given to Gormandizing, and libidinous sports.

Q. 10. What other Sects and Opinions are there now stirring amongst us?

Sects of this Age.

A. We have *Antitrinitarians*, or *Polonian Arrians*, which sprung up in Poland, Anno 1593. These deny the Trinity of Persons, the Divinity of Christ, and of the Holy Ghost; that Christ was the Son of God essentially, but in respect of his dominion, and say that the eternal generation of the Son, is against truth & reason. We have also *Millenarics*, the spawn of *Cerintus* the Heretick; these dream of a temporary Kingdom here on Earth, which they shall enjoy with Christ a thousand years. But indeed they aim at the enjoyment of the temporal estates of such as they call wicked, who (as they think) have no property in their estates. We have *Traskits*, so called of one *Trask* who would have no Christian Sabbath kept, but the Jewish laws observed, and their Sabbath or Seventh day to be perpetually kept holy till the worlds end. Others we have, who will keep no Sabbath at all; these we call *Anti Sabbatharians*. We have likewise *Anti Scripturians* who reject all Scriptures as mans inventions; there are amongst us *Divorcers*, who hold that men may put away their Wives upon small occasions. We have also *Soul-Sleepers*, who with the *Arabick* Hereticks, hold that the soul dieth or sleepeth with the body: *Whose souls I think are asleep before the body dyeth*; Amongst other professions, we have of late *Seckers* or *Expecters*, who deny there is any true Church or Ministry, and therefore they are seeking one, *But they know not where to find this Church. except it be in the Land of Utopia*. There was one *Actherington* a Box-maker, who rejecting all Church discipline, published that the Sabbath of the *Jews* was abolished by Christ, and that every day now is a Sabbath; that the Books of *Esdra*s were canonical Scripture, and in other Opinions agreed with the *Familists*.

Q. 11. What

Q. 11. *What opinions in Religion are held by Theaurau John.*

Ans. He calls himself, *Priest of the Jews*, sent as he saith from GOD, to convert them: his wild whimsies are these; 1. He calls it nonsense and a lie to say that GOD is Father of us all. 2. That we Gospellers (as he calls us) worship the Diuel, because (saith he) the spirit of man is a Diuel. 3. That it is a monster, and absolute blasphemie to say, the Godhead dwelt in Christ bodily. 4. He wonders how he that created all, could be born of a woman: by which we may plainly see he is a circumcised Jew. 5. He saith, that the child which the Virgin brought forth, is love, as if the generation of Christ were altogether mystical, and not real. 6. He saith, That Mary is Christ, and Christ is Mary, and these are but names of one thing. 7. He denyeth, That Christ was properly born, or that he was born in one, or that he was begotten; or that he could be flesh properly; or that he did descend into our flesh, but into our spirits only; or that he could be included in the Virgins wombe, and withall he believeth us in saying That we have brought the humanity to be very GOD: whereas we say, the same person is God and man, one not by conversion of the God-head into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. 8. He calls the English Clergy thieves, robbers, deceivers, sounding from Antichrist, and not from the true Christ, in which we see the impudent spirit of an heretick, who can no other ways defend his lies, and blasphemies, but by railing. 9. He prateth, That the Gospel cannot be preached by another, but by it self; so that mans voyce or outward sound, is a lye and Antichrist. 10. That our Ministers, are not Christs Embassadors, but that their call is a lye, for 'tis learning, and learning is that whore which hath deceived the Nations, and complicated the work of Antichrist: "See the impudence and boldness of this blind ignoramus. 11. He denyeth, that the Priests lips can preserve knowledge, though the Scripture is plain for it, but by the Priest, he understands knowledge it self, and so he will make the Holy Ghost to speak Tautologies, in saying, knowledge shall preserve knowledge

knowledge; here wee see the fruits of ignorance. 12. He makes the spirit of man to be a quintessence abstracted one of the elementary motions, "such is his dull Philosophie. 13. Out of his kind respect to the Diuel, by whose instinct he writeth: he affirms, That he with the false prophet shall receive mercy at last; because GOD will not punish a finite thing infinitely. "but here he again bewrayes his ignorance "for the devil is infinite a polterimore, both in regard of his essence, and of his desire in sinning; besides, that God whom he offendeth, is infinite. 14. He ignorantly saith, That he who confers God's gift, is as great, yea, greater than GOD himself, if so, then it must follow, that the Apostles were greater than God, when they gave the gifts of the Holy Ghost by imposition of hands. 15. He impiously saith, that Saint Paul wrote many things which he understood not. 16 And as impiously doth he say, that in them books, which we call Scripture, is the lye, as well as in ether books. 17. After his ignorant manner, he confounds the gift of pophcie with the prophet himself, in saying, man is not the prophet, but the light in man from God. 18. He will not have us to seek for Antichrist abroad, for man in darkness is Antichrist. "I deny not, but every man in "darkness, is in some sort an Antichrist: yet there is "one great Antichrist to be sought for abroad. 19. The Trinity, which he acknowledgeth is, God the Sonne, and Man: "this Trinity is hatched in his crasse brain, 20. He is so mad, that he saith, he can make one word bear forty significations: so he can make [tu] thou stand for dark or light, or Hell, or Heaven, or sea, or land, or angel, or Sunne, or the diuel. 21. He will not have Christs body that suffered to be our Saviour, nor Christs body; for Christs body saith he, is obedience: thus he would fain make Christ our Saviour, a meer allegorie; and therefore in plain terms affirmeth, that true Christ hath not, nor cannot have any true corporal body; for he is a spirit, and a spirit is free from flesh, "as if forsooth a "spirit & flesh could not be united in the same person: then "he concludes, that the body or flesh which suffered at Jerusalem, was not Christs body. 22. He makes the soul of man to be all one with the Gospel; and the body of Christ to be the whole Creation; "by this and such like stuffe

stuffe with which his books are fraughted, we may see that he deserveth to have his brains purged with Hellebor, rather than his crazy opinions refuted by arguments, or Scripture. In the mean while, we may perceive to our great grief, the lamentable fruits which are begot of too much liberty in Religion. These impious opinions are in his printed Pamphlets lately published. One Richard Coppin holdeth some of the before-recited opinions, and withal, lately before a confused multitude, in an usurped Pulpit, asserted the lawfulness of womens preaching, *For such Ranters, a Pillory were more fit than a Pulpit.*

Q. 12. *What opinions in Religion are lately broached by John Reeve, and Lodowick Muggleton?*

A. These two would perswade us, that they are the *John Reeve* two last witnesses, and Prophets of Christ, sent by his and *Lodowick Muggleton* spirit to seal the foreheads of the Elect and Reprobate: *Wick Muggleton* that one *John Robins* is the last great Antichrist, and *gleton* their Son of perdition, spoken of by the Apostle in the *Thes-* opinions.
salonians, because he sheweth lying signs and wonders, and assumes to himself the Titles of the only God, in that he calls himself *Adam* and *Melchisedech*, and Father of Jesus Christ; in saying, the three Persons in Trinity are *Adam*; that is, himself, *Abel*, that is his Son Jesus; and *Cain*, that is, the holy Ghost: "Many such blasphemies they ascribe to him. They affirm also that Christians using the sword of Steel, are ignorant of Jesus, and enemies to his Gospel, and they teach, that the two uncreated substances of earth and water, were eternally resident in the presence of God the Creator: that death was from Eternity: that the person of the Reprobate Angel or Serpent, entered into the womb of *Eve*, and there died, but quickned in her all manner of uncleanness: that there is no Devil at all without the body of man or woman, but what dwells within them; so that the Devil spoken of so often in the Scripture is mans spirit of unclean reason, and cursed imagination: that God the Father, was a spiritual man from Eternity, and that in time his spiritual body brought forth a natural body: that if the very Godhead had not died; that is, (say they) the Soul of Christ, which is the Eternal Father had not dyed, all men had perished eternally: that *Moses* and *Elisha* are Angels

angels, and did represent the person of the Father in heaven, as they did the person of the Son on earth; that *Eliab* was made Protector of God; when God became a child; and that he filled the Lord Jesus with those great revelations of his former glory which he possessed in heaven, when he was the immortal Father, and that it was *Eliab* who spake these words from heaven, saying, *This is my beloved Son in whom I am well pleased*: they say also, that all the Ministry in this world, whether Prophetical or Ministerial, with all the worship taught by them, is all a lye, and abomination to the Lord. Again they declare, that whereas, *there are three witnesses on earth, water, blood, and the Spirit*: that by water is meant the Commission given to *Moses* and the prophets under the Law; by blood the Commission given to the Apostles, and ministers of the Gospel: and by the Spirit is meant the Commission of the two witnesses, that were to come in this last age, whose ministry is invisible, and spiritual, cutting of all formal worshipping of an invisible, spiritual, personal God, they say there is hardly a minister in the world, that confesseth an invisible God, but they preach a God of three persons, that is a Monster instead of one true personal God: they say, that the true God is a distinct body or person, as a Man is a distinct body or person: again, they say, that there is no Christian Magistrate in the world, that hath any authority from Christ, to set up any visible form of worship; and that the spirits and bodies of men, are both mortal, both begot together, and both of one nature: that the spirit is nothing without the body, and that is the spirit alone, that walks and works, eats and drinks, and dies, for the spirit is a natural fire of reason: they say also that the bodies or persons of holy men, wherein they lived and died, shall not appear again any more; but when the Saints are glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is; and that believing spirits are of the very same divine nature of God. "This is the summe of their divinity, and Philosophie, as may be seen in their transcendent spiritual Treatise, (as they call it) which is full of transcendent nonsense, & blasphemies, for here they lay

" lay their axe to the very root of Christianity; in giving
 " a new Father to our Saviour Jesus Christ, in calling
 " the blessed Trinity a monster in denying the creati-
 " on, whilst they make earth & water eternal; in mak-
 " ing angels, and mens souls mortal; in making weak
 " man, Gods Protector, & author of that divine know-
 " ledge which was in Christ; in denying the Ministry of
 " the Gospel, and the power of the Magistrates, & the
 " outward worship of God, & making the souls of men
 " corporeal; in denying also the Resurrection of the
 " flesh, and transforming men into the Divine nature:
 " By this and other wicked tenets, permitted and coun-
 " tenanced among us, at this time; we see what Chri-
 " stian Religion is come to in this Land; so famous
 " heretofore for piety and zeal: we received Christia-
 " nity as soon as any Nation in Europe: whether by the
 " preaching of St. Peter, or St. Paul, or Simon Zelotes, or
 " Joseph of Arimathea, I know not, but all agree, we re-
 " ceived it very early, and have continued ever since in
 " the profession thereof; neither was there ever any
 " Nation more devout & zealous in the advancement
 " thereof, as our goodly Temples, Monasteries, Hospi-
 " tals, Colledges & Schools can witness, but alas! now
 " *Quantum mutamur ab illis Angligenis?* what is there
 " left among us, but the bare skelliton of Religion, the
 " vital substance thereof being eat up & consumed by
 " heresies & blasphemies, worse than any *Sarcophaga*. I
 " may here with *Jeremiah* complain that from the daugh-
 " ter of *Sion*, all her beauty is departed, her Princes are
 " become like harts, &c. How is the gold become so dim
 " & the most fine gold changed, & the stones of the san-
 " ctuary are scattered in every corner of the streets, &c.

Q. 13. *What are the Opinions of the Quakers?*

A. These fanatical spirits are called Quakers, be-
 cause they use to quake & tremble when they proph-
 sie; so did the Heathen soothsayers of old, *Non vultus, call them*
non color unus, non compta mansere comæ, sed peffus an- Shakers
belum, & rabie fera corda tument, &c. but the Spirit of their opini-
 God, is the Spirit of peace, quietness, and tranquillity
 he is not in fire, Earthquakes and whirlwinds, but in
 the soft and still voyce; it's not the quaking of the body,
 but humility & reverence of mind which he requires;
 these

these sectaries deny all ministerial Ordinances; and know-
 ledg got by study and industry, pretending an inward
 light from the spirit, and that all our Learning got
 by Preaching, Hearing, Reading, or Catechising, is
 but notional and carnal and hanging upon the tree
 of knowledg: they blasphemously prate also, that Christ
 had his failings, and that he distrusted G O D on the
 Cross, when he cryed out, *My God, My God, why hast
 thou forsaken me?* by which they overthrow the work
 of our Redemption, which none could perform, but he
 that knew no sin, in whose lips was found no guile,
 whom his enemies could not accuse of sin. *They will not
 have Ministers to preach for tithes, which they call wages,*
 and yet our Saviour saith, *That the labourer is worthy of
 his wages,* and the Apostle, *That they who serve at the al-
 tar, should live by the Altar,* and if they communicate
 of their spiritual things, why should they not partici-
 pate of the peoples temporal things. *They will not have
 particular houses for preaching and prayer;* and yet a-
 mong the Jews was the Temple, and Synagogues, and
 after Christianity was settled. Churches were erected:
*They cannot abide studied or methodical Sermons, nor
 expounding, nor learning in matters of Divinity,* by
 which we see how ignorant these people are, who de-
 spise such helps as G O D hath given for propagating
 the Gospel. Is it not better to studie and premeditate,
 than to utter *quicquid in buccam venerit*, undigested;
 immethodical ignorant trash. Christ and his Apostles
 expounded and opened the Scriptures; and yet these
 men reject expounding: these men are also against
 singing of Psalms, a duty practised by Christ, and
 urged by Saint Paul, and Saint James. *They reject
 infant-Baptisme,* and yet to infants belong the King-
 dom of Heaven. *They will have no set dayes for Divine
 worship,* and consequently the Lords day must be of
 no account with them. *They will have no prayer before
 and after Sermon;* and yet the Apostles joyned prayer
 with their Doctrine and breaking of bread, *Acts, 2. 24.*
 neither did they ever undertake any weighty business
 without prayer. *They condemn set hours of prayer;*
 and yet we read in the *Acts* of the Apostles, that the
 third and ninth hours, were set hours of prayer: but
 by

by these wild Fancies we may see, how cross-grained these people are in contradicting every thing, even Gods Word it self; if it be not consonant to their shallow reason, which they call the spirit, but it is indeed the spirit of giddiness, with which they are troubled, and trouble others; for the rejecting of all outward forms, and decent ceremonies in Religion is the overthrow of Religion it self; which though it consist not in ceremonies, yet without them it is like a man strip'd naked of his garments, and so for want of them exposed to all injuries of weather, and danger of death; The leaves of a tree are not the fruit thereof, and yet without them the fruit will not prosper.

Q. 14. *What other opinions do the Quakers hold?*

Ans. Not to mention their horrid blasphemies, in *Other opinions of the Quakers;* saying that some of them are Christs, some God himself, and some equal with God, because they have the spirit in them which is in God. They maintain that that the Scripture is not the Word of God: that our Preaching is conjuration, that expounding of Scripture is adding to it, that the letter of Scripture is carnal, that the word is not the rule to try the spirits: that the soul is a part of God, and long existent before the body: that there is no Trinity: that Christ hath no other body but his Church: that Christs coming in the flesh was but a figure: that all men have a light in them sufficient to salvation: that the man Christ is not ascended into Heaven: that there is no imputation of Christs righteousness: that prayer for remission of sins is needless: that we are justified by our own inherent righteousness: that there is no other life or glory to be looked for, but in this World: that there is no local heaven nor Hell, nor resurrection of the body: that many of them cannot sin: that the calling of our Ministry is Antichristian: that our preaching is altogether useless: that themselves are immediately called by God: that our worshipping of God in the Church is heathenish: that the sprinkling of children with water in Baptisme, is Antichristian: that we have no Sacraments: that *David's* Psalms are carnal, and not to be sung: that in our Churches "which they call beast houses, God is not worshipped: that Christ came to destroy all proper-

See what
hath been
written a-
gainst them
by Samuel
Eaten, Ro-
bert Sher-
lock, and o-
thers,

property; and that therefore all things ought to be common: that no man is to be called Master or Sir, or to be saluted by the way; and that one man ought not to have power over another: Here we see that these men despise Magistracy, reject the Ministry, slight all decency and ordinances in Christs Church, and in a word, overthrow, as much as in them lyeth, all Religion and Piety, setting up a Babel of their own, full of impiety, ignorance and blasphemy: these are the fruits of the too much liberty, and the effects of reading Scripture, by ignorant and malicious spirits; who like Spiders, suck poyson out of the sweetest and wholesomest flowers, and like mad men, use that sword of the word to destroy themselves and others, which was ordained to save and defend us from our Enemies.

Q. 15. Wherein do the Absurdities and Impieties of their Opinions consist?

Wherein the
absurdities
and impie-
ties of their
opinions
consist?

A. 1. In rejecting all Univerſity Learning, because Christ and his Apostles were never taught in schools: but this opinion is ridiculous; for Christ and his Apostles, taught no other Divinity for the matter, than what is taught in Universities; the difference is only in the manner of attaining this knowledge, for they had it by Inspiration, we by Study, Labour and Instruction; and yet the Prophets had their Schools and Colledges both, on the Hill of God, 1 Sam. 10. 5, 10. and at Bethel, 2 Kings 2. 3. and at Jericho, v. 5. and at Naioth, 1 Sam. 14. 20. Elisha had his Colledge, 2 Kings 6. 1, 2. They will not have us expound Scripture because the Apostles expounded them; but this conceit is also frivolous; for to what purpose did Christ appoint Doctors & Pastors to continue still with his Church, if they are not to expound Scripture: what the Apostles expounded briefly, we expound more fully. In their expositions, there be many intricate, obscure, high, and figurative passages, which require a further exposition. God did never reveal all his truth at one time. Among the Jews we read that Ezra the Scribe, and the Levites expounded the Law, Nehem. 8. Christ took a Text and expounded it, Luke 4. and so did Philip, Acts 8. 3. They will not have Ministers to be called Masters, but;

but I would know of these men, whether they that labour in the word and Doctrine deserve not honor, even double honor; that is, honorable titles, and honorable maintenance, 'tis true, they should not ambitiously affect honors, nor ought they to reject them. Christ was oftentimes called Master, and yet he never reproved any for calling him so, 4. They quarrel with the word *Sacrament*, because not found in Scripture; but I would know, whether the thing meant by this word Sacrament be not found in Scripture; where hath the Scripture forbid us to call sacred things by significant terms, they may as well say, that God is not every where, or that he knows not all things, because these words *omnipresent* and *omniscient* are not in Scripture. 5. They will not have Ministers to take Tithes; then they will not have those who wait at the altar, to partake with the altar, which thwarts the Apostles words directly, why should not the Ministers under the Gospel as well receive tithes, as the Priests under the Law; is our burthen easier, or our calling less deserving, its too much presumption to discommend what Christ hath commended; but he commended the Scribes and Pharisees for paying their tithes, Luke 11. 42. 6. They reject infant Baptism, because the Scripture speaks not of it, but the Scripture speaks of baptising whole Families, and Nations, Acts 16. 33. but Infants are included in these; Infants were circumcised, were admitted to Christ, to them belongs the Kingdom of Heaven. *Jeremiah* an Infant, was sanctified by the holy spirit *Jer.* 1. 5, 6. the hand of the Lord was with *John Baptist* an Infant, and he grew strong in the Spirit, Luke 1. 66, 80. can any man then, forbid water, that these should not be baptised, which have received the Holy Ghost. 7. They Quarrel with publick prayers in the Church, because Christ bids us pray in private, this is a childish consequence; for the one should be done, and the other not to be left undone: our Savior prayed sometimes privately by himself, and sometimes publicly with his Disciples: he calleth his Temple the house of prayer; but the prayers there used were publick. *St. Paul* both prayed in publick, and taught in publick. Acts 20. 36. and 21. 5. Publick prayers were used among the Jews also, *Neh.* 9. 3, 4, are we not commanded to pray

continually, and to lift up pure hands in all places, is it not by prayer that our preaching is sanctified, and made useful? its true, we ought not to make publick places, (*as the Pharisees did the Temple and Synagogue*) the places of our private prayers; we have Chambers at home to pray in private; but this privacy doth no more exclude publick prayers, than private instructions at home by the Master to his Family, do exclude publick preaching. 8. *They will not have David's Psalms to be sung in meeter.* These dull souls do not know, that *David* made his Psalms in meeter, and did sing them; and why may not we do the same in our language, which *David* did in his? besides, did not *Christ* sing a hymne, did not *Paul* and *Silas* sing Psalms to God at midnight, *Acts* 16. Doth not the Apostle exhort us to Psalms and hymnes, *Ephes.* 5. and doth not Saint *James* will us to sing Psalms, when he would be merry? there are in the Psalms as in a store-house, all sorts of materials for devotion, and for all occasions. 9. *They make faith and repentance necessary concomitants of Baptism,* this they hold to exclude infants from Baptism, but they should know, that though Infants have not faith, and repentance actually, yet they have both in possibility; the seed of both are in them, and the actual faith of their Parents, supplies the actual defect of the Children: besides *Simon Magus*, *Alexander* the Copper smith, and others, were baptized, who neither had true faith, nor repentance; and repentance is enjoined to *Simon*, long after his Baptism, *Acts* 8. 13, 22. and *Christ* was baptized, who needed neither faith nor repentance. 10. They say, *That the Church is in God; therefore God is in the Church,* by the same reason they may say, that God is not in Heaven, because Heaven is in God; or that *Christ* is not in us, because we are in *Christ*; *Christ* is in us as the head, we are in him as the members. The Church is in God, because in him we live, move, and have both our natural and spiritual being: God is in his Church by his assistance, providence, and spiritual presence; and so he hath promised, that where two or three are gathered together in his name, there is he in the midst of them. *Mat.* 18. 20. Divers other absurd opinions they maintain, as namely, against Tithes, against maintenance

nance for preaching, against Clerks saying *Amen* in the Church, and such like; of which we have already spoken, and indeed all or most of their opinions are Anabaptistical, & this Sect is the spawn of Anabaptists, who are subdivided into different factions, and such diversity there is amongst them, that the Anabaptists in *Holland* will not admit those of *Moravia* and *Suevia*, without Rebaptization. *Sebastian Francus* in his Chronology, reckons seventy Sects of them.

Q. 16. Now you have satisfied me as to the Quakers; I pray do me the like favour concerning a sort of people they call *Ranters*, which I have received divers horrid relations of, and such, as for their strange and impious assertions, I have not yet admitted into my belief?

A. The *Ranters* are a sort of beasts, that neither divide *Ranters* the hoof, nor chew the cud; that is to say, very unclean their *Charities*, such as hold no small correspondency with the *Rafter*, and *Quakers*, their lives & demeanors are much alike, only *Opinions*, what the *Ranters* act upon the stage, by an open profession of lewdness and irreligion, the other do it within the curtain, by crafty & seemingly innocent insinuations & pretences of sanctity, and the contempt of the things of this world. These are they that make a laughingstock of Christianity by their bitter invectives, & derision at the ordinances & ceremonies of Christian Religion; These are they that make no distinction between *Forms & Order*, for having cried down the former, their dispensations will not bear with the latter; it being their main design to bring the business of Religion to that condition, wherein man was before he had assum'd thoughts of government; that is to say, into Anarchy & confusion. As for their blasphemies and horrid expressions of Christian things! *Mahumetans*, *Jews*, and *Pagans*, own more modesty, and less prophaneness. But to retail their opinions; or to anatomize this Monster, we must come to particulars. 1. They hold that God, Devils, Angels, Heaven, Hell, &c. are Fictions and Fables. 2. That *Moses* the Baptist, and *Christ*, are Impostors! and what *Christ* and his Apostles acquainted the world with, as to matter of Religion, perished with them, and nothing transmitted to us. 3. That Preaching and Praying is useless; and that it is but publick Lying.

4. That there is an end of all Ministry and Administrations, and people are to be taught immediately from God. 5. They hold Baptism a pure, legal administration, not proceeding from Christ, but from Job. 9. They jest the Scriptures, *That Divine Legacy of our salvation!* out of all life, reverence, and authority, quoting it in dribblets and shreds, to make it the more ridiculous. In their Letters, they endeavour to be strangely prophane, and blasphemous, uttering Atheistical curses and imprecations, which is a kind of canting among them, as among Gypsies; as for example, in one you have this stile, *My own heart blood, from whom I daily receive life, and being, to whom is ascribed all honour, &c. thou art my garment of needle work, my garment of Salvation. Eternal plagues consume you all, rot, sink and damn your bodies and souls into devouring fire, where none but those who walk uprightly can enter. The Lord grant that we may know the worth of hell, that we may scorn heaven.* 7. Sin is only what a man imagines, and conceives to be so within himself. 8. Ordinances they account poor low things, nay the perfections of the Scriptures is so inconsiderable in their apprehensions, that they pretend to live above them! *Their lives witness they live without them.* 9. If you ask them what Christian liberty is, they will tell you that it consists in a community of all things, and among the rest, of women; which they paint over with an expression call'd *The enjoyment of the fellow-creature.* 10. The enjoyment of the Fellow-creature, cannot but be seconded with lascivious songs, drinking of healths, musick, dancing, & bawdry. Lastly, They are (with the Anabaptists) those that most of all kick against the pricks of Authority: for Magistracy cannot have in it any thing more sacred than the Ministry, so that they wish as much Policy in the State, as government in the Church, which is none at all; so to bring an Egyptian darkness upon both: that the world might be the less scandalised at their madnesses and extravagancies. *But this age, which is much more fruitful of Religions, than of good works, of Scripture phrases, than of Scripture practices, of opinions, than of piety, had spawned more Religions, than that Lady of Holland did Infants; to mention all which, were to wear*

ry both my self and the reader ; therefore I will content my self to mention some few more, as the Independents, Presbyterians, &c,

Qu. 17. *What are the opinions of the Independents ?*

A. 1. These are so called, because they will have *Independents* every particular Congregation to be ruled by their own *laws*, without dependance upon any other in Church Tenets, matters. 2. They prefer their own gathered Churches (as they call them) in private places, to the publick Congregations in Churches, which they slight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for preaching of the Gospel ; and withall, that maintenance of the Ministry by Tithes, is Superstitious and Judaical. 4. They are against set forms of prayer, chiefly the Lord's prayer, accounting such forms, a choaking of the spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches ; and to these also, they gave the power of election and ordination, (if we may call this ordination) of deposition also, and excommunication, even of their own officers, and final determination of all Church causes. 6. They commit the power of the Keyes in some places, to women, and publickly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers office in marrying. 8. They permit divorces in slight cases. 9. They hold Independency to be the beginning of Christs Kingdom, which is to be here on earth a thousand years. 10. They place much Religion in names, for they do not like the old names of Churches, of the days of the week, of the moneth of the year ; of *Christmass*, *Michaelmass*, *Candlemass*, &c. 11. In preaching they will not be tyed to a Text, nor to prayer, but they make one to preach, another to pray, a third to prophesie, a fourth to direct the Psalm, and another to bless the people. 12. They permit all gifted men (as they call them) to preach and pray, and then after prophesying is ended, they question the preacher in the points of his Doctrine. 13. Some of them allow no Psalms at all to be sung in publick calamities, and will not suffer Women to sing Psalms at all. 14. They

will baptise no Children, but those of their own Congregations; whom they esteem not Members of their Church, until they have taken their Covenant. 15. They in divers places communicate every Sunday among themselves, but will not communicate with any of the reformed Churches. 16. Whilest they are communicating, there is neither reading, exhortation, nor singing, nor have they any preparation, nor catechising before the communion; and either they sit at Table, or have no Table at all, and because they would not seem to be

Of the Independents
Tenets, see
the Antidote
against In-
dependen-
cy, Baylies
dissuaves,
Edwards,
Paget and
others.

superstitious, in the time of administration, they are covered. 17. They allow their Ministers to sit in civil Courts, and to voice in the choosing of Magistrates. 18. They are against violent courses in matters of religion, nor will they have the conscience to be forced with fear or punishment, but gently to be inclined by perswasion and force of argument, *In which point, I commend their Christian moderation; for in propagating the Gospel, neither Christ nor his Apostles, nor the Church for many hundred years, did use any other sword, but the word, to bring men to Christ.*

Q. 18. *What Tenets are held by the Independents of New-England?*

Independ-
ents of
New-Eng-
land their
Tenets.

A. Besides those opinions which they held with other Independents, they teach that the spirit of God dwells personally in all the Godly.

1. That their Revelations are equal in Authority with the Scriptures.

2. That no man ought to be troubled in his Conscience for sin, being he is under the Covenant of Grace.

3. That the Law is no rule of our Conversation.

4. That no Christian should be prest to practise Holy Duties.

5. That the Soul dyeth with the Body.

6. That all the Saints upon Earth have two Bodies.

7. That Christ is not united to our fleshly body, but to the new body, after the manner that his Humanity is united to his Divinity.

8. That Christs Humanity is not in Heaven.

9. That he hath no other body but his Church.

10. That

11. They reckon all Reformed Churches, except themselves profane and unclean. Of these opi-

All these opinions savour of nothing but of pride, carnal security, blasphemy, and slighting of Gods written word, which is able to make the man of God perfect, and suaves, Edwards his

Q. 19. Upon what grounds do the Independents forsake our Churches? Gangrene, &c.

A. Because they do not see the signes of grace in every one of our members, "but this ground is child- The
"ish, for many are in the state of grace, in whom we see grounds
"no outward signes, so was *Saul* when he persecuted whereupon
"the Church, he was then a vessel of mercy, and many the *Independ-*
"in whom we see the outward signes of grace, may be in dents for-
"the estate of damnation, such are hypocrites, whose sake our
"wolvish disposition is covered with sheeps cleathing: Churches.
"*Moses* did not separate himself from the Jewish
"Church, because most of them were a stiff-necked
"people, a rebellious generation of uncircumcised hearts
"and eares, a people that erred in their hearts, and
"knew not the ways of God. Neither did *Christ* sepa-
"rate himself from the Apostles, though there was a
"Judas amongst them. Neither did *St. Paul* abandon
"the Church of *Corinth*, because of the incestuous per-
"son, and other wicked men amongst them. Will the
"husband man forsake his field, because there are tares
"among the Corn, or will he abandon his Barn, because
"of some chaff amongst the wheat? there will come a
"time of separation, when the sheep & goats, the good
"and bad fishes, the green and withered trees shall be
"parted, which shall be in that great day, when all se-
"crets shall be disclosed, and the visard of hypocrisie,
"removed: till then, the true Israelites must be
"content to have some Canaanites live amongst them.

2. They say, that many amongst us profess the faith of *Christ* outwardly, which have not the spirit of God within, "but I say, that whosoever amongst us pro-
"fesseth *Christ* outwardly, hath the Holy Ghost for
"ought we know, we are to judge of the Tree by the
"fruits, it is only God that exactly knoweth who are his:
"it were uncharitably done of us to expell or exclude
"any man from the body of *Christ*, that professeth

"him outwardly; its true, there be many hypocrites,
 "such as are among us, but are not of us; these we
 "cannot discern, whilst they continue in their outward
 "profession, but by revelation; the servants that invited
 "and compelled all sorts of guests to the wedding feast,
 "knew not who wanted the inward wedding garment of
 "grace; it was only the Master of the feast that could
 "find that out. 3. They say that we receive divers into
 our Churches, which shall not be saved. *I answer, that*
no man is certain who shall be saved, or not saved, we are
to judge charitably of all men, till we know the contrary;
we receive none into our Church, but such as profess Chri-
stianity, and the children of believing parents, to whom also
the covenant of grace belongeth; and though we did know
such, as were not to be saved, yet we are not to debar them
from the Church, so long as they joyn in outward profession
with Gods people. So Christ knew that Judas should not be
saved, yet he received him into the fellowship of the Apo-
stles; but I would be informed, how these men can so ex-
actly know, who shall be saved or not; seeing in outward
profession, the hypocrite can go as far, as the best Saint,
so likewise, the best Saint may for a time seem to be in the
state of damnation: besides, John Baptists admitted Scribes,
Pharisees, and all sorts of people to his Baptism, if they
confessed their sins and repented; and so Philip, Acts
8. admits to his Baptism all outward professors of faith,
which is many times without the inward grace of Sanctifi-
cation.

Quest. 20. Upon what grounds do the Independents
 and Anabaptists, allow Lay-men to preach, without call or
 ordination?

The
 grounds
 whereupon
 the Independ-
 ents and
 Anaba-
 pists, allow
 Lay-men
 to preach
 without
 call or ordi-
 nation.

A. Because the Sons of the Prophets did preach,
 so did *Jehoshaphat* and his Princees, so did the Disciples
 before Christs Resurrection: so did *Paul* and *Barnabas*;
 likewise the Scribes and Pharisees, and many in
 the Church of *Corinth*, who were not Church-men: be-
 sides, *Moses* wisheth, that all the Lords people were
 Prophets. "But these are all weak and groundless rea-
 sons; For 1. The Sons of the Prophets were destinated
 "for the Ministry, and therefore were by probation ser-
 mons

"mons to give testimony of their gifts ; which they ac-
 "quired by their pains, and industry in the Schools of
 "the Prophets, which were their Colledges. 2. *Jehosa-*
 "*phat* and his Princes, in an extraordinary time of Re-
 "formation, made an exhortation or speech to the peo-
 "ple, to stir up the Levites and Judges, to discharge
 "their duty : neither do we read, 2 *Chron.* 17. that the
 "Princes did preach or expound the Law, but only that
 "they accompanied and countenanced the Levites
 "whilst they preached. 3 The Disciples were called to
 "the Apostleship, and to preach the Gospel before
 "Christ's Resurrection. 4. And so were *Paul* and *Barnabas*
 "called to preach the Gospel. 5. Likewise the Scribes &
 "Pharisees, sat in *Moses* chair, in that confused time,
 "and they were Doctors of the Law; therefore Christ
 "wills the people to hearken to them : they had their
 "Synagogues, as well as the Levites had the Temple.
 "6. In the Church of *Corinth*, there were some extra-
 "ordinary Prophets endowed with infused gifts and re-
 "velations, which can be no warrant for Lay-men,
 "who want these gifts to undertake the ordinary fun-
 "ction of preaching 7. We deny not, but *Moses* wished,
 "that all Gods people were Prophets, and so do we, but
 "neither he nor we, wish that they should prophesie
 "without a calling, either ordinary or extraordinary,
 "for *how shall they preach, except they be sent* saith the Apo-
 "stle, *Rom.* 10. 15. *No man taketh the honor of sacrifici- ing to*
 "*himself, but he that is called of God, as was Aaron,* *Heb.*
 "5. 3. "much less should any without a call take upon
 "him the office of preaching, which is more noble than
 "sacrifici- ing: and therefore the Apostle prefers preach-
 "ing to baptis- ing. 1 *Cor.* 1. 17. and surely if Lay-men
 "may preach, they may also baptise; for Christ joyneth
 "these two together, in his Apostles and their succes-
 "sors, with whom he is by his assistance and spiritual
 "presence, to the end of the world: but we see how far
 "they are from being sent by God, or from having the
 "gift of preaching, by the Errors and Heresies daily
 "hatched among them; and how can it be otherwayes,
 "seeing they are not bred in the Schools of learn-
 "ing, whereby they may be fitted and set a part for
 "this great employment, which will require the whole
 man

“man; and who is sufficient for it? saith the Apottle:
 “neither do we read in the Scripture, that this ordinary
 “gift of preaching, was communicated to any but to
 “Apostles, Evangelists, Prophets, Pastors, and Doctors;
 “and to give way that all men may preach, without call
 “or Ordination, is to make him who is the God of Or-
 “der, to be the God of confusion.

Quest. 21. *What are the Tenets of the Presbyteri-
 ans?*

Presbytery
 the Doctin
 and Tenets
 thereof.

A. The *Presbyterians* are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed still, because the office of a Bishop came, not to be distinct from the Presbyter, till almost three hundred years after Christ; before which time they had the same name, for Presbyters were Bishops, as they shew out of the fifth, sixth, and seventh verses, of the first chapter to *Titus*; likewise out of *Hierom ep. ad Evag. and ad Ocea. Irenena l. 4. cont. haeret. c. 43, 44. Eusebius Hist. l. 5. cap. 23.* and others. And as they shew their names to be one, so likewise that their office of preaching and administering the Sacraments was the same out of *1 Pet. 5. 2.* the power also of ordination they prove to have been in the Presbytery, *1 Tim. 4. 14.* which *Hierom* calls the Ecclesiastical *Senat* *Isa. 3.* and *Ignatius Epist. ad Magnes.* the Apostolical *Senat*. And that in ruling there is no difference, they prove out of *Hebr. 13. 17.* and *1 Thes. 5. 12.* but because much hath been written in defence of this opinion, by the Presbyterians of England, France, Scotland, Netherlands, and divers parts of Germany, I have therefore out of their writing reduced the whole sum of their Doctrine and Discipline into 95 Questions or a short Catechisme, by way of Question and Answer.

Quest. *What is the Ministry of the Gospel?*

Ans. It is the dispensation of Divine mysteries, manifested by Christs coming in the flesh.

Q. *How many parts hath this Ministry?*

A. Three, to wit, the preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the Keys, and of binding and loosing.

Q. *Where*

Q. Wherein consisteth Church Discipline?

A. In two things, to wit, in Imposition of hands, and in correction of manners.

Q. Are all Church-Ministers properly Ministers of the Gospel?

A. No; for they are properly Ministers of the Gospel, who preach and give the Sacraments; but Deacons who look to the poor, and Deaconesses are only Ministers of the Church; not of the Gospel.

Q. Are Prophets in the New Testaments, and Ministers of the Gospel the same?

A. No; for *Philip's* four daughters were Prophetesses, yet not Ministers of the Gospel. Many of the Laity had the gift of Prophesie, which were not Ministers of the Gospel.

Q. Are Presbyters and Priests all one?

A. No; for he is a Priest that offers sacrifice, but Presbyters. Presbyter is an Elder, which sometimes is called a *Bishop's Office*. shop, as *Act. 20.* mention is made of many Bishops, that is, many Elders or Presbyters. The Apostles also are called Elders, *1 Pet. 3.* Presbyter, Bishop, and Pastor are taken for the same office, *Act. 20.* we read also of many Bishops in *Philippi*; *Phil. 1.* which is meant of many Elders: the Apostle useth promiscuously the word Bishop and Presbyter, *Tit 1.* For indeed Bishops or Pastors ought to be Elders; that is, excel others both in years and knowledge.

Q. Were the 70. Disciples subject or subordinate to the 12. Apostles?

A. No; for though they were called later than the Apostles, yet I find not that their power in working Miracles, in preaching, in administering the Sacraments, in Ecclesiastick discipline, was less or subordinate to the Apostles; for both were immediately called by Christ, and equally subject to him without subordination, or subject on to the Apostles, no more than of old the Prophets were subject to the High Priests.

Q. Is the Ordination of the Church of Rome lawful?

A. Yes; for neither *Huss*, *Wickliff*, *Luther*, and other worthy men, who forsook the Errors of the *Romish Church*, did ever reject her Ordination, no more than they

they did her Baptism. She retains the faith of the Trinity, the two Testaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though she be a wife of fornications, as the Church of *Juda* sometime was, yet she may bring forth sons to God.

Qu. In what things did the Apostles differ from their successors.

Apostles
and their
office.

A. 1. The Apostles were immediately called by Christ, but their successors by men. 2. The Apostles were sent abroad into all the world, but their successors were confined to peculiar places. 3. The Apostles Doctrine was the rule and Canons by which their successors must frame their Sermons. 4. The Apostles were the first that gave the Holy Ghost by imposition of hands; as for preaching, administering the Sacraments, and discipline, in these they agreed with their successors.

Qu. Who founded the first Christian Churches?

A. The Apostles, either immediately, as *Peter* and *John* founded the Church of *Samaria*, *Acts* 8. 5. 6. *Peter* the Church of *Cæsarea*, *Acts* 10. 44, 45. *Paul* the Church of *Corinth*, *1 Cor.* 3. 6. and 4. 25. and the Church of the *Galatians*, *Gal.* 4. 19. or else immediately by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch*, *Acts* 11. 22.

Qu. Had any Apostle power or jurisdiction over the rest?

A. No; but they were all of equal power, and authority; whence it follows, that neither the Pope should usurp any power over other Patriarches, nor Bishops lord it over their fellow Bishops or Presbyters, (for these I take here for one) except by consent for a time a super-intendency be given for quieting of troubles in the Church; which perhaps was given to one of the Apostles, it may be to *Peter*, whilst they lived together at *Jerusalem*, before their dispersion, but if so, it was only temporary. and by consent.

Qu. Was it the chief office of the Deacons in the Primitive Church to preach the Word.

A. No; but to take care of the poor, of Widdows, and Orphans, and to attend on the Tables, that is, on their

their Love Feasts, called *Agapa*, of which burthen they Deacons desired to be eased, who preached the Word, as not being able to do both; yet we read that *Steven Acts 6.6.8.* Office. 10. did preach, but indeed in that place it is more likely that he disputed in the *Jewish Synagogues*, than preached in the Temple; - and if he had preached, it will not follow; that the Deacons office is to preach; for this act of *steven*s was extraordinary, as having an extraordinary measure of the Spirit; and so we read that *Philip* another Deacon of those seven preached in *Samarita*, *Acts 8. 5.* but this he did, as being an Evangelist in *Casarea*; *Acts 21.8.* not a Deacon in *Jerusalem*.

Q. Doth the care then of the poor rely only upon the Deacon?

A. The care of collecting the charitable benevolence, for the poor, and distributing of the same, relies upon the Deacon, but the care of exhorting to benevolence, of recommending the poor, of inspection into the Deacons fidelity and industry, relies upon the Presbyter; from which the Apostles exempted not themselves.

Q. Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?

A. Yes; otherwise they had left these Churches as sheep without Shepherds, or ships without Pilots, to be devoured by Wolves, and to be swallowed by the waves of confusion, Heresies and Schismes, therefore *Paul* having preached the Gospel in *Crete*, and having settled some Presbyters there, he gives order to *Titus* to set up Presbyters in every town, and it is unlikely, that *Paul*, who had continued at *Corinth* a year and six months, *Acts 18.11.* would leave that Church destitute of Presbyters and Deacons, seeing the Lord testified to *Paul* in a Vision, that he had much people in that City, ver. 10. and writing to the *Philippians*, he salutes the Bishops and Deacons there.

Q. Why did he not salute the Presbyters there also?

A. Because in that place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted; for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

Q. Why

Q. *Why were the Pastors called Bishops and Presbyters.*

*Presbyters
their office.*

A. To put them in mind of their duty and dignity ; for the word *Episcopus* or Bishop, signifieth the care, inspection, and over-sight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. *Presbyter* signifieth the age, dignity, and experience that ought to be in Ministers, whole grave carriage, wisdom, and knowledge, should procure Reverence of the people to that high calling, and obedience to their Doctrine.

Q. *Are young men then fit to be made Presbyters or Bishops ?*

A. No ; except there be extraordinary gifts in them, as were in *Timothy* ; or in extream necessity, when grave and ancient men cannot be found ; *Immeritas florentis ætatis, prudentia senectutis* ; Young men are rash, inconstant, head-strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquy and contempt. They have not that experience, wisdom, gravity, and knowledg, that are in old men ; nor are they Masters of their passions and affections, and how are they fit Overseers of others, who cannot over-see themselves ? A young Presbyter is a contradiction, and a young Bishop is incongruous. Young & green heads have been the cause of so much distemper, so many Heresies and Schismes in the Church of Christ. *Therefore little hope there is, that ever Peace, Religion, and Truth shall flourish in that Church, where giddy young men are Bishops or Presbyters, and hot-spirs, or green heads are preferred to gray hairs ; ancient Divines are fittest to serve the ancient of dayes.*

Q. *But if Paul constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of Philippi ?*

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in general, in which they are included ; being Members thereof.

Q. *Is not the degree of Bishops higher than that of Presbyters ?*

A.

A. Sometimes to avoid heresie, schismes, and *Bishops*. troubles in the Church; the Presbyters have chosen one of their own Society, to preceed or oversee the rest; but this was only in some places, and at some times, and rather an Ecclesiastick custom, than a divine tradition, saith *Hierom.*

Q. But why did Paul besides his custom salute the Deacons at Philippi?

A. Because by *Epaphroditus* they had sent him relief; therefore he would particularly thank them; besides he would shew, that under these two names of Presbyter and Deacon, is contained the whole Ministry of the Church; the Presbyter caring for the things of the soul, the Deacon for the things of the Body.

Q. What doth the word Deacon signifie?

A. A Minister or servant, for so the Magistrate is called, *Rom. 13.* a Deacon or Minister, *Paul* calls himself the Deacon of the Gospel, *Eph. 5.* and he calls and their Christ the Deacon of Circumcision, *Rom. 15.* but this word is appropriated to him that hath the charge of the poor and strangers, in collecting and laying out the Church money for their relief. Such were those seven mentioned *Acts 6.* and as Christ had twelve Apostles, so one of them to wit *Judas* was a Deacon, for he kept the bag.

Quest. Were there in the Church preaching Presbyters only?

A. No; there were also ruling Elders, of which *Paul* speaketh, *1 Tim. 5. 17.* Let the Elders that rule well, be counted worthy of double honor, especially they who labour in the Word and Doctrine: for the preaching Presbyters thought it, too great a burthen to preach, and to have the inspection of mens manners, therefore they desired some of the Laity to assist them, whom they called ruling Elders.

Q. What difference is there between a Minister and a Deacon?

A. The Greek word signifieth both promiscuously, but we have appropriated the word Minister to a preacher, and the word Deacon to the Overseer of the poor.

Q. How doth it appear, that Presbyter and Bishop was the same?

A. Be-

A. Because the Apostle *Phil. 1.* salutes the Bishops of *Philippi*, but in one Town, there is only one Bishop, usually so called. So *Acts 20.* having called together the Presbyters, he bids them take heed to the flock, whereof the Holy Ghost hath made them Bishops: And leaving *Titus* at *Crete* to establish Presbyters, sheweth that a Bishop must be without reproof.

Q. Have there not been sometimes two Bishops in one Town?

A. We read in *Sozomen, l. 4. c. 14.* that the Bishops assembled at *Sirmium*, wrote to *Felix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Felix*, but the Council of *Nice* forbids two Bishops to be in one City; *Can. 8.*

Q. Why do not the Reformed Churches now call our Ministers by the name of Bishops and Priests?

A. Because these Offices have been abused in Popery, the one to pride and tyranny, the other to superstition and Idolatry.

Q. May a man exercise the office of Presbyter or Bishop without a calling.

A. No; for no man takes upon him this office, but he that is called of God, as *Aaron* was. *Uzza* was struck with sudden death, for his rash touching of the Ark, *2. Sam. 6.* God complains of those Prophets that run, and yet were not sent, *Jer. 23.* and how can such preach, if they be not sent? *Rom. 10.* Leprosie shall seize upon King *Uzziah*, if he stretch out his hand to touch the Ark, *2 Chron. 26.* Christ himself spake not of himself, nor was his Doctrine his own, but his that sent him, *John 5* and *7.*

Q. How must a man be called?

A. First, Internally by the Spirit moving his heart, and furnishing him with graces fit for so high a calling. Secondly, Externally, by the Church, to which twofold calling we must yield obedience, and not resist and run from it, as *Jonah* did.

Q. How shall we know the inward call of the Spirit, from the flattering concept of our Fancies?

A. If we are called by the Spirit, we have no other ends but Gods glory, and the salvation of souls, we seek Christ for his miracles, not for his loaves, we will not trust

Ministerial
calling.

trust to our own strength, learning or eloquence; but will disclaim our own sufficiency with the Apostle, will accuse our own uncircumcised and defiled lips with *Moses*, and *Esaï*, and will rely only upon the goodness and promise of God, who will give us wisdom, and will put in our mouthes, what we shall speak.

Q. How many sorts of callings are there in the Church?

A. Two; to wit, extraordinary, as that of the Apostles, Evangelists and Prophets; and ordinary as the callings of Presbyters, or Bishops, of preaching Prophets, or Pastors, and of Deacons.

Q. Can both these callings be in one man?

A. Yes; for *Jeremy* and *Ezechiel* were ordinary Priests and Levites; yet were extraordinary Prophets. So *Luther* had an ordinary Function in the Church of *Rome*, yet was called extraordinarily to preach the Gospel in purity.

Q. In whom is the power of Election and Ordination of Presbyters or Bishops?

A. Election was anciently in the Lay and Clergy, till the Clergy shook off the Laity. And the Pope excluded the Emperor, from whom both he, and other Bishops were wont to receive their Investiture, by the Ring and crozier-staff; not in reference to their spiritual Function, but to their temporal means, which they enjoyed by the munificence of Princes; but Ordination is only from the Clergy; the Bishop was wont to ordain alone, but that was thought rather out of Ecclesiastick custom, than out of Divine institution. For apparently ordination did belong to the whole Presbytery, *1 Tim. 4. 14.* as may be seen also in divers Canons and Counsels.

Q. May any preach now without calling or Ordination?

A. No; for if every one that pretends to have the Spirit should be suffered to preach, preaching would grow contemptible; Heresies, and Sects would multiply. Now the Church is established, therefore ordination, and an ordinary calling must be expected. Indeed in the infancy of Christianity, before the Church was settled, private men in times of persecution dispersed themselves, and preached, as we see, *Acts 8. 4.* and so the men of *Cyprus* and *Cy-*

rene preached the word at *Antioch*, *Acts* 11. 20. So *Apollon* a private man who only knew the Baptism of *John* and stood in need of more perfect instructions by *Aquila*, and *Priscilla*, yet he taught the word of God, *Acts* 18. 25, 26. but such examples were extraordinary, in a time when no preachers were found no ordinary calling to be had, no Church at all settled.

Q. Are the names of Apostle, Presbyter, and Bishop of equal extent?

A. No; for the Apostles are called Presbyters, 1 *Pet.* 5. 1. but Presbyters are not Apostles, the higher dignity includes the lesser, but not on the contrary, so Apostles are Bishops, *Judas* his Apostleship is called his Bishoprick, *Acts* 1. 10. but all Bishops are not Apostles.

Q. Because an Elder must be apt to teach, will it therefore follow that there ought to be none, but preaching Elders?

A. No; for a Ruling Elder should also be apt to teach his children and Family, and likewise apt to teach, that is, to advise and give counsel in the Consistory, though he preach not in the Pulpit.

Q. Is a Pastor and Doctor all one?

A. No; for all Pastors are Doctors or Teachers; but all Doctors are not Pastors; *Paul* in the Synagogue at *Antioch* did the part of a Doctor or Teacher, when he uttered words of exhortation, yet he was not the Pastor. The Prophets, Christ, and *John Baptist* were Doctors or Teachers, but not Pastors.

Q. Should there be any superiority of Presbyters over their fellows?

A. Yes, of order, or at sometimes, as when they meet in Synods to determine matters, there ought to be Moderators or Speakers, as we know there were among the Apostles; sometimes *Peter*, sometimes *James*, see *Acts* 15. and perhaps, such was the superiority, that *Samuel* had over the Prophets, in *Naioth* in *Rama*, 1 *Sam.* 19. 20. Such authority had *Elijah* and *Elisha* over the other Prophets in their time. The superiority of the high Priest over the inferior Priests was typical, as it had relation

tion to Christ the High-Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Quest. Is it a Novelty to have Lay Elders in the Church?

A. No, for such were in the Church of the *Jews, Elders.* *Jer. 19: 1.* Elders of the people, as well as Elders of the Priests; which the Apostle means, *1 Cor. 11. 28.* For besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments; for having mentioned before in the same Chapter, the diversity of gifts. Now in this verse, he speaks of the diversity of Functions in the Church.

Qu. Are Lay men excluded from Church Government because they are Lay men?

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mystical body, as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers; for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides they are less obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church Government; proudly monopolizing all to themselves. Lastly, many Clergy men, though good Scholars, yet are indiscreet in their carriage, and unskilful in matter of government.

Qu. May a Lay Elder with a safe Conscience, leave his Function at the years end, seeing it is not lawful to put the hand to the plough, and look back. Luk. 9. 62.

A. If there were not choice of such Elders he could not leave the Church destitute of Government, with a safe conscience. 2. He may not out of dislike to the Function, or of his own head, leave it, but by order and authority he may, where there be others to supply his place. 3. That Plough in *Luke* is not meant of the Plough of Ruling, but of preaching, which no man called thereto may leave off, seeing it is of such necessity, for the erecting of Christs Kingdom.

Q. Is the Function of a Lay-Elder unlawful, because he is not called to preach and baptise?

A. No, for preaching and administering the Sacrament do not belong to the ruling, but to the preaching Presbyter, neither is ruling necessarily annexed to preaching and baptising, but that it may be separated from them; yea it is fit they should be separated, for the reasons above alledged; Ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling, and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, others fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there concluded partially or prejudicially to the Laity; for so they shall avoid all suspicion of tyranny.

Qu. Of what Elders doth Ambrose speak in his Exposition of the fifth Chapter of 1 Tim.

A. Both of Elders by age, and of Elders by office; for having shewed that old age, is honourable among all nations, from thence he inferres, that both the Synagogue and Church of Christ had Elders, without whose advice nothing was done in the Church; which office in his time (as he there complains) was grown out of date by reason of the pride of the teachers, that they alone might seem to be somewhat.

Qu. Can ruling Elders be proved out of the fifth Chapter of 1 Tim. v. 17.

A. Yes, for the Apostle wills that the Elders who rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine; in which words, there is no opposition made between the teaching Presbyters; as if they who teach and preach, were worthy of double honour, especially they who labour in teaching and preaching; for there is no teaching and preaching without labour; and where there is no labour, there can be no double honor merited, but the opposition is plain between the ruling Elders, and the other Elders that labour in the Word. The ruling Elders deserves much

much honour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a toilsome labour, compared to ruling; and so this Exposition doth not force the words, as the former doth.

Q. What priority had the High Priest, or Chief Priests over the other Priests?

A. The priority of order, but not of authority and command, all being equal in the Office of Priesthood; such a priority was among the Presbyters, but when the Church began to spread, and heresies to increase, there was some power or authority given to the chief Presbyters, whom they called Bishops; but there was no distinction of Parishes till 267. years after Christ, as *Polydor Virgil* witnesseth, so it is thought there could not be in that time any Diocess, or Diocesan Bishops.

Q. Did all Christian Nations upon their Conversion to Christianity receive Episcopacy?

A. No, for the Scots admitted of no Bishops for 290. Bishops. years after their conversion, if we may believe *Johannes Major l. 2 Hist. de gest. Scot. c. 2.* And the *Cantabrians* or people of *Biscay* in Spain, as yet admit of no Bishops; as it is recorded in the Spanish Story.

Q. Was the power of Jurisdiction in the Bishop or Presbytery?

A. It was thought to be in both joyntly: for in the time of *Cornelius*, lapsed Christians were not admitted into the Church at Rome, until they confessed their sins before the Presbytery, *Cyprian Epist. 6. and Epist. 46.* Yet the peoples consent also was required, as may be seen in the same *Cyprian Epist. 55. & Epist. 12. ad plebem.*

Qu. Were Timothy and Titus Bishops or not?

A. They were probably Evangelists who were not to reside in one particular place, as Bishops or Presbyters, but to attend on the Apostles, and to perform their messages, by preaching the Gospel from place to place: for Paul left him with *Silas* at Berea *Act. 17. 14.* then Paul sent for him to Athens, ver. 15. from thence he sends him to Thessalonica, 1 *Thess. 3. 2.* from hence he returned to Athens, and is sent by Paul into Macedonia, and returns from thence to Corinth. *Act. 18. 5.*

after this he went to *Ephesus*, and from thence was sent by *Paul* to *Macedonia*, *Act.* 19. 22. whom *Timothy* accompanied thence into *Asia*: and then to *Miletum*, where having sent for the Elders of *Ephesus* gives them a charge to feed the flock of Christ; not naming *Timothy* at all, to whom the charge should have been given, had he been a settled Bishop there, which title is not given to him at all in Scripture. So *Titus* travelled with *Paul* through *Antioch* to *Jerusalem* *Gal.* 2. 1. through *Cilicia* he went to *Crete*, where he was left a while, and sent for by *Paul* to *Nicopolis*, *Tit.* 3. 12. he was expected at *Troas*, 2 *Chr.* 2. 13. he met *Paul* in *Macedonia*, 2 *Cor.* 7. 6. and conveyed that Epistle of *Paul* to the *Corinthians*, 1 *Cor.* 13. *Postscript.* He was with *Paul* at *Rome*, and went from thence to *Dalmatia*, 2 *Tim.* 4. 10. by which 'tis plain, he was not a settled Bishop in *Crete*.

Q. Were there any Lay-Elders or Senators in Auslin's time?

A. Yes, for *L. 3. Cont. Cresconium Grammaticum* he speaks of Bishops, Presbyters, or preaching Elders, Deacons and Seniors, or Lay Elders; and *c. 56. ibid.* he speaks of *Peregrinus* Presbyter, and Seniors, by the one meaning the preaching, by the others the ruling Elders. And in his 137 Epistle he speaks of the Clergy, the Elders and the whole people; and in divers other places of his works, he speaks of these Elders, as being distinguished from the Clergy, and the rest of the Laity, and having a charge of Church affairs, whence it appears, that to have ruling Elders is no novelty.

Q. What were those Elders which are mentioned *Tit.* 1. 5.

A. They were Bishops or preaching Presbyters; for *Act.* 20. Elders ver. 17. are named Bishops, ver. 28. so in *Titus* chap. 1. Elders ver. 5. is called Bishop ver. 7. every City then and Village had their Elder, that is, their Bishop, and this is witnessed by *Sozomen* *L. 7.* these were then parochial Bishops, not Diocesan in all likelihood.

Q. Whether did the power of Jurisdiction and Ordination belong to the Bishop alone, or to the Church?

A. To the Church, for Christ saith, *Dic Ecclesia*, go tell the Church, and to all the Apostles together, which were then the Church Representative he gives the

the Keys or power of binding, &c, and this is Jurisdiction. So likewise ordination belongs to the Church or Presbytery, as we shewed before out of 1 Tim. 4. 14.

Q. Is it not lawful for one Clergy man to exercise Dominion or Lordly authority over another?

A. No; for Christ will not have any of his Apostles to aim at greatness or superiority, but will have such become Ministers and servants, *Mat. 20. 25. Mar. 10. 42.*

— Luke 22. 25. for Christ's Kingdom is spiritual and not of this world, as the Kingdoms of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the *Millenaries* thought; and the Apostles themselves had a conceit of an earthly Kingdom, when they thought that Christ did purpose to restore the Kingdom to *Israel*; neither doth Christ forbid tyranny or the abuse of dominion but all kind of dominion; for the one Evangelist used the word *Kυεδειν* as the other doth *κατακυριευειν*. Yet some respect is to be given to the Ministers that have the greatest gifts, by those that have lesser. And a priority of order, though not of jurisdiction.

Qu. What part of the Apostolical Function ceased with the Apostles, and what was to continue?

A. The Universality of their Function, and the infallibility of their authority were to cease with them, for they were temporary gifts: but the preaching of the word, the administration of the Sacraments and the exercise of Discipline, were to continue in their successors; these gifts were ordinary, but perpetual, the other extraordinary and temporary.

Qu. Is the power of the Keys and Apostolical authority the same thing?

A. No; for the power of the Keys is the Church Discipline, which was to continue for ever in the Church. But the Apostolical authority, which consisted in their immediate calling from Christ in the Universality of their Embassy, in the infallibility of their judgments. In giving of the Holy Ghost by Imposition of their hands, and such like privileges were not to continue longer than themselves.

Qu. Had not Timothy and Titus the same power of the Keys, and Apostolical authority that Paul had?

D d 4

A. They

A. They had the same power of the Keys, that is of preaching, administering the Sacraments and censuring; but not the same Apostolical authority, that is, an immediate call from Heaven, the same infallibility of judgment, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrine otherwise authentical, then as it was conformable to the Doctrine of the Apostles.

Qu. But was not the Church after the Apostles decease left an Orphan, being destitute of these extraordinary Apostolical graces?

A. No; for though she was deprived of the personal presence of the Apostles, yet she is not destitute of their infallible judgment left in their writings with her, which supply the Apostles absence till the end of the World.

Qu. Could one man at the same time be both an Apostle, and Bishop or Presbyter?

A. Yes, in case of necessity; for James was an Apostle and Bishop of Jerusalem too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledge; therefore it was fitting that none less than an Apostle should reside there, for the greater authority and satisfaction.

Episcopacy *Qu.* Can Episcopacy be proved by the Canons of the
what among Apostles, and Counsel of Antioch?

A. Those Canons are much doubted, if they be the Apostles or not; however it is probable to me, that the parochian, not the diocesan Bishop is there meant, for there is no superiority there given, but of order and respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters; nor should he do any thing without them; but should together ordain Presbyters and Deacons, for that is a matter of moment, yet he is only named there, because, he being as it were the head; the rest are understood.

Qu. Was Acrius an Heretick for affirming there was no difference between a Bishop and a Presbyter.

A. No; Though for this opinion Epiphanius, and out of

of him *Austin* place him among the hereticks : for the Scripture puts no difference between these. The Church of *Alexandria* was the first that put difference between them, as *Epiphanius* seems to affirm, when he saith *Heref.* 68. that the Church of *Alexandria* doth not admit of two Bishops. But though *Aerius* was not in this an *Heretick*, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters, for one is above another in gifts, in honour in order ; though perhaps not in Jurisdiction, authority and pastoral Function.

Qu. *Is the Church to be ruled by the Civil Magistrate ?*

A. No; for the Church being Christs spiritual King-*Church how* dom, and not of this world, is to be guided by her own *to be go-* spiritual Officers, as the State is ruled by temporal *verned.* Officers, *Cæsar must have what is Cæsar's, and God, that which is God's,* And for this cause the Church and State have their different Laws and punishments. Neither had the Apostles chosen Elders, and other Officers in the Church, if the Civil Magistrate had been to rule it, and had the Church of *Jerusalem* been all one with the State thereof, or the Church of *Crete* all one with the Kingdom of *Crete*, the Apostles had inroached upon the temporal Government had been guilty of Rebellion, and proved enemies to *Cæsar*, when they set up Elders and other Church Officers, in those and other places : besides Women sometimes, and Children are Magistrates and Princes, but the one must not speak in the Church, *1 Cor.* 14. 34. The others are not fit to be made Bishops, *1 Tim.* 3.

*Magistrates
Office differ-
ent from
the Church-
Governours*

Qu. *Are Church Governours by Divine Institution ?*

A. Yes ; for Christ appointed Apostles, Prophets, Evangelists, Teachers, and other helps of *Church Go-* Government, *1 Cor.* 12. 28. *Paul* left *Titus* in *Crete* *vernours.* to ordain Elders in every City, *Tit.* 1. 5. The Apostles ordained Elders in every Church *Acts* 14. 23. Which Officers were in the Church, before there was any Christian Itate or Christian Magistrate. And as Christ appointed Rulers for his Church, so he gave them the Keys of Heaven, or power to bind and loose, *Mat.* 16. 19. and 18. 17. 18. and

and to remit and retain sins, *John* 20. 23. these are said to have the rule over us, *Heb.* 13. 17. 24. this ruling power was exercised by Paul against *Hymeneus & Alexander*, *1 Tim.* 1. 20. and enjoined to the Elders of *Corinth*, *1 Cor.* 5. 3. 12, 13. and was practised before them, by the Priests upon *Uzziah*, *2 Chron.* 26. 17, 18, 21. by *Phinehas* the Priest, *Num.* 25. by Christ himself, in whipping the buyers and sellers out of the Temple.

Q. Have we any president for appeals from the classical to the higher assemblies?

A. Yes; for then was an appeal from the Church of *Antioch* concerning some Jewish ceremonies to the assembly of the Apostles and Elders at *Jerusalem*, *Acts* 15. 1, 2, 6.

Q. Who are to judge of scandals?

A. The Ministers, *1 Cor.* 5. 12. for they succeeded the Priests and Levites in the old Law, but these were appointed Judges by God in such cases, *Deut.* 17. 8. 9.

Q. Is the Church Government by Elders or Bishops, Deacons, Doctors and teachers, alterable?

Church Government.
alterable.

A. Not in the substance or essentialis thereof, but in the circumstances or adjuncts it is alterable as in the manner, time, place, and other circumstances of Election. So the Government by Elders and Deacons is not to be changed, but that they should be elected by all the people, and that there should be the strict number of seven Deacons in each parish is not needful, though at first, as *Acts* 6. 5. there were but seven chosen, and that by the multitude.

Qu. Wherein is moderate Episcopacy different from Presbytery?

Episcopacy
how different from
Presbytery.

A. Presbytery, is Episcopacy dilated, and Episcopacy is Presbytery contracted; so the government is in effect the same differing only as filit, or hand contracted, from the same hand expended or dilated, only Episcopacy is more subject to error and corruption than Presbytery, and this more Subject to disorder and confusion, by reason of parity, than Episcopacy, the peace of the Church, the suppression of schisme and heresie, the dignity of the Clergy are more consistent with Episcopacy than with Presbytery, but this again is less obnoxious to pride and tyranny

tyranny, than Episcopacy, by which we see that no Government is perfectly exempted from corruption in this life, *nihil est ex omni parte beatum*. But I find that as the Romans in their greatest dangers betook themselves to the Dictatorship, so hath the Church in her extremities had recourse to Episcopacy.

Q. *May the Civil Magistrate change the Church-Government?*

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons; but the substance of it he cannot change, he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace.

Q. *May the same man be both a Magistrate and a Minister?*

A. Though among the Gentiles it was lawful as we see in *Anius*, that was both King and Priest, *Rex hominum Phœbique sacerdos*; and in the Emperors of Rome, that were also chief Pontifices: and though *Melchisedech* was King and Priest, among the Jews *Abraham* was a Prince and a Priest, *Heli* a Judge and a Priest, the *Machabees*, were Princes and Priests, yet this was not ordinary, for *Abraham*, *Melchisedech*, *Heli*, were Types of Christ; the *Machabees* by usurpation undertook both governments, but ordinarily these offices were distinct among the Jews, therefore *Moses* who gave Laws concerning the Priesthood, did not exercise it himself neither did *Joshua*, *David* nor *Solomon*; but on the contrary, *Saul* and *Uzziah* were severely punished for meddling with the Priests Office; *Saul* for offering sacrifice lost his Kingdom, and *Uzziah* was struck with Leprosie; but among Christians these Offices are much more distinct; for Christs Kingdom is not of this world; and the Ministry is burden enough without other addition, who is sufficient for it, saith the Apostle? besides it is Christs prerogative, to be alone King and Priest of his Church. Yet so far may the magistrate meddle with the Ministry as to reform what is amiss, both in their life and doctrine; examples hereof we have in *Jehosaphat*, *Ezechia*, and *Josiah*, and in *Solomon* too, who deposed *Abiathar* the Priest.

Q. *Was the Presbytery in use among the Jews.*

A. Yes,

*Presbyters
among the
Jews.*

A. Yes, for besides the Civil Judicature, which by *Moses* his appointment, consisted of 70 men and had its seat in the City Gates: there was a Spiritual or Ecclesiastick Judicature kept in the Synagogues, which judged of things holy and clean; and discerned between holy and profane, clean and unclean things, and declared the Statutes of God; and because of the Scribes among them, they decided matters of their Civil Law, *Levit. 10. 10.* This Judicature consisted of Priests and Levites, as also of the chief fathers of *Israel*, which we may call Lay or ruling Elders, as we may see *2 Chron. 19. 8.* *Jehosaphat* did not only restore and reform the Civil Courts called *Sanhedrim*, in each City, the chiefest whereof was at *Jerusalem*, but also he reformed the Presbyteries, or Ecclesiastick Judicatures, as may be seen there, placing *Amariah* the chief Priest over these, but *Zebadiah* ruler or Prince of the house of *Juda*, over the *Synedria*, or Civil affairs, called there ver. 11. *the Kings matters*, because the King was chief over these Courts; as the High-Priest over the Presbyteries; but afterward through the corruption of time, *These Courts were confounded and the Presbyteries did not only judge de jure*, as anciently they used, but also *de facto*, even of life and death; as in the time of the *Machabees*, but under the *Romans* this power was taken from them, for they could neither put *Christ* nor *Paul* to death; as for *Stephen* he was stoned, not by the sentence of the Court but in a popular tumult.

Q. How are these two Courts named in the New Testament?

A. The Civil Court is called, *Cunsilium* the Counsel; the Ecclesiastick Court is named the Synagogue, *Mat. 10. 17.* The chief of the Synagogue was the High-Priest; but of the Counsel was the Judge, *Deut. 17. 12.* *Jeremiah* was condemned by the Synagogue, *Jer. 26. 8.* but absolved by the Counsel or secular Judges in the Gate ver. 16.

Q. Why are Ministers called Presbyters and Bishops but not Priests in the New Testament?

*Ministers
called Pres-
byters.*

A. Because they were to be put in mind of their dignity and Function, which consisteth in the care and inspection of their flock, not in offering of sacrifice, which was

was the proper work of the Priest, but ceased when Christ our propitiatory sacrifice was offered; besides Christ would reserve this prerogative to himself, in being the only Priest of the New Testament, not after the order of *Aaron* which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings, but these titles are common to all Christians, who by Christ are made Kings, and Priests to God the Father.

Qu. *How are Ministers to be elected?*

A. They must be examined, whether they be apt to teach, and well reported of by them who are without. *electd.* Therefore *Timothy* must not lay hands suddenly on any man, *1 Tim. 5. 22. and 3. 7.* Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the province, or by three at least, as it was ordained by the Council of *Nice Canon 4.* Thirdly the election of the Minister must be made known to the people, as we may see in the sixth *Canon* of the council of *Chalcedon.* Fourthly, the people must give their approbation; *Acts 6. 5.* therefore *St. Austin Epist. 110.* presented his successor *Erasmus* to the people for their consent. Fifthly, there must be imposition of hands, a custom used not only in the Christian Church, *1 Tim. 4. 14. and 5 verse 18.* but also among the *Jews, Num. 27. 18. Deut. 34. 9.* Sixthly, in the reformed Churches the other Ministers give to him that is elected the hand of fellowship; as *James, Peter & John* gave to *Paul Gal. 2.* Seventhly, the new elected Minister subscribes the confession of faith, and disciplin of the Church; which custom was used in the Churches of *Africa.*

Qu. *Are Romish Priests (converted to our Church) to be reordained?*

A. There is no necessity of a new ordination; for though their commission in the Church of Rome, was to offer the body & blood of Christ in the *Eucharist*, yet they were ordained to preach the word, & to administer the Sacraments. Which ordination is not nullified, when they shake off the errors of Doctrine, and preach the word in purity, neither was their ordination originally from the Pope,

Pope, or his subordinate Bishop, but from Christ; neither must their Oath, be taken in ordination to maintain the *Romish* Doctrin, hinder them from preaching the Word in purity; for an unlawful Oath must not be kept. Therefore *Luther* and others who forsook the errors of *Rome* received no new ordination.

Q. *Had the Presbytery power to excommunicate;*
 Presbytery, A. Yes; and not the Bishop alone for *Paul* would not
 their power by himself excommunicate the incestuous *Corinthian*,
 to excom- without the Presbytery, or the Church gathered toge-
 municate. ther, *1 Cor. 5. 4.* for indeed the whole congregation
 should have notice given them of the Excommunication,
 that they may avoid the party excommunicated.

Qu. *Upon what is this power grounded.*

A. Upon Gods one practise, who excommunicated
Adam out of Paradise, and *Cain* from his presence. 2.
 Upon his command who prohibited the unclean from
 entering the Temple till they were purified; and from
 eating the passeover, or commercing with Gods peo-
 ple who commanded every soul not circumcised the
 eight day to be cut off from the people. 3. Upon
 Christs words, *whomsoever you bind on earth shall be*
bound in heaven. 4. Upon Christs counsel forbidding to
 give that which is holy to dogs or to cast pearls before
 swine. Upon the Apostles practise; *Peter* excommuni-
 cated *Simon Magus* in keeping him off from imposition
 of hands. *Paul* excommunicated the incestuous *Corinth*,
 and delivered over to Satan those two blasphemers,
Hymeneus and *Philetus*. 6. *Paul* will have the *Corinthians*
 purge out the old leaven, and not eat with such as are
 notoriously wicked; and pronounceth *Maranath* against
 such as love not the Lord Jesus, and *Anathema* against
 such as preach another Gospel, than what the *Galatians*
 received, and wished they may be cut off, who trouble
 them. And Wills us to beware of such as cause dissen-
 tion & strife, & to reject an *Heretick*. *John* will not have
 us receive such men within our houses, nor bid them
 God speed, by all which it is apparent that excommu-
 nication is both ancient and necessary in the Church.

Q. *May an excommunicate person be debarred from
 publick prayers and preaching?*

A. Yes, for though meat is not to be denied to him
 that

that is hungry, yet we may justly refuse to feed him who is gluttoned, and hath taken a surfer. An Heathen or Infidel may be admitted to hear the word, because he sins of ignorance, which is cured by preaching, but a wicked or profane brother, who sins of wilfulness and perverseness, is not to be admitted to that which he despiseth; for that pearl is not for Hogs, and such by hearing the word, do but aggravate their own damnation. Therefore Saint *Paul* permits us to eat with an Infidel without scruple, *1 Cor. 10. 27.* but with a profane brother he will not have us to keep company, *1 Cor. 5. 11.* so we read in *Tertullian* that *Cordens* the Heretick was not suffered to enter into the Church: and *Theodosius* had the Church doors barred against him by *Ambrose*. Yet in this case private exhortations, comminations are not to be neglected, that the prodigal Son may be induced to return again to his Fathers house.

Excommunicate persons their condition,

Q. May a man that is excommunicate remain still in the state of election?

A. Yes; for the sentence of the Church is declarative only and not effective; Election as the other gifts of God is without repentance. Though *Peter* fell dangerously; yet in his fall he was the child of election, for *Christ* pray'd that his faith should not fail: the Tree in Winter may seem to be dead when it is stript of its leaves, yet in the Spring it revives again, because the vital faculty lurking all that while in the root, breaks out and shews its vertue upon the approach of the Sun. So the root of grace remains alive in the Godly, though the leaves be dead, for which they are or may be excommunicate.

Q. If excommunication was in use among the Jews, why did not the Prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Saduces, who were dangerous Hereticks, nor the Priests, and Elders of the people excommunicate Christ and his Apostles, who they accounted pernicious Seducers?

A. The Prophets had no Ecclesiastick jurisdiction, they were sent to preach against sin, but not to excommunicate for sin. The Pharisees and Saduces were Sects could not differ in opinions, but had no Ecclesiastick Jurisdiction one over the other. Though *Christ* and his Apostles

The prophets Pharisees,

Apostles were hated by the Priests, yet the Priests, durst not excommunicate them, partly for fear of the people, partly for fear of the Romans; neither had John Baptist any power to excommunicate the Pharisees and Saduces, though he knew them to be a Generation of Vipers; nor had he any reason to exclude them from his baptisme, seeing they came to confess their sins, *Mat. 3. 6.*

Q. Why did not Christ excommunicate Judas, whom he knew to be unworthy of the Sacrament?

Why Christ did not excommunicate Judas.

A. Because the sin of Judas was not yet known, nor scandalous, for though it was known to some of the Priests, yet it was not known to the Disciples; and though it was known to Christ as he was God, or else by revelation, as he was man, yet it was not publicly known, and though it had been publick, yet without admonition, conviction, and condemnation, he should not have been excommunicate. Therefore Christ bids them all eat and drink, but yet by this he doth not give way, that such as are notoriously and scandalously wicked, should be admitted to the Sacrament without repentance; especially obstinate despisers of admonition, but only that such as are admitted, though Hypocrites, should not refuse to eat and drink.

Q. May the Presbytery excommunicate any man for his absence?

Excommunication and excommunicate persons considered.

A. If his absence be prejudicial to Church or state, or joyned with obstinacy, he may be excommunicated for being absent, but if he be absent upon unavoidable occasions, or upon the certain knowledge that he hath of the prejudicate opinion which the Presbytery hath of him, he may absent himself till they be better informed. Thus *Chrysostome* absented himself from the Synod of *Constantinople*, because he knew that *Theophilus* Bishop of *Alexandria*, and *Epiphanius* of *Cyprus*, before whom he was convented, were enemies to his cause: therefore he was injuriously by them for his absence condemned.

Q. How many sorts of excommunication were there?

Ans. Three. 1. Of those that were kept off a while from the Sacrament, they were called *Abstemi.*

2 Of

2. Of them who were excluded from the Sacraments, but not for any certain time, these were named *Excommunicati*. 3. Or them whose condition was desperate; they were named *Anathematizati*, which decree of Excommunication or *Anathema*, was denounced rather against the Doctrine, than persons of men; of whom we should not despair while they live; and being dead are not in our power: yet I find the persons of *Fulian* the Apostate, of *Arrius* the Heretick, and some others, were *Anathematized*.

Q. Was excommunication used only among Christians?

A. No; for the *Jews* had this punishment among them, as we may see *Job* 9. in casting the blind man out of their Synagogue; and threatening to do the like to those that should profess Christ, which Christ also foretold to his Disciples. This Kind of spiritual punishment was most strictly observed among the *Essens*, *Joseph. de bell. Judaci* l. 2. c. 7. for not only did they excommunicate notorious sinners, but suffered them also in the time of their Excommunication to starve for want of food. This punishment also was in use among the *Gentiles*. For the *Druides* among the *Gauls* used to debar from their Sacrifices scandalous Livers, as *Caesar* witnesseth *de bell. Gall.* l. 6. and *Devoveri Diti*, or *Diris* was a kind of Excommunication among the *Romans*.

Q. What benefit hath the Church by Excommunication?

A. By this the word Sacraments, and other things are kept holy, and vindicated from Profanation; Swine are kept off from treading upon Pearls, and Dogs from tearing us; the sheep are kept within their fold, the lost sheep is recovered, the prodigal Son is brought home, the Reputation of the Churches Holiness is kept up, and all occasion of obloquie cut off; the body is preserved by cutting off the gangrened Member, and the Tree prospers by lopping off the withered Branches; and the contagion is stayed from creeping further, which without this remedy would Infect others; Men by this are determined from sin; by this also Gods Anger is appeased, and his Judgment removed or averted, and our communion with God is renewed and confirmed. Therefore we are

commanded Deut. 1. 3. to remove the evil from amongst us and to depart out of Babylon; and not to communicate with the unfruitful works of darkness.

Q. Are excommunicate persons members of the Church?

A. As they are excommunicate, they are not members; for how can they be members of the Church, from whose Union and Society they are separated; or how can Heathens and Publicans be members of the Church, for such are excommunicate persons to be accounted? yet in respect of their faith, which is not quite extinguished, and as they are subject to the external Government of the Church, they may be called members thereof.

Q. Are we Protestants justly excommunicate by the Pope?

A. 1. No; for we are not Hereticks, but Orthodox Professors. 2. He hath no power to exclude us out of the Church, who himself is scarce a member of the Church. 3. 'Tis no wonder that we are rejected by those who seem to be the only builders, whereas Christ himself the chief corner stone, was rejected by the builders. 4. By being excommunicate from Babylon, we are made members of Jerusalem, and indeed we had not been partakers of the true light, so long as we remained in darkness; nor had we been the Servants of Christ, so long as we served Antichrist. 5. No sooner had the Hirclings cast out Christs Sheep out of the fold, but Christ the true shepheard found them out, and brought them home with joy: So the blind man, Ioh. 9. Was no sooner cast out of the Synagogue, but he was received and entertained by Christ. So we have gained Heaven by being excommunicate from Rome; and Balaams curse is turned to a blessing.

Q. What hath Rome got by excommunication?

A. Though she kept the World a while in awe; and thereby got wealth, yet by her excommunications, she hath lost more then she hath got, for she lost all the Eastern Countries, when Pope Victor inconsiderately excommunicated the Eastern Churches about the matter of Easter. What the Popes got by excommunicating the German Emperors, and French Kings,

Kings, Histories can tell us ; they lost *England* by excommunicating *Henry* the eighth, and his Protestant Children.

Q. Who are to be Excommunicate ?

A. 1. Not *Jews* and *Turks*, but *Christians* ; for we are not to judge them who are without, but if any be called a Brother, who is a Fornicator, &c. 2. Not every sinful Brother, but he who sins of perverseness, after admonition ; for he doth wilfully by his sins separate himself from God, therefore deserves to be separate from the Church by Excommunication ; and consequently to be delivered over to Satan, who reigns without the Church, as Christ doth within ; and this delivering over is to the Destruction of the flesh, that is of the Old Man, or body of sin ; but that the Spirit may be saved ; that is, that Grace or the New Man may be strengthened. 3. A Brother must not be excommunicate for every sin, but for that which is publick and scandalous ; private sins are to be punished by him who knows all Secrets. 4. A Brother must be excommunicate for his own sins, but not for the sins of another ; every man must bear his own burthen ; therefore Bishop *Auxilius*, was justly reprov'd by St. *Austin*, *Epist.* 75. for excommunicating the whole Family for the Masters offence alone.

Q. Can Excommunication consist with Charity ?

A. Yes ; for there can be no greater charity than to save the soul ; but the end of Excommunication is to save the soul or the spirit ; it is charity to keep a man from blaspheming ; but *Hymenæus* and *Alexander* were delivered up to Satan, that they might learn not to blaspheme. 1 *Tim.* 1. it is charity to stay an Infection or Plague, but Excommunication is such a means, therefore *Paul* wills the *Corinthians*, to take away the Evil from among them, for know you not, saith he, that a little Leaven will sower the whole lump ? 1 *Cor.* 5. It is charity to keep a man from eating and drinking his own damnation, but unworthy Eaters of the Sacrament, eat their own damnation, if they be not suspended, or kept off by Excommunication.

Q. Is the Civil Magistrate prejudiced by the censure of Excommunication ?

Ee 2

A.No,

A. No; for the weapon of the Magistrate is the Sword, but the Minister useth only the word. The end of the Ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; the Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many sins, which the Magistrate doth not, because they are such as trouble not the State, as private grudges of Neighbours, &c. There be also Magistrates that wink many times at great sins, as for example Drunkenness, which the Minister should not forbear to censure.

Q. May the Minister or Presbytery excommunicate any man without the consent of the Church?

A. No; for excommunication, or separation from the body of Christ, is of that consequence, that it concerns all to take notice of it; but the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and profane; and this he ought to do, though the Church should refuse to assent; for he is commanded not to give that which is holy to Dogs; nor must he suffer any of his flock to eat his own damnation; this is to put the Sword into his hand that would kill himself; which is to be guilty of his sin. *Qui non vetat peccare, cum possit, jubet.*

Q. From what things can we not be excommunicate?

A. 1. From the love of God in Christ Jesus our Lord no man can separate us; for the Foundation of God remaineth sure. 2. Nor from the practise of those Duties which are grounded on the Laws of Nature, can we be hindred by Excommunication; such as are the Duties of Husbands and Wives, Fathers and Children, Masters and Servants; Princes and People; therefore the Power of Excommunication cannot loose people from their allegiance to their Prince. 3. Nor can Excommunicate persons be hindred from practising such things as are grounded on the Law of Nations, such as traffique and commerce; for an excommunicate person must be to us as a *Publican* and Heathen,

then, but with such the *Jews* might have commerce and traffique. 4. Excommunication doth not debar us from exercising the works of Charity; for we are bound to feed the hungry, and not suffer them to starve because they are excommunicate, 5. Excommunication doth not debar us from hearing the word, except we be Scoffers of it.

Q. Is the Christian Magistrate subject to the censure of Excommunication?

A. Yes; for though he be a Father as he is a Prince, yet he is a Brother as he is a Christian; and therefore lyable to be censured as a Brother. Hence King *Vzqiah* was excommunicate by the Priest *Azariah*, and *Theodosius* the Emperour by *Ambrose*.

Q. Will it follow that there must be no Excommunication, because Christ will not have the Tares pluckt up till Harvest?

A. No; 1. For Christ speaketh there of Hypocrites which cannot be plucked up by the Church, because she knoweth them not; but in the great Harvest, they shall be pluckt up by the Angels, at this command who knows the secrets of the heart. 2. If the place be meant of Hereticks, they are not to be plucked up at such times, as may endanger the Churches peace, but they must be left to a convenient time, when the Church may excommunicate them without danger; or else be left to the judgment of the great day. 3. All Tares cannot be pluckt up, whilst the Church is here Militant; for there will be found still some Tares amongst the Corn; some Goats among the Sheep, a *Judas* among the Apostles as there were *Cananites* and *Jebozites* among the *Israelites*. 4. Christ by this condemns their rashness, who presently go to pluck up and fly to Excommunication, before they use reproof and admonition.

Q. Can the Minister exclude any man from the Kingdom of God?

A. 1. He cannot by his own power, but by the power of him whose Minister he is, 2. He cannot exclude any man from Heaven, but he can pronounce and declare that such a man is excluded thence.

Quest. Can the delivering of a man over to Satan, be a means to save his spirit?

A. Yes, accidentally; for God can draw good out of evil, and light out of darkness; thus the buffetings which Paul suffered by the Angel of Satan, caused him to pray heartily: it is the special work of Gods mercy, to save our souls by afflictions and misery.

Quest. Can an excommunicate person be accounted as a Brother?

A. Yes, for Excommunication takes not away true Brotherly love and affection; and excommunicate persons may be shut out of Heaven, but not out of hope; we may exclude him out of our Society, but not of our bowels of compassion and mercy: we draw the Sword of Excommunication against him, not to kill, but to cure him. Who would be more fully resolved of these Presbyterian Tenets, let him read their own writings.

Quest. How many Erroneous Opinions in Religion have been lately revived or hatched since the fall of our Church-Government?

A. It were almost endless to number every particular; it may suffice that I shall name more than one hundred of the most ordinary and latest received of them, which are. 1. That the Scriptures are a Humane invention, insufficient and uncertain, and do not contain half of his revealed will. 2. That they are all allegorical, and written according to the private spirit of the Pen-men, and not as moved by the Holy Ghost. And that the old Testament is now of no force. 3. That reason is the rule of faith. 4. That Scripture binds us no further than the Spirit assur-eth us that such is Scripture. 5. That Scripture should not be read to a mixt Congregation without present Exposition. 6. That God is the Author of the pravity and sinfulness of mens actions. 7. That *Turks, Jews, Pagans*, and others are not to be forced from their opinions. 8. That God loves a crawling worm as well as a Holy Saint. 9. That Gods will, not sin, is the cause of mans Damnation. 10. That Man was a Living Creature before God breathed into him, and that which God breathed was a part of

Divers erroneous opinions which have been lately revived or hatched, since the fall of our Church Government.

of his divine essence. 11. That God is the only Spirit, and that Prince of the aire, who ruleth in the children of disobedience. 12. That the soul dieth with the body. 23. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of persons in God. 15. That every creature is God, every drop in the River is water. 16. That Christ is not essentially, but nominally God. 17. That Christ was polluted with original sin. 18. That Christ was true man when he created the World, yet without flesh. 19. That Christ died only for sinners, and not for unbelievers; for sins past before our conversion, but not for sins done after conversion. 20. That no man is damned but for unbelief, and that man can satisfie for his own belief. 21. That Heathens have the knowledge of Christ by the Sun, Moon, and Stars. 22. That the end of Christs coming was to Preach Gods love to us, and not to procure it for us; therefore did not obtain life for the Elect, but a resurrection only, and deliverance from death temporal. 23. That Christ Preached not the Gospel, but the Law; for the Gospel was taught by his Apottles. 24. That our unction is all one with Christs Divinity. 25. That Christ with the Church of Jews and Gentiles shall reign on earth a 1000 years in carnal pleasures. 26. That the Heathens are saved without Christ. 27. That the Spirit of God neither dwells nor works in any, but it is our own spirit which both works in the children of disobedience, and sanctifies the Elect. 28. That God seeth no sin in his Elect. 29. That a man baptized with the Holy Ghost, knows all things, as God doth. 30. That we may be saved without the word, prayer, Sacraments &c. 31. That there is no inherent sanctification in believers, but all is in Christ. 32. That Adam had died, though he had not sinned. 33. That we have no original sin, nor is any man punished for Adams sin. 34. That Gods Image consisteth only in the face, which Image was never lost. 35. That men who know the Gospel, are of themselves able to believe. 36. That one man is not more spiritual then another. 37. That we have no free will

not so much as in our Natural estate. 38. That the Moral Law is of no use among Christians. 39. That we are not justified by faith; and that neither Faith nor Holiness, nor Repentance are required in Christians. 40. That the Child of God can no more sin, than Christ himself can. 41. That there should be no Fasting-days under the Gospel. 42. That God doth not chastise his children for sin. 43. That God loves his Children as well when they sin, as when they do well, and therefore *Abraham* in denying his Wife sinned not. 44. That Gods Children ought not to ask Pardon for their Sins, for though they have Sin in the flesh, they have none in the Conscience. 45. That the body of Iniquity is the great Antichrist mentioned in Scripture. 46. That Men shall have other bodies given them in the Resurrection and not the same they had here on earth. 47. That Heaven is empty of souls till the resurrection. 48. That Infants shall not rise at all, yet Beasts and Birds shall rise again. 49. That after this life, there is neither Heaven nor Hell, nor Devil; but Hell is in this life, in the terrours of Conscience. 50. That there is no true Ministry, nor Church of Christ upon the Earth. 51. That none are damned, but for rejecting the Gospel. 52. That now many Christians have more knowledge than the Apostles had. 53. That Miracles necessarily attend the Ministry. 54. That there ought to be no Churches built, nor should men worship in consecrated places. 55. That the Apostles were ignorant of the Salvation to be revealed in the last days. 56. That all men ought to have liberty of Conscience, and of Prophecy, even women also. 57. That circumcision and the old covenant was only of things Temporal. 58. That Pedobaptism is unlawful and impious, and that others besides Ministers may baptise, and that a man may be baptised often. 59. That the people should receive the Lords Supper with their hats on; but the Ministers in giving it should be uncovered. 60. That the Church of *England* is Antichristian. 61. That there is no Divine right to call or make Ministers: that Ministers should work for their living, and that Tythes are Antichristian.

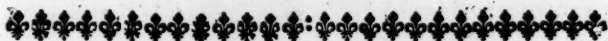
62. That

That Christians are not bound to observe the Lords day, and that we should observe still the Old Sabbath. 63. That humane Learning and Premeditation is useless to Preaching; and that Preaching should only consist in Disputing, Reasoning, and Conferring. 64. That the Saints must not joyn in prayer with wicked Men, nor receive the Sacrament with them, nor with any Members of the Church of *England*. 65. That publick Prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That set hours of Prayer are needless. 67. That singing of *Davids* Psalms, or other Holy Songs, except they be of their own making, are unlawful. 68. That wicked men ought not to pray at all. 69. That all Government; which, in the Church ought to be civil, not Ecclesiastical. 70. That the power of the Keys is as well in six or seven gathered together, as in the greatest congregation. 71. That neither miracles nor visions, nor anointing the sick with oyl are ceased. 72. That in these dayes many are with *Paul* , rapt up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor Forms of Church-Government; which if they do, they are not to be obeyed. 74. That there ought to be a Community of Goods, seeing all the earth is the Saints. 75. That a man upon slight causes may put away his wife, and that one man may have two wives. 76. That Children ought not at all to obey their parents, if wicked. 77. That Parents should not instruct their Children, but leave them to God. 78. That Christians ought not to maintain Religion by the Sword, nor to fight for their Lives, and Liberties, nor to fight at all, nor to kill any thing, nay not a chicken for our use. 79. That it stands not with Gods Goodness to damn his own Creatures eternally. 80. That it's unlawful for a christian to be a Magistrate. 81. That man lost no more by *Adams* fall, than the rest of the whole Creation. 82. That Christ hath not purchased Eternal life for man, more than for the best of the creation; and that he offered up himself a full and perfect Sacrifice; not only for man, but for all that man kept, even the whole creation 83. None are sent to hell before the last Judgment

ment. 84. It is not the Law, but the Gospel which threatens us with Hell fire. 85. If God shew not mercy to all, he is not infinite. 86. Christians are not bound to meet one Day in seven for publick Worship. 87. The Saints are justified, not by Christs obedience, but by the essential Righteousness of God. 88. A woman committeth not adultery, in lying with an other man, if her husband be asleep. 89. That the Saints may put away their unbelieving wives or husbands. 90. There is no other Seal but the Spirit, the Sacraments are no Seals at all. 91. The Magistrate may not put to Death a Murderer, being a Member of the Church, till first he be cast out of the Church. 92. The promises belong to sinners, as sinners, and not as Repenting sinners. 93. Apocrypha Books are canonical Scripture. 94. To use set Forms of prayer, even the Lords prayer, is Idolatry. 95. Bells, Churches, and Church-yards, preaching in Pulpits, in Gowns, by an hour glass, the names of our months and dayes are all Idolatry. 96. That the Apostles Creed is to be rejected as erroneous. 97. That there ought to be no other Laws among Christians, but the judicial Law of *Moses*, and that the Magistrate hath no legislative power at all. 98. That all Learning, Schools, Universities, Arts, Degrees are to be rejected as pernicious. 99. That Angels and Devils are not substances, but meer qualities; and that mens Souls are but terrestrial vapours, perishing with the Bodies. 100. That some in this life are perfect without all sin, and need not pray for pardon. 101. That in God there is some composition, and corporiety, and mutability also. 102. That Christ took not his flesh of the Virgin *Mary*, but that his body was created without all confanguinity with the first *Adam*. 103. That God doth personally subsist in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather than Churches, and that in the end of a feast. 106. That the Devils have no sin. But I will leave these Devils though I could mention many more; but that it delights not my self, nor can it the Reader, to be taking in such filthy mire and dirt. These are some of the poysonous weeds, which have

(too

(too much of late) infested our *English* Garden; I mean the Church, once admired (both at home and abroad) for the beauty of her Doctrine and Discipline; and envied of none but Ignorants, or men of *Church* of perverse minds. The Poet bewailing the ruins of *England de-Troy*, said [*Seges ubi Troja fuit.*] Corn grows where *plored*. *Troy* stood, but I may sadly complain, that instead of corn, that is, sound and wholsom Doctrine, which should be the Food of our Souls; now grows Tares and Weeds, that choak the good word with which we were formerly fed, and might have been, unto a life of Glory everlasting, if we had therein abode. But least I should bring thee into danger, by giving thee only a sight of these Rocks and Precepices, to prevent that, I shall commend to thy serious perusal Master *Wollebins* his *Abridgement of Christian Divinity*, which for the good of my Country-men I Englished, Enlarged, and cleared in obscure places, and have now fitted for a second impression. A Book worthy to be written in Letters of Gold, and imprinted in the heart of every good Christian; the knowledge therein contained (by prayer, and through the assistance of Gods spirit) will root and establish thee in every good word and work, to the coming of our Lord and Saviour Jesus Christ; which God of his infinite Mercy grant.



THE CONTENTS OF THE THIRTEENTH SECTION.

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S E C T. XIII.

Quest. I.



What is the Doctrine of the Church of Rome at this day, and first of the Scriptures?
A. Though they maintain the same Scriptures with us, the same Commandments, Lords Prayer, and the three Creeds of the Apostles, of Nice, and of Athanasius, yet in many points

they differ from other Churches which briefly are Church of these. 1. They hold that *Apocryphal* Books are for regulating our Faith and Manners, of equal authority with *serent* from the Canonical Scripture; such are *Judith*, *Tobias*, other Church third and fourth of *Esdras*, the Book of *Wisdom*, *Ecclesiastes* about *fiasticus*, *Baruch*, the Epistle of *Jeremy*, the thirteenth the Scripture and fourteenth chapters of *Daniel*, the book of *Macchabees*, and that part of *Hester*, which is from the tenth verse of the third chapter. 2. They prefer the vulgar Latine Edition to the Hebrew and Greek Texts. 3. They hold that there is no necessity to translate the Scripture into vulgar Languages. 4. That the Scripture is not to be read of Lay-people, except of such as are discreet, judicious and learned, and are authorized by the Ordinary. 5. That the Mass is not to be celebrated in the vulgar Tongue. 6. That the sense and interpretation of the Scripture depends upon the Churches approbation. 7. That the Scriptures by reason of their difficulty and obscurity, are not fit to be read by the Laity, or to be judges of Controversies. 8. That the Scriptures have four different senses; namely, the *Literal*, *Allegorical*, *Tropological*, and *Analogical*; which are to be expounded according to Traditions written and unwritten, according to the practise of the See Bellarmin Church, the consent of Fathers, and Interpretation of min, Eckius Counsels confirmed by the Pope. 9. That the Scriptures, Pighius, tures are not of absolute necessity for the being of a Church, seeing there was a Church from *Adam* to *other writers Moses*, for the space of two thousand years, without any of contro- Scripture, being only guided and instructed by Traditions in versies in ons, without which the Scriptures are not perfect, as the *Romane Church* not containing all Doctrines necessary to Salvation. Church.

Q. 2. What are the Tenets concerning predestination, the Image of God, Original sin, and actual, and Free-will? *Romane Church* dis-

A. 1. They hold Election mutable, because the *serent* from Elect may totally fall from Faith and Righteousness, *others about* 2. That sin foreseen, was the cause of Reprobation, in *Predestina-* respect of the positive act of condemnation; and *sometime*, *Gods* of them hold, that foreseen works were the cause of *Image* and Election. 3. Concerning the Image of God, they *sin*. hold

hold that it consisteth most in charity, and that this is, *Gratia gratum faciens*. Grace which makes us acceptable, and that it is a habit infused; whereas they say, that *Gratia gratis data*; is the gift of miracles. 4. That man in the state of Innocency, did not stand in need of any special assistance, by which he might be excited to good works. 5. That original sin is not in the understanding and will, but in the inferiour part of the soul only, which they call the flesh; that concupiscence and ignorance are only infirmities, and remainders of original sin. That the Virgin Mary was without original sin. That Infants dying in original sin only, are punished with the pain of loss, not with the pain of sense. That original sin is taken away by Baptism, and that in the regenerate it is remitted, and not imputed, or to be called a sin, but only as it is the cause and punishment of sin; that some actual sins are of their own nature venial, and some mortal. That the sin against the Holy Ghost is pardonable. 6. They hold that in free will is required, not only a liberty from coercion, but also from necessity; that an unregenerate man, can by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of Salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his natural power co-operate with grace.

See the above-named Authors, and the Catechism of the Council of Trent.

Quest. 3. *What are their Opinions, concerning the Law of God, concerning Christ, Faith, Justification, and good works?*

Romanists differ about the Law of God, Christ, Faith, Justification, and good works.

A. 1. They divide the two Tables so, that they make but three Commandments in the first, and seven in the second; making one Commandment of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without Idolatry. That Equivocation may be used in some cases, and an officious Lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to knowledge by Learning. That

That he descended truly into Hell, in respect of his soul, and there preached to the Fathers in prison, and delivered them from their *Limbus*, so that they had not as yet entered into Heaven, till Christ by his Death had opened the Gates thereof, which *Adam* shut by his sin : That Christ did merit by his sufferings, not only for us, but also for himself that glory which he enjoyns after his Ascension. 3. Concerning Faith, they say that Historical, Miraculous, and saving Faith are one and the same ; that the special Application of the promises of graces belongs not to Faith, but to presumption ; that Faith hath its residence only in the Intellect, and not in the Will : that Faith is an Essent, rather than knowledge : that justifying Faith may be totally lost in the Regenerate : that true Faith may be without Charity : that we are not justified by Faith alone : that Man by the natural strength of free-will, can prepare himself for future Justification, being assisted by the Holy spirit.

In his preparation are contained these acts namely, *Fear, Hope, Love, Repentance, a purpose to receive the Sacrament, a resolution to live a new life, and to observe Gods Commandments.* 4. Concerning Justification they say, that the first is when a sinner of a wicked man is made good, which is by Remission of sins, and infusion of inherent Righteousness. The second Justification is, when a just man becomes more just, and this is in doing of good works, by the Merit of which, he can make himself more just. They say Christ is the Meritorious cause of our Justification, but the formal cause is either intrinsecal, to wit, the righteousness of Christ ; or actual, which are our good works ; so that here is a threefold formal cause : they teach that Justification consisteth not in the bare Remission of sins, but also in the inward Renovation of the mind. That we are not only justified, but also saved by good works, as efficient causes. 5. Concerning good works, they teach that the good works of just men are absolutely just, and in a manner perfect ; that a just man may fulfill the Law ; that a man is justified by works, not in the first but second justification ;

yet

See the Catechism of Trent with Bellarmin and the other writers of Controversies. yet not without the assistance of grace. That an unregenerate man by the works of Repentance may merit the grace of justification, *ex congruo*, as doing works agreeing to the Law of God; that they who are justified by the first justification, do merit life Eternal by their works *ex condigno*.

Q What are their Tenets concerning Penance, Fasting, Prayer, and Alms?

A. They teach that Faith is no part of Penance; that Repentance may be totally lost; that the parts thereof are not Mortification, and Vivification, but Confession, Contrition, and Satisfaction. That Penance is a Sacrament, that Contrition is to be ascribed partly to Grace, partly to Free-will. That it is necessary to Justification, and the cause of Remission of sins, and that by it all sins are pardonable. That auricular Confession to the Priest is necessary to reconcile us to God. That a sinner before Baptisme is received into grace without his own satisfaction, only by the satisfaction of Christ, but after Baptisme, he must make satisfaction himself. That after the fault is forgiven, there remains oftentimes the Guilt of temporary punishment either here or in Purgatory, which must make satisfaction; that the punishments of Purgatory may be redeemed by Fasting, Prayers, Alm, &c. Concerning Fasting; They hold it a sin, and deserving Death, to eat of Meats prohibited by the Church. That Fasting consisteth only in Abstinence from Meat, not from Drink. That the times of Fasting, chiefly Lent, are of Apostolical institution. That Fasting is satisfactory and meritorious. That the Tradition of the Church in such indifferent things, obligeth the conscience. 3. Concerning prayer. They say that it is meritorious, that the Canonical Hours of prayer should be observed, that they are not to be said or sung in Latine by the Clergy and Monks. That the titles given to the Virgin *Mary* are true and holy. That to prayer in the Quire ought to be joyned singing, Organs, Trumpets, and other musical Instruments. 4. Concerning Alms; They hold that the giving thereof is Meritorious. That there is not only a corporal, but also spiritual Alms, consisting in comforting

forting, counselling, teaching, &c. That almes may See the Au-
be raised of ill gotten goods, and filthy lucre, as of thos a-
Whore-houses, &c. bove named.

Q. 5. *What opinions do they hold concerning the Sa-
crament?*

A. They teach that the efficacy or the Sacraments Differ from
depends upon the intention of the giver. That the others about
Sacraments are not Seals to confirm the promises of the Sacra-
grace. That grace is contained in, and conferred by ments.
the Sacraments *ex opere operato*, and that the recei-
vers thereof, by their justifying vertue are saved.
That three Sacraments, namely, *Baptism*, *Confir-
mation*, and *Order*, do imprint an indelible cha-
racter, form, or figure, in every substance of the
soul; the character of *Baptism* is *Passive*, making
a man capable of all other Sacraments; that of
Order is *Active*; that of *Confirmation* is partly
Active, partly *Passive*. That there are seven Sa-
craments of the New Testament. That all the
Ceremonies used by them in the Sacraments are
necessary. 2. Concerning Baptisme, they say that
Lay-men and Women in case of necessity may Bap-
tise. That the Baptism of *John* was not the same with
that of Christ, nor had the same efficacy, and that after
Johns Baptism, it was necessary to receive Christs Ba-
ptism. That to water in Baptism should be added Oyl,
Spittle, Salt, &c. The sign of the Cross, Exorcisme,
Exsufflation, a white Garment, &c. That Baptised
Infants have, if not actual, yet Habitual Faith infused
into them. That Infants cannot be saved without Ba-
ptism; that Baptism began to be absolutely necessary
on the day of Pentecost. That it totally abolisheth ori-
ginal sin. 3. Concerning the Eucharist. They say, that
only unleavened bread is to be used. That Christ by
way of *Concomitance* is wholly in the Bread; that is, his
Body, Blood, Soul, Divinity, &c. That the whole
Essence of the Sacrament is in the Bread alone. That
there is no necessity to communicate under both
kinds. That the Wine ought necessarily to be mix-
ed with Water. That the Priests may participate
alone. That the Eucharist is profitable for the dead.
That the Bread should be dipt into the Wine, that

it should be elevated, carried in Proceſſion, adored, &c. That there is no trope in theſe words, *This is my body*, &c. That Chriſts body is not only really, but ſubſtantially in the Sacrament. That it may be at one time in many places. That the bread is tranſubſtantiated into Chriſts body. That the form of conſecration conſiſteth in theſe words, *This is my body*. That the Maſs is a Propitiatory Sacrifice for the quick and the dead. 4. Concerning Confirmation, Pennance, Extrean Unction, Orders and Mairimony. They teach that theſe are Sacraments properly ſo called: that there is vertue in Extrean Unction, either to cure the body, or do away the remainders of ſin; for this cauſe they anoint ſix parts of the body, to wit, the Eyes, Ears, Mouth, Hands, Reins, and Feet. That Ordination is a Sacrament as well in Deacons, Sub-Deacons, Acoluthi, Exorcists, Readers and Door-Keepers, as in Priests.

See the former authors.

Q. What Ceremonies do they uſe in the five controverted Sacraments?

Ceremonies uſed in the five controverted Sacraments.

A. In confirmation the Biſhop anointeth the childs forehead with chrisme, making the ſign of the Croſs thereon, and ſaying; *I ſign thee with the ſign of the Croſs, and confirm thee with the chrisme of ſalvation, in the Name of the Father &c.* Then he ſtrikes him on the cheek, to ſhew he muſt not reſuſe to ſuffer for Chriſt. In Pennance, the Biſhop goeth to the Church door where the Penitents lie proſtrate on the ground, ſaying: *Children come to me, and I will teach you the fear of the Lord.* Then he kneeleth and prayeth for them; and having uſed ſome words of admonition, he brings them into the Church; this is done on the day of the Lords Supper, that they might be partakers thereof; all the Church doors are then opened to ſhew that all people have acceſs to Chriſt. The Penitents being received into the Church, cut their Hair and Beards, and lay aſide their penitential garments, and put on clean cloathes, after the example of Joſeph when he was delivered out of Priſon. This caſting off their old cloathes puts them in mind of putting off the old man. In Extrean Unction the Prieſt firſt beſprinkleth the ſick perſon, and the whole room with holy water, then he anointeth

anointeth the Organs of the Five Senses, because by them sin infecteth the Soul; the reins also and feet are anointed to expiate the sins that are in the concupiscible and motive faculties. They only must be anointed of whom there is no hope of recovery. Of the Ceremonies used in *sacred Orders*; we will speak hereafter. In *Matrimony* the Priest blesteth the married couple with Prayers, and oblations; if they were never married before; but they are not to bless the second marriage. The Woman is covered with a Vail, after the example of *Rebecca*; and to shew her subjection to the man, she is united to the man by a Lace or Ribband tied in a knot, by a Ring also put upon the fourth finger *See besides* of the left hand, because of the Vein that reacheth *the above* from thence to the heart; signifying the mutual *named Au-* love that ought to be between them; but marriages *thors* *Eckius* are not to be celebrated in Lent, and other times of *in his homily* humiliation. *upon this*

Q. 7. What are their Tenets concerning the Saints subject in Heaven?

A. They register their names in their Calendars *Roman* after the Pope hath canonised them; or given a testimony of their Sanctity, and decreed honors for *Church dis-* them; namely publick Invocation, dedication of *fereth from* Altars and Temples to them, oblation of Sacrifices, *others about* celebration of Festival dayes, setting up of their I- *the Saints in* *Heaven.* mages, and reservation of their Reliques. The honor they give to God is called by them *Latria*, that of the Saints is *Dulia*; but the honor which they give to Christs humanity and the Virgin *Mary*, is *Hyperdulia*. 2. They say that the Saints make intercession for us, not immediately to God, but through Christ they obtain their requests. 3. That we ought to invoke both Saints and Angels. 4. That their Images are to be worshipped; that the Images of Christ, and of the Saints are not Idols, because Idols are representations of that which is not, and in Scripture the word Idol is spoken only of Heathen Images; that it is not unlawful to represent God by such Images as he hath described himself, therefore they paint God in the form of an old man,

the Holy Ghost in the form of a Dove; that though the Images of Christ and the Apostles, are to be honored in relation to the persons which they represent, yet we must not think there is any Divinity in them, or that they can help us; or that we ought to ask any thing of them. 5. That the Images of Christ and the Saints should be placed in Churches, because the Images of the *Cherubims* were placed in *Salomons* Temple, and before in the Tabernacle. 6. That the Reliques of Christ and of the Saints are to be honored, and kissed, as holy pledges of our patrons, yet not to be adored as God, or invoked as Saints. 7. That the true Cross of Christ, the Nails, the Thorns, &c. By way of analogy, and reduction are to be worshipped with the same kind of worship or *Latria* that Christ is; that the sign of the cross in the forehead, or in the air, is a Sacred and venerable sign, Gregory de powerful to drive away evil spirits. 8. That Pilgrimages ought to be undertaken to those holy places, where the Images and Reliques of Christ and of the Saints are kept. 9. That days should be kept holy in memory of the Saints, the observation of which is a part of Divine worship.

Of these passages see Thomas in his summes Gregory de Valentia, Bellarmine, and the other above named.

Q. What is their Doctrine concerning the Church?

A. They teach that the government of the Church of Rome, their is Monarchical, as being the most excellent form of government. That the government of the Church was founded on the person of Saint Peter. That Peter was Bishop of Rome, and so continued till his death. That the Pope is Peters Successor, and Christs Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichrist, but that the great Antichrist shall be a particular man, of the Tribe of Dan, who shall reign in Jerusalem three years and a half, and shall be acknowledged by the Jews as their Messiah, whom he will make believe that he is of the Tribe of Juda, and descended of David. 2. They hold that the Pope is the supreme Judge in controversies of Faith, and manners; that his judgment is certain and infallible; that he can erre in particular controversies of fact, depending upon mens testimony, and that he may erre as a private Doctor

Doctor in questions of right, as well of faith as of manners; but that he cannot err, when with a General Council he makes decrees of faith, or general precepts of manners; and that the Pope is to be obeyed, though either by himself, or by a particular Council, he err in some doubtful matters: but they generally now believe, that though the Pope were an Heretick, yet he cannot prescribe or define any Heretical Doctrine, to be believed by the whole Church. That the Pope hath a spiritual coactive jurisdiction in making Laws to bind the conscience, by his sole authority, without the consent of Priests or people, and that he can judge and punish the transgressors of his Laws. That as the Apostles had their immediate authority from Christ, so the Bishops have the same immediately from the Pope. That the Pope hath a supream power over the temporal estates of Christians to depose Kings, and dispose of their Kingdoms in order to spiritual things, and so far as is necessary to the salvation of souls. That it is not repugnant to Gods word, for the same man to be both a Political and Ecclesiastick Prince, seeing *Melchisedech, Moses, Eli, Samuel,* and the *Macchabees* exercised both powers. 3. They believe that the true Church of Christ is only that Society which acknowledgeth the Pope to be head thereof, and Christs Vicar upon earth. That they which are not baptized, and the *Catechumeni*, are not properly and actually members of the Church, but only in possibility. That Hereticks, Schismaticks, and excommunicate persons are not members of the Church. That Reprobates are members of the militant Church. *Because in Noah's Ark were unclean Beasts, in the same Net are good and bad Fishes; at the same Wedding-feast, many were called, but few chosen, in the same Sheep fold are some Goats, in the same houses are vessels of dishonour, Judas was one of the Apostles, &c.* That the true Catholick Church is always visible; for it is compared to a Mountain, to a Candle, to a City on a Hill, &c. That the true visible Church can never fall totally, *Because it is built on a Rock, against which, Hell Gates cannot prevail, &c.* That the true Church cannot

See the above named authors.

fall into error. Because it is the Pillar and ground of truth, &c. That the true notes of the Church are Universality, Antiquity, Continuance, Multitude, Succession of Bishops from the Apostles Ordination, Unity in Doctrine, Unity among the members themselves, and with their head, soundness of doctrine, power and efficacy of doctrine, holiness of life, miracles, the light of prophesie, the testimony of her enemies, the unhappy end of those who oppress the Church, and the temporal felicity of such as have defended her.

Qu. 9. What do they hold concerning Councils, Monks, Magistrates, and Purgatory?

Romanists

They differ about Councils, Monks, Magistrates and Purgatory.

A. They teach that Diocesan Councils are to be convoked by the Bishops; Provincial by Archbishops, Bishops, National by Patriarches or Primates, but General Councils by the Pope alone, and not by the Emperour without the Pope his approbation; except it be when the Pope is either imprisoned, or dead, or mad; in such cases the Cardinals may call a Council. That ordinarily Bishops have the power of decisive suffrages, but by custom and privileges; Cardinals, Abbots, and Generals of orders, have the same power, though they be not Bishops. That in a General Council should be present all Bishops, at least of the greater Provinces, except any be excommunicate. That the Pope and the four Patriarchs, of Constantinople, Alexandria, Antioch, and Jerusalem, or their Deputies be also present, and at least some of the greater part of Provinces. That the Pope is the supreme president, & Judge of Councils. That Christians are bound to obey the decrees of Councils. That General and particular councils confirmed by the Pope, cannot err. That the Scripture is above councils, as it is the infallible word of God, but in respect of interpretation it is dependent from Councils. That the Pope is above Councils, and not to be judged by any. 2. Concerning Monks, they teach that their original is of divine right; That their institution is grounded upon Evangelical Council, nor precept. That Councils are not commanded but commended to us; that commands are of things easie to be performed, &

taken

taken out of the principles of nature ; Counsels are of things difficult , and above nature , and of things better than those of commands. By precepts we are tied to obedience , by Counsels we are left to our Free-will ; Precepts have their rewards and punishments ; but Counsels have no punishments, but great rewards : Hence arise the works of Supererogation. That children if they become to years of puberty, may enter into a Monastery without their Parents consent, if *Who would* so be their Parents need not their help. And so may see more at Wives without their Husbands consent. That Vowes lengthen the though of things not commanded, are a part of Gods Doctrines of worship. That the promise made in baptism, to i.e. the Church nounce the Devil, the World and the Flesh, is not of Rome, let properly a vow. That the Vowes of poverty, obedience, and continency, are lawful. That the Pope may *above named* dispense with Vows. That the habits and shaving of *Authors* ; Monks, are of a great use and antiquity. 3. Concerning and withal Magistrates, they teach that their Laws do no less *Baronius*, binde the conscience, than Divine or Ecclesiastick *Bonaventure* Laws. That Magistrates are subject and inferior to *ra, P. Lom* the Clergy in matters of Religion. That Magistrates *hard, Canus*, may inflict death on Hereticks. 4. Concerning Purgatory, they say, that it is one of these four contignations or Rooms under ground ; the lowermost is Hell, *Alphonfus* where the pain of loss and sence is eternal. The next *de Castro*, above that is Purgatory, where pain of loss and sence *Coccius*, is temporary. Above that is the Receptacle of Infants, *Gerebrard*, where only is the pain of loss eternal. The upper- *Gerson*, most was that of the Fathers, where was only tempo- *Gretserus*, ral pain of loss : now it is empty since Christs descent *Suarez*, thither. That in Purgatory are those souls which de- *Taurianus*, part hence with venial sins, or whose sins are pardoned, *Vasquez*, but not the punishment. That the Suffrages of the li- *Hugo de S.* ving are beneficial to the dead ; namely, Masses, pray- *Victore*, and er, and satisfactory works, as almes, Pilgrimages, fasts, *others*. &c. To which may be added indulgences.

The outward
Q. 10. Wherein doth the outward worship of the Church worship of Rome consist ; and the first part of their Masses ? *the Roman*

A. In Churches, Church-yards, Bells, Altars, Pictures, Church and Crucifixes, Images, Curtains, and other Church Ornaments, as tapestery, Candlesticks, &c. in dedication *their Masses*.

Acolyths
their Offi-
ces.

also of Churches, consecration of Altars, Anointings, Sacraments, &c. In Ministers, Ecclesiastical Orders, and their Functions, such are *Singers, Psalmists, Door-keepers, Lessors, or Readers, Exorcists, Acolyths*, who are to light the Tapers, and hold them whilst the Gospel is read, and to furnish wine for the *Chalice, &c. Sub-Deacons, Deacons, Priests, and Bishops, &c.* the office also of the *Acolyths* is to make *Agnus Dei*, of consecrating wax, mixed with chrisme distributed by the Pope in the Church. These *Agni* or Lambs, represent the *Lamb of God, who taketh away the sins of the World*; for as the wax is begot of the Bee, without libidinous copulation, so was Christ of the Blessed Virgin; and as the honey is hid within the wax, so was the divinity hid under the humanity. Thyme or chrisme mixed with the wax, signifieth, that mercy and gentleness which was in Christ. They say that these Lambs are preservatives against lightning and tempests, by vertue of their consecration. *O Catholicks, great is your Faith be it to you as you believe.* 3. In the Garments or Ornaments of Bishops, Priests, and other Church Ministers; such are the *Amictus*, which like the *Ephod* covers the head and shoulders of the Priest or Bishop; therefore it's called *Superbumerale*. *Alba*; or *comissa*, is the Surplice of Linnen; the *Girdle* or *Belt*, with which the Priests loyns are girt. The *Stola* is worn in form of a chain about the Priests neck; it covereth both his sides, and hangs down to the knee: it is called *Orarium*, because it is the habit of Orators, that preach to, or pray for the people. *Manipulus* or *Sudarium*, or *Mappula*, or *Phanon*, (for all these names it hath) is a Towel or handkerchieff, carried by the Minister or Priest in his left hand, or on his left arme. *Casula*, or *Cappa*, *Phanon*, is an upper garment which covereth all the body, as it were a little Cottage, called in Latine, *Casa*. These six ornaments are common to Priests and Bishops; there be nine Ornaments peculiar to Bishops; namely, *Caligæ*, which are long hose, or stockings; *Sandalia*, a kind of slippers or shooes; *Succinctorium*, a kind of girdle; *Orate* a linnen vail cast over his head; *Tunica*, a long coat down to the heels, therefore called *Talaris*; *Dalmatica*,

tica, so called from *Dalmatia*, the country where it was first woven in a garment with long and large sleeves, representing the Cross; *Chirothecæ* are white gloves of Kids skins; *Mitra* is the Mytre or Ornament of the head: *Annulus* is the Ring which the Bishop wears, to shew he is betrothed to Christ; *Pastoralis* is the Bishop's crozier staff; *Pallium*, or the *Pall*, is the Ornament of Arch-Bishops and Patriarchs. The *Pall* is not to be worn but in the Church, and in time of Mass, yet Pope *Gregory* permitted it to be worn in solemn Letanies out of the Church: upon it are four red crosses, signifying the four Cardinal virtues, Justice, Prudence, Fortitude, and Temperance, which ought to be in Prelates, which Vertues are not acceptable to God, but as they are sanctified by the Cross of Christ, in which only they should glory with the Apostle, for the Gentiles had these virtues, but knew not Christ his Cross. There are also in the *Pall*, three pins or bodkins, signifying the three Christian virtues of Faith, Hope, and Charity, without which he cannot justly claim or retain his *Pall*, they may signifie also a three-fold pricking, or compunction which ought to be in Prelates, 1. Of compassion towards those that are in misery. 2. Of care in the due and conscionable execution of their office. 3. Of fear to offend God. 4. Their worship consisteth in the Mass, where we have many ceremonies, first the Bishop or Priest before he begins, sings five Psalms: then he combs his head, and washeth his hands, followeth the aspersion of holy water, then is the *Introitus* or singing at the Priests approach towards the Altar, whilst the *Introitus* is singing the Priest or Bishop walketh towards the Altar between a Priest and a Deacon, before whom walketh the Sub-Deacon, carrying the Book of the Gospel shut, before whom march two Taper-bearers, and before them is carried the Censer with incense. When the Priest or Bishop comes to the Altar, he takes off his Mytre, makes confession, openeth the Book and kisseth it. Over the Bishop also, a linnen cloth full of pictures is carried by four Ministers in form of a canopy. In their four solemn processions, to wit, at *Candlemas*, *Palm-Sunday*,

Acolyths
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ces.

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Sunday, Easter, and Ascension day, they have crosses in banners, seven Tapers born by seven *Acolyths*, seven *Deacons* following, then the seven *Priors*, three *Acolyths* with incense, one *Sub-Deacon* carrying the Gospel, then the *Bishop* in great state, whom the people follow with the *Porters, Readers, Exorcists, Singers, &c.* Before the Bishop or Priest ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of Mass, he boweth his body eight times before the Altar. After confession and absolution, the Priest bleisseth the incense, and puts it in the censer; then he kisseth the Altar and the Book, and takes the censer from the Deacon, with which he fumeth the Altar, and then removeth to the right side of the same, and withall *Kyrie Elceson* is said, not less than nine times in the Mass. *Gloria in Excelsis* is also sung, which was the Angelical Hymne at Christs Nativity; then the Priest turning to the people, salutes them in these words, *The Lord be with you*; to whom the Quire answereth, *And with thy Spirit*. Seven times in the Mass the Priest salutes the people, but turneth to them only five times. Then the collects or prayers are said, and after them the Epistle is read, with the face towards the Altar; it's the Sub-Deacons office to read the Epistle; which done, he delivers the Book (shut to the Bishop, who layeth his hand on the Sub-Deacon) which he kisseth. After the Epistle, is sung the *Gradual*, so called from the steps of humility, by which we ascend to Heaven; it's called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this, *Hallelujah* is sung, but from *Septuagesima* Sunday till *Easter*, instead of *Hallelujah*, the *Tractus* is sung, so called a *Trabendo* because it is sung with a long drawing tone, as containing the mournful condition of man in this life, as *Hallelujah* is the joyful song of Heaven. After *Hallelujah*, is sung the prose which by them is called *Sequentia*, it is a song of exultation. This done, the Priest removeth from the right to the left side of the Altar, whence the Deacon takes the Gospel, and ascends into a high place, where he reads it, with his face to the north; the cross, the censer, and two lights are

are carried before the Gospel, which is laid upon a cushion, to shew the yoke of Christ is easie; at the particulars reading of it, all stand up, and cross themselves, and see *Steph.* give glory to God. After this the Creed is rehearsed, *see Duran.* and the Sermon followeth, which concludeth the first *us de riti-* part of the Mass. *tibus Eccle-*

Q. 11. What is their manner of dedicating Churches? *Gul-*
Durandus

A. In the Church to be dedicated or consecrated, his *rationa-* are painted twelve Crosses on the Walls, before which *le, Alcuinus* burn twelve Tapers. The Bishop in his Pontificalls *de divinis* with his Clergy, and the people come to the Church *officiis*, In-
door being shut, where he prayeth, and then besprink- *nocent. 3. de* leth the walls with holy water, whilest the Clergy and *myster. mis-* people go singing about the Church. The holy water *sa. Hugo de* is sprinkled out of a bundle of Hyssop. Then the Bishop *sanct. Victor* with his whole Train returning to the Church-porch *de offic. Ec-* prayeth again, and with his crosier staff knocketh the *cles. & in-* door thrice, saying these words: Lift up your heads O *specul. Ec-* ye Gates, and be ye lift up ye everlasting doors, and the *cles. & Bern.* King of glory shall come in. Of whom the Deacon within *de offic. mis-* the Church asketh, Who is the King of Glory? to whom *sa* and di-
the Bishop answereth, The Lord strong and mighty, the *vers others.* Lord mighty in Battel. Then the door is opened, the Bi-
shop with three of his servants entereth, the rest remain *Romanists* without; after the Bishop hath wished peace three *their man-* times to that house, the door is shut again, and he on *ner of dedi-* his knees before the Altar prayeth, whilest the Clergy *cating of* without sings the Letany, and the Priests carry on *Churches.* their shoulders a Chest or Coffin, containing the Re-
licks of that Saint to whom the Church is dedicated,
The Altar with all belonging to it are sanctified. The
walls with certain Letters are painted; Salt, water,
Ashes and Wine are exorcised, and mingled toge-
ther, into which he dips his thumb, and makes the
sign of the Cross on the Altar, Walls and pave-
ment. Then he offers incense, and blesteth the Church
in the name of the Father, Son, and Holy Ghost; this
being done, the Bishop before the Church door
preaching to the people concerning the anniversary
dedication of that Church, of honour due to the
Clergy, of tithes also and oblations. After Sermon
all

all are admitted into the Church singing: The twelve Lights and twelve Crosses, do signifie the Doctrin of the twelve Apostles which shineth in the Church, by which they preached the Cross of Christ. The Bishop representeth Christ making intercession for his Church, and by the staff of his word knocking at the doors of our hearts. His compassing the Church three times, and his three times knocking at the door, signifie his threefold power, in Heaven, Earth, and Hell: And his threefold right or interest he hath in us, to wit, by Creation, by Redemption, and by the gift of life eternal promised to us. The making of Greek and Latine Letters with a Cross on the Pavement with ashes, shew that the Gentiles are made partakers of the Cross of Christ, but not the Jewes; besides that, the rudiments and alphabet of Christianity must be taught to the weaker sort; the Oyl, Salt, Water, Ashes, and Wine, which are used in the dedication, have myltical significations. The Water and Wine represent the two Sacraments of Baptism, and the Eucharist, Oyl sheweth our Spiritual unction; Salt, that wisdom which should be in us; our mortification; Hysop, our purity and sanctification; and the Incense, our prayers.

Q. 12. *What else is Observable in the dedication of Churches?*

What observable thereupon.

A. 1. They hold that no Church is to be dedicated till it be endowed; for he that buildeth a Church, is, or should be like a Husband that marrieth a Maid, on whom he ought to bestow a joynter. 2. That the Feast of dedication which from the Greek, they call *Encenia*, ought to be kept every year; for so it was kept among the Jewes, which if it had been unlawful, Christ would not have honoured it with his presence. 3. They say that the dedication of Churches is a terror to evil spirits, an incitement to devotion and reverence; a means to move God to hear our prayers the sooner; a testimony of our zeal, that Christians are not in this point inferiour to the Jewes and Gentiles, who would not presume to make use of their Temples for prayer, and sacrifice, till first by their Priests they had consecrated and dedicated them to their

their Deities. 4. That what is in the dedication of Churches visibly acted, ought to be in us invisibly effected; namely, that if Churches be holy, we should not be profane; shall they be consecrated to the service of God, and not we? shall their Churches be filled with hallowed Images, and our souls defiled with unhallowed imaginations? shall the Church be called the house of prayer, and our bodies (which ought to be the Temples of the Holy Ghost) dens of Thieves? we are lively stones, but those of Churches are dead; we are capable of grace and holiness, so are not Churches; for it is confessed on all sides, that Temples by consecration are not made capable of actual holiness, but only made more fit for Divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temples of the holy Ghost, there is nothing but darkness? That they should burn incense on their Altars: and we be quite destitute of Zeal and devotion in our hearts? They make use of outward-unction, but we use neither the outward unction of the Church, nor the inward of the Spirit? When we see them make use of Salt, and Holy water, we should be careful to have Salt within us, and that water of the spirit, without which we cannot be regenerated. 5. They teach that Churches may be *But of this* rededicated, if they are burned down or fallen *subject con-* down, and built again; or if it be doubtful whether *cerning de-* they have been consecrated heretofore; but if they be *dication,* polluted by adultery, or such like uncleanness, they *read Du-* are only to be purified with holy water. 6. That *randus* and Churches must not be consecrated without Mass, and *Durantis* the Reliques of some Saints, and that only by the *Turrecre-* Pope or a Bishop, not by a Priest or any inferior order, and that gifts or presents which they *stienfis,* call *Anathemata*, be given to the new Church; as *Hugo de S.* for the example of *Constantine* the Great, who *Victore de* endowed with rich presents and ornaments the Church *Sacram.* which he built at *Jerusalem* to the honor of our Sa- *Hospinian,* viour. *Raibanus*

Q. 13. How do they dedicate or Consecrate their Ivo, &c. Altars?

A. The Bishop having blessed the water, makes with

Their con- with the same four Crosses on the four Hornes of the
secration of Altar, to shew that the Cross of Christ is preach-
Altars, &c. ed in all the four corners of the earth. Then he
goeth about the Altar seven times, and besprink-
leth it seven times with Holy Water, and Hyssop; this is to signifye the seven gifts of the Holy Ghost,
and the seven-fold shedding of Christs blood; to
wit, 1. When he was circumcised. 2. When he
sweat blood in the Garden. 3. When he was scour-
ged. 4. When he was Crowned with Thorns. 5. When
his Hands. 6. When his Feet were nailed to the
Cross, and 7. When his Side was lanced. The
Bishop also makes a cross in the middle of the Al-
tar, to shew that Christ was crucified in the midst
of the earth; for so *Jerusalem* is seated. At this
consecration is used not only water, but salt also,
wine, and ashes, to represent four things necessary
for Christianity; namely, Purity, Wisdom, Spiritual
joy, and Humility. The Altar must not be of wood,
or any other material, but of stone; to represent
Christ the Rock on which the Church is built, the
Corner stone; which the builders refused, the stone
of offence at which the Jews stumbled, and the little
stone cut out of the mountain without hands; this
stone Altar is anointed with oyl and chrisme, so was
Christ with the graces of the spirit, and the oyl of
gladness above his fellows. This anointing also of the
stone Altar, is in imitation of *Jacobs* anointing the stone
on which he slept. So the remainder of the holy water
is poured out at the foot of the Altar, because the Priests
of old used to pour out the blood of the sacrifice at the
foot of their Altar. The holy Reliques are laid up in
a Coffin with three graines of incense, as the Manna of
old was laid up in the ark; our hearts should be the
Coffins in which the virtuous lives of the Saints
with faith in the Trinity, or with the three Cardinal
vertues, Faith, Hope, and Charity, should be care-
fully kept. These Reliques are layed under the Al-
tar, because *Revel. 6.* the souls of these who suffered
for Christ were seen by Saint *John* under the Altar.
It is also to be observed, that a the Altar is besprink-
led with water, so is it anointed in five places with
oyl,

oyle, and then with chrism, to signifie the five wounds of Christ which did smell more fragrantly than any Balsame, and by which we are healed; the five senses also are hereby signified, which ought to be sanctified. After unction, incense is burned, to shew that prayers and supplications follow sanctification; At last after the Altar, and all that belong to it are hallowed, the Altar is covered with white, Mass is said, and Tapers lighted; to shew that our holiness and devotion must be accompanied with good works, which must shine before men here if we would shine like Stars in the Firmament hereafter. *See the former Authors,*

Q. 14. What else do they consecrate besides Temples and Altars?

A. Besides these they consecrate all the ornaments of the Altar; the *Patina* for making the body of Christ; the *Corporal* for the covering thereof; the *Chalice* for the blood; the *Linnen* with which the Altar is covered; the *Eucharistical* or *Pix* where Christs body is kept, representing Christs Sepulchre; the *Censer Incense*, and *Capea* that is Chests or Coffins, wherein the bones of the Saints are kept. They consecrate also their *Crosses* and *Images*, and *Easter Tapers*, their *Fonts*, *first fruits*, *holy Water*, *Salt*, *Church-yards*, *Bells*, &c. Every one of which have their peculiar prayers; besides, washing, *Crossing*, anointing; incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which we are awaked, and admonished to put on the Armour of God, to fortifie our selves with prayer against our spiritual enemies. Bells are more durable than Trumpets, and their sound louder, by which is signified that the preaching of the Gospel exceedeth that of the Law, both in the continuance and efficacy. *Bells have clappers, and Preachers have tongues; it is a shame that the one should be vocal, and not the other; how is that congregation served, which hath sounding Bells, and dumb Preachers? or that which hath sounded brass, and rickling cymbals for their Preachers; such as have clappers, but no hands; good words, but no good works; which Preach to others, and are cast away themselves; like Bells, they call upon others*

others to hear Sermons, but are not thereby bettered or edified themselves. In the Roman Church they baptize their Bells, and give them names; for this, alledging the example of Jacob who gave the name of *Beithel* to *Luz*, the place where he had the vision of the Ladder. Their Bells seldom are heard in Lent, and three days before Easter are quite silent, to shew the sadness of that time. Church-yards in Greek *κοιμηθρια*, that is, Dormitories (because our bodies sleep there till the resurrection) are consecrated with Crosses, holy Water, fumigation and prayers, as the Churches are; they be also as well as Churches, Sanctuaries, and places of refuge; none must be buried here, but Christians who have been baptized; such as die without baptism, or without repentance after Murder, Adultery, self Homicide, or any other grievous sin, though baptized, must not be buried there. In the Church-yard are set up five crosses, one whereof stands in the middle; before each of them are placed three burning Tapers, fifteen in all; the Bishop beginning at the middle cross maketh a speech, then prayeth, and puts the three Tapers on the top of the cross: the like he doth to all the rest; and in the interim the Letany is sung, and each cross besprinkled with holy Water and fumed with incense.

Q. 15. What degrees of Ecclesiastical persons are there in the Church of Rome?

The degrees of Ecclesiastical persons in the Church of Rome. A. They divide their Church offices into dignities and orders; their dignities are these; the Pope, Patriarch, Primate, Arch bishop or Metropolitan, Bishop, Arch Presbyter, Arch-Deacon and Provost or *Propositus*.

For the Quire there are the Dean, Sub-Dean, Praecentor, Succentor, Treasurer, &c. The Popes, Senators, or Counsellors, are named *Cardinals* from *Cardo*. The hindge of a door, because on them, as the door on its hinges, all weighty affairs of the Church are turned. Their orders be seven, to wit, Door-keeper, Readers, Exorcists, Acolyths, or Taper-bearers, Sub-Deacons, Deacons, and Priests. These three also are only sacred orders, the other four are not. The door keeper is first instructed in his office by the Arch-Deacon, who presents him,

him to the Bishop, and he ordains him, delivering to him from the Altar the Keys of the Church, and saying, *So do, and so live as thou were to give account to God of the things, locked up by these Keys.* The Lecturers or Readers office is to pronounce and read clearly, and distinctly the Lessons appointed to be read in the Church: none must exercise this function but he who is ordained by the Bishop, who in the presence of the people delivers the book to him, in which he is to read, *Take and read the word of God; if thou art faithful in thine office, thou shalt have a share with them who dispence the same word.* The Exorcist is he who calling on the name of Jesus, by that name doth adjure the unclean spirit to depart out of the possessed, on whom he laieih his hands. When the Exorcist is ordained, he receiveth the book of adjurations from the Bishop, saying, *Take and learn this by heart, and receive power to lay thy hands on the possessed, whether he be baptized, or a Catechumenus as yet.* The Acolyths or Taper-bearers are they who carry the lights whilst the Gospel is reading, or the Sacrifice is offered to represent Christ the true light of the world, and to shew the spiritual light of knowledge, which should be in us. Their office also is to provide vessels for the Eucharist. The Bishop doth instruct them in their function when he ordains them, and then the Arch-Deacon delivereth to them a candle-stick with a wax light in it, and an empty tankard, to shew their office is to provide lights and vessels for Divine service. These be the Lesser orders which are not sacred, and which they teach Christ himself did exercise; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the book and read that passage in *Isaiah, The spirit of the Lord is upon me, &c.* The Exorcists office, when he cast seven Devils out of *Mary Magdalen.* The Acolyths office when he said, *I am the light of the world, he that followeth me walketh not in darkness, &c.*

Q. 16. Which be their Sacred orders?

A. These are three; the first is the Sub-Deacon *Their sacred* whose office is to read the Epistle, to receive the peoples orders.

oblations, and to bring them to the Deacon; to carry also the Patin and Chalice to the Altar; to hold the Bason whilst the Bishop, Priest, or Deacon washeth their hands before the Altar, to wash also the Altar linen. When the Bishop ordains him, he delivers into his hand the empty Patin and Chalice, saying; *See whose Ministration this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and water, and the Towel. He wears a Surple and Belt, as the four former orders do. His coat is girt to him, and he holds a handkerchief, or Towel. They say that Christ performed the Sub-Deacons office when he turned water into wine in *Cana*, and when after Supper he poured water into a Bason, and washed his Disciples feet. Their second Sacred order is the Deacon or Minister, whose office is to preach to the people, and to serve or assist the Priest at the Sacraments; to cover the Altar, to lay the oblations thereon, to read the Gospel, and the Epistle also in the Sub-Deacons absence; in Processions to carry the Cross, to say the Letanies; to rehearse the names of those who are to be ordained and baptized, and to name the holy days, &c. They must not administer the Sacraments, but in case of necessity, and by permission of the Bishop, or Priest; nor must they without leave sit in the presence of a Priest. When the Deacon is ordained, the Bishop alone layeth hands on him, and blesseth him, and delivers (using certain words) the Book of the Gospel and the *Stola* to him. When he reads the Gospel, the *Acolyths* hold two tapers before him; not to illuminate the aire, by day, but to shew what joy and Spiritual illumination we have by the Gospel. The Censer also with the Incense is carried, not only to represent Christ, in the sweet smell of whose Sacrifice the Father is well pleased; but also to shew Preachers that their prayers must like Incense ascend before God, and that the good fame of their life and Doctrine, must be like the fume of Incense smelling sweetly among all men. The Deacon also reads the Gospel in a high place, that it may be heard the better; and to shew that it ought not to be preached in corners,

corners, but as Christ saith, on the house tops; this is also in imitation of Christ, who when he would teach his Disciples went up into an high mountain. The Gospel is read with the Deacons face against the North, that the frozen and cold hearts of the Northern Nations might be warmed and melted by the comfortable heat of this bright Sun of the Gospel. When the Deacon salutes the people, he signs himself with the Cross on the forehead, to shew, he is not ashamed of the Cross of Christ; and likewise on the breast, to put us in mind that we should be ready to crucifie our affections with Christ. At the reading of the Gospel all stand up bareheaded, to shew their reverence: Swords and Staves are laid aside, to shew their peaceable minds, and the Book is kissed, to declare by this their love and affection to the Gospel. They say that Christ performed the Deacons part when he preached and prayed for his Apostles. Their third and highest Sacred order is Priest-hood; when the Priest is ordained, the Bishop with some other Priests lay their hands on his head, and anoints his hand with oyl, to signifie that not only must the Priest have his head stuffed with knowledg, but his hands must be supple and ready to do good works; the Bishop also delivers into his hand the Chalice with the Wine, and the Patin with the host; saying, *Receive power to say Mass for the quick and dead, and to offer Sacrifice to God in the name of the Lord.* Then the Bishop kisseth the Priest to shew he is his equal in respect of order; whereas, the Deacon and Sub-Deacon kiss the Bishops hand, to shew they are of an inferiour order. The Priest must not say Mass, till he first have washed, and confessed if he be guilty of any deadly sin, and have put on first the *Amictus*, which like a vaile covers his head and shoulders, to shew how Christs Divinity was veiled by his humaniy. 2. The *Alba* or *Talaris*, because it reacheth to the heels in *Greek* *modicus*, which by its whiteness signifieth innocency, and by its length perseverance, two vertues fit for Priests. 3. The Girdle or Belt about their loyns, to shew the subduing of their concupiscence. 4. The *Stola* or *Ora-*

Of these *rinum* about the neck, and hanging cross-way on the passages, breast, signifieth that the Priest must undergo the yolk of Christ, and still meditate on his Cross. 5. The cent 3. l. 1. *Mappula* or *Manipulus*, which is a Towel or Handker-Myst. *Missa*. chief, for wiping away the sweat from their faces, c. 58. sic- and moisture from their eyes, representing also the phan Edu- purity that ought to be in the Priests lives. 6. The *cnfis de sa- Casula* over all the other garments, signifying charity *cr. altaris*. which is above all vertues. Christ exercised the Priests c. 10. *Ama-* office when he administered the Eucharist, when he *lar. Fortu-* offered the propitiatory Sacrifice of his body on the *nat. l. 6. de* tar of the cross, and yet whilest he is making inter- *Eceles. offic.* cession for us in heaven.

c. 19. l. 2. Q. 17. *Wherein consisteth the office of the Bishop?*

l. 3. Rab. A. Under this name are comprehended Popes, *Maurus l. 1.* Patriarchs, Primats, Metropolitans, Arch-Bishops, *de instit.* and Bishops. Some will have the Bishop to be a *cler. c. 18.* particular order; but indeed the order of the Priest and *Alcuin. de* Bishop is all one, in respect of catechising, baptising, *divin. offic.* preaching, administering the Eucharist, binding and *Alexand. de* loosing. The Bishop then is an office of dignity, not *Ales part 4.* of order; he hath nine privileges above the Priest, *Quest. 26.* namely, of Ordination. Benediction of Nuns, con- *Hugo de S.* secration of Bishops, and imposing hands on them, *Victore l. 2.* Dedication of Churches, Degradation, holding of Sy- *de sacram.* nodes, making of Chrism, hallowing of Cloathes *Part 4. Be-* and Vessels. Because Bishops are superintendents *sides the* and overseers, therefore they have the highest Sear *Councils of* Councils of in the Church; they are consecrated on the Lords *Rhemes,* of day only, and at the third hour, because then the holy *Lascran,* of Ghost descended on the Apottles, to whom Bishops *Braccara,* have succeeded. At the Bishops consecration, there *and divers* must be present at least three, to wit two Bishops, and *others.* the Metropolitan; that the gifts of the Spirit may not seem to be given by stealth and in corners; in this

See also they follow the example of St. James, who was *Guliel. Du-* made Bishop of Jerusalem by Peter, James and John. *rand. l. 2.* In the Bishops consecration two hold the Bible over *c. 10.* his head, one pouring the benediction on him, and the rest laying their hands on his head. By this Ce-

Office of the remony is signified not only the conferring of the *Bishop.* gifts of the spirit, but also the knowledge which the *Bishop*

Bishop must have of the Gospel, and the care he must undergoe to support it. On the Sunday in the evening he is examined concerning his former life, and the Trinity is three times called upon for a blessing. The next morning he is examined concerning his future conversation and faith; and then his head and hands are anointed, and the Mytre is set on his head, the Staff also and Ring are given him. The Priest is anointed with Oyl, but the Bishop with Chrisme, that is, Oyl and Balsome, to shew that the higher he is in dignity, the more fragrant must his fame and conversation be. He must excel in knowledg and good works, represented by the anointing of his head and hands, *Christ performed the Bishops office, when he lifted up his hands, and blessed his Apostles*; saying, Receive the Holy Ghost; whose sins you forgive, they are forgiven, &c.

Qu. 18. *What colours do they hold sacred in the Church of Rome?*

A. Four, namely White, Red, Black, and Green; *What colours held sacred.* White is worn in the Festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their integrity and innocency; In festivities also of Angels, because of their brightness, in the feast of the Virgin Mary, of *All-Saints*, (yet some then wear Red) of *John Baptists* Nativity, of *St. Pauls* Conversion, of *St. Peters* Chair; also of the Vigil from Christs Nativity, to the eighth day of *Epiphany*, except there be some Martyrs days between. On Christs Nativity, on the feast of *John the Evangelist*, on the *Epiphany*, because of the Star that appeared to the wisemen, on the day of the Lords Supper because then the Chrisme is consecrated; on the holy Sabbath till the eighth day of the Ascension; on the Resurrection, because of the Angel that appeared in white; on the ascension day, because of the bright cloud that carried Christ up to Heaven, and the two Angels then in white; on the feast of dedication, because the Church is Christs Spouse, which ought to be innocent and immaculate. The Red colour is used in the solemnities of the *Apostles*, *Evangelists*, and *Martyrs*, for they shed their blood for Christ in the festivity of the Cross, also

in Pentecost week, because the Holy Ghost appeared in fire : in some places white is worn on the festivities of the Martyrs, because it is said *Cant. 5. My beloved is white and red.* White in his Confessors and Virgins, Red in his Martyrs ; these are the Roses and Lillies of the Valley. Black is worn upon Good Friday, on all fasting days, on the Rogation days, in Masses for the dead, from Advent till the Nativity, and from Septuagesima till Easter Eve ; on *Innocent's* day some were Black, because of the Mourning in *Rama* ; some Red, because of the blood of those young Martyrs, Green which is made up of the three former colours, White, Red and Black, is used between the 8. of *Epiphany* and *Septuagesima* : likewise between *Pentecost* and *Advent* ; but in the City of *Rome* the violet colour is worn sometimes instead of Black and Red.

See *Duran-*
dus Ratio-
nale L. 3.
C. 18.

Q. 19. *Wherein consisteth the other parts of the Mass?*

The other
parts of the
Mass.

A. The second part begins with the offertory which is sung, and so called from the Priests offering of the Host to God the Father, and the peoples offering of their gifts to the Priest. Then the Priest before he offereth the immaculate Host, washeth his hands the second time, in the interim the Deacon casteth over the Altar a fair linnen cloth, called *Corporale*, because it covers Christs body, and represents his Church the myttical body : it's called also *Palla*, from palliating or covering the myttery above named. There is also another *Palla* or *Corporale*, with which the Chalice is covered. Then the Deacon presenteth the *Patina* with the round Host on it, to the Priest or Bishop ; the Deacon alone can offer the Chalice, but the Priest consecrates it ; who also mixeth the Wine and Water in the Chalice, which the Deacon cannot do ; the Priest poureth out a little on the ground, to shew that out of Christs side, water and blood issued out, and fell on the ground. The water is blessed by the Priest when it is mixed, but not the wine, because the wine represents Christ, who needs no blessing ; the Host is so placed on the Altar, that it stands between the Chalice and the Priest, to shew that Christ is the Mediatour between God (who is represented by the Priest) and the People, which

which the water in the Chalice resembleth. Then the Priest fumeth the Altar and the Sacrifice three times over, in manner of a Cross, to shew *Maries* three-fold devotion in anointing Christs feet, then his head, and at last her intention to anoint his whole body; then the Priest boweth himself, kisseth the Altar, and prayeth, but softly to himself; this prayer is called *secreta* and *secretesella*, but though it be said in silence, yet the close of it is uttered with a loud voice, *per omnia secula seculorum*, then follows the *Prasatio*, which begins with thanksgiving; and ends with the confession of Gods Majesty; the minds of the people are prepared with these words, *Lift up your hearts*; the answer whereof is, *We lift them up unto the Lord*: then is sung this Hymn, *Holy, Holy, Holy, &c. Heaven and earth is full of thy Glory, &c.* then follows *Hosanna*, and after this the *Canon*, which containeth the Regular making up of that ineffable mystery of the Eucharist, it is also called *Actio* and *Secreta*, because in it is giving of thanks, and the *Canon* is uttered with a loud voice. The *Canon* by some is divided into five parts, by others into more: in it are divers prayers for the Church, for the Pope, for Bishops, Kings, all Orthodox Christians, for Gentiles, also Jews and Hereticks; those in particular are remembered, for whom the sacrifice is to be offered, whose names are rehearsed, for those also that be present at the Mass, and assistant, and for himself likewise: then is mention made of the Virgin *Mary*, of the Apostles, Evangelists and Martyrs; but the Confessors are not named, because they shed not their blood for Christ: then follows the Consecration after many crossings, these words being pronounced, *For this is my body*; the people answer *Amen*; then the Host is elevated, that the people may adore it; and that by this might be represented Christs Resurrection and Ascension: when the Priest mentioneth Christs passion, he stretcheth out his armes in manner of a cross: the Host is crossed by the Priest five times, to shew the five wounds which Christ received; but indeed, in the Canon of the Mass, there are seven several crossings of the Host and Chalice; in the

First the sign of the Cross is made three times, in the second, five times; in the third, twice; in the fourth, five times; in the fifth twice; in the sixth, thrice; and in the seventh, five times; so all makes up twenty five crossings: prayers are also made for the dead. The Deacon washeth his hands, to shew how *Pilate* did wash his hands, when he delivered Christ to be scourged. The third part of the Mass begins with the *Pater Noster*, and some other prayers; the Sub-Deacon delivereth the *Patina* covered to the Deacon, who uncovereth it, and delivers it to the Priest; kisseth his right hand, and the Priest kisseth the *Patina* breaks the Hoast over the chalice, being now uncovered by the Deacon, and puts a piece of it in the wine, to shew that Christs body is not without blood. The Hoast is broken into three parts, to signifie the Trinity: then the Bishop pronounceth a solemn blessing: then is sung *Agnus Dei*, &c. that is, *O Lamb of God that takest away the sins of the World*, &c. and then the kiss of peace is given according to the Apostles command, *Salute one another with a holy kiss*. In the forth part of the Mass, the Priest communicates thus, he takes the one half of the Hoast for himself, the other half he divides into two parts; the one for the Deacon, the other for the Sub-Deacon: after these three, the Clergy and Monks communicate, and after them, the People; the Priest holdeth the Chalice with both hands, and drinks three times to signifie the Trinity: the Hoast must not be chewed with the teeth, but held in the mouth till it dissolve; and after the raking thereof, he must not spit, but must wash his hands lest any of the Hoast should stick to his fingers. The three washings of the Priests hands in the Mass, do signifie the threefold purity that ought to be in us, to wit of our Thoughts, Words and Works: then follows the Post-communion, which consisteth in thanksgiving and singing of *Antiphones*: this done the Priest kisseth the Altar, and removes again to the right side thereof, where having uttered some prayers for the people, and blessed them, the Deacon with a loud voice saith, *Ite, missa est*; that is, *Go in peace, the Hoast is sent to God the Father to pacifie his anger*.

Of these and other Ceremonies see the above named Authors, and Gabriel Biel de canone Missæ,

Q. 20. In what else doth the outward Worship consist?

A. The fifth part of their Worship consisteth in their Divine service or office, as they call it, whereof ^{Other parts of their wor-} be two sorts; one composed by St. *Ambrose* for the Church of *Millan*; the other by St. *Gregory*, which the Angel in the night by scattering the leaves up and down the Church did signifie, that it was to be spread abroad through the world. In the sixth part, they place much religion in the observation of canonical hours of prayer, whereof at first were eight; four for the night, and four for the day; the diurnal hours are, the first, third, sixth, and ninth; the night hours, the *Vespers completory*, *Nocturnals*, and *Mattins* or morning prayers: but now these eight are reduced to seven, to signifie the seven gifts of the Holy Ghost, or the seven deadly sins, or the seven-fold passion of Christ; the *Nocturnals* are said with the *Mattins*, and not apart, as heretofore: every one of these canonical hours begins and ends with a *Pater Noster*: the *Nocturnal Office* is the first, and is sung at midnight, in memory that about that time Christ was born and apprehended by *Judas*, and that about midnight, he shall come to judgment: The *Mattins* or *Prayses* are said and sung in memory of Christs resurrection, and the Creation of the World about that time; the first hour is kept in memory of Christs being delivered by *Pilate* to the Jews about that hour, and that then the women who came to the Sepulchre, were told by the Angels that Christ was risen: the third hour is in memory of Christs being at that time condemned by the Jews, and scourged; at that time the Holy Ghost was given to the Apostles, who then spoke the great works of God: the sixth hour is in memory of Christs Crucifixion at that time, and of the Suns miraculous defection, the ninth hour Christ gave up the Ghost, his side was then pierced, and then he descended into Hell, the Vail of the Temple was rent, and the graves opened: at that hour also *Peter* and *Paul* went up into the Temple to pray, and so did *Peter* into an upper chamber, where he fell into a trance: the *Vespers* are

are observed, because in the evening Christs body was taken down from the Cross, at that time he instituted the Sacrament, and did accompany the two Disciples to *Emaus*; at this time is sung the *Magnificat*, because the Virgin *Mary* who compiled this Song, is the bright evening Star of the world. Then also the Tapers are lighted, to shew we must have our Lamps ready with the wise Virgins, The *completory* is so called, because in it are compleatly ended all the diurnal services; it is observed in memory of Christs sweating of blood at that time; he was then also put in the grave. The Song of *Simeon*, *Nunc dimittis* &c. is sung in the *Completory*; because as he before his death sung it, so should Christians before they sleep, which is a resemblance of death. In each one of these Canonical or

See *Duran.* Regular hours are sung *Gloria Patri*, with Hymnes,
due and *Du-* Psalms, and spiritual songs, peculiar lessons are read,
rantus. and prayers said.

Q. 21. *Wherein consisteth the seventh part of their Worship?*

*Days Festi-
 val in the
 Church of
 Rome.*

A. In observation of Festival days, to every one of which are appropriated Divine Services or Offices. They begin their Feasts from the Four Sundays in Advent, kept to put us in mind of Christs fourfold coming, to wit, in the flesh in the minds of the faithful, in death, and in judgment at the last day. In the third week of *Advent* begins the first of the four Fasts called *Jejunia quatuor Temporum*: and this Fast is for the Winter quarter, the Vernal Fast is in the first week of Lent. The *Æstival* is the first week after Whitsuntide, and the Autumnal in the third week of *September*. These four seasons of the year resemble the four ages of mans life, to wit, his child hood, Youth, Man-hood, and Old age, for the sins of which we ought to fast. They observe also the Fasts of Lent, and of Fridays, and on the Eves of the Apostles. Saint *Laurence* alone of all the Martyrs, and Saint *Martin* of all the Confessors, have their Fasts. On the Eve or Vigil of Christs Nativity, a lesson is read out of *Exod. 16.* concerning the *Manna* that fell in the Desert, to prepare the people for the due receiving of the true *Manna*, Christ Jesus the

*Festival
 days of
 Christ.*

the next day, in which are sung three Masses, to shew that Christ was born to save those that lived before, under, and after the Law: The first is sung at midnight with the Angelical Hymn, the second at the breaking of the day, in which mention is made of the Shepherds that came to see Christ; The third Mass is at the third hour, in which are read Prophecies, Gospels, and Epistles, shewing Christs Nativity. On the Sunday following, are Lessons of the same Nativity: The first of *January* being the eight day after the Nativity, is observed in memory of Christs Circumcision, who in this would be subject to the Law, would teach us humility, and mortification, and would shew himself to be true Man, and the Messiah. The *Epiphany* is kept in memory of the Star that appeared, and of the three wise men that offered him gifts; and because on the same day Christ was baptized, when the whole Trinity appeared, it is called *Theophania*: and because on the same day Christ turned water into wine at the marriage in *Cana*, it is called *Bethphania* from the house where the miracle was done. The eighth day after the *Epiphany*, is kept in memory of Christs baptism. Every Sunday throughout the year hath its peculiar Service or office: chiefly *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, Sundays. Their Lent-Fast, which is kept in memory of Christs forty days Fast, begins on Ash-Wednesday, in which consecrated Ashes are put on their heads in sign of humility, and mortification, and to shew we are but Dust and Ashes. During the Lent every day in the week, as well as the Sundays, have their proper service and devotion: on the fifth Sunday in Lent, they begin the commemoration of Christs passion. *Palm-Sunday* is kept in memory of the branches of trees cut down by the people and born by them, when Christ was riding in triumph to *Jerusalem*: therefore this day the Priest blesseth and distributeth branches of trees. The three days immediately going before *Easter* are kept with much sadness and devotion: their *Mattins* end in darkness, the Bells are silent, all lights are put out; &c. Three sorts of Oyl are blessed on this day, to wit, that

of

of baptism, that of the Sick, and that of the *Catechumens*, the Bishop breatheth on the Oyl three times, to signify the Trinity, whereof the Holy Ghost represented by the Oyl is one of the Persons. After evening service the Altars are stript naked, to shew Christs nakedness on the Cross. In some places also they are washed with Wine and Water, and rubbed with Savin leaves, to represent the blood and tears with which Christ our true Altar, was washed, and the thornes, he was crowned with. In the *Parasceue* is kept a strict fast and silence, no Mass is said this day: Christs passion is read in the Pulpit uncovered, the dividing of Christs garment is represented by the *Sub-Deacons*, much adoration is given to the Cross. Christs body is carried by two Priests to the Altar, which body was consecrated the day before; for on this day, and on the holy Sabbath, the Sacrament is not celebrated, because the Apostles those two days were in great fear and sadness: And so there is no divine office this Sabbath. On this day the *Agnus Dei*, or Lambs of Wax are consecrated, to defend those that carry them, from Thunder, and Lightning. The *Paschal Taper* is also consecrated, and the fire which was put out, is renewed by new sparks out of a flint, to represent Christ the true Light of the world, and that stone cut out of the mountain: on the Taper (being lighted) are fastned five pieces of frankincense, to represent the spices brought by the women, and Christs five wounds. The Taper hath three things in it representing Christ. The cotton or weck signifieth his Soul: the wax his Body: and the light, his Divinity. It also putteth the people in mind of the fiery Pillar which went before the *Israelites* to *Canaan*. The light of the Taper also signifieth both the light of the Gospel here, and the light of glory hereafter. The Lessons are read without title or tone; the Fonts or *Baptisteria* are also blessed this day, to shew that by baptism we are buried with Christ: the Priest in consecrating the water, toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chrism with it: baptism is to be administred but twice a year; to wit

wit, at this time, and on the day of Pentecost, except in case of necessity: besides divers ceremonies used in baptism, the Priest bloweth three times on the Infant, gives him *chrism*, and a white garment. Four sorts are excluded from being witnesses in Baptism; namely religious persons, Infidels, such as are not confirmed, a man and his wife together; for becoming spiritual parents, they are not to know one another carnally any more. They say divers Letanies in baptism; Confirmation is done by the Bishop, who anoints the Child with *Chrism* on the forehead, as the Priest had done on the crown of his head in baptism. The reason why the Child is twice anointed with *Chrism*, is, because the Holy Ghost was given twice to the Apostles; once here on earth before Christs Ascension, and once from heaven in a fuller measure after Christs Ascension. By the first they receive a new birth, or regeneration; by the second growth, strength and perfection. Therefore this Sacrament of confirmation is called by the Greek Fathers *τελειωσις* perfection or confirmation. The *Chrism* wherewith they are anointed, is made and consecrated on the day of the Lords Supper, because two days afore *Easter*, *Mary Magdalen* anointed Christs head and feet. The Priest must not confirm except by deligation from the Pope; this belongs only to the Bishop, because it is an Apostolical Function, and Bishops are the Apostles successors. Confirmation is not to be given to those that are not baptized; because the character of this Sacrament, presupposeth the character of baptism. Neither must Children be confirmed till they be able to give an account of their faith. Then the Bishop strikes the Child on the cheek with his hand, to shew he must be content to suffer for Christ. On the holy Sabbath, the Altars begin to be covered again, *Gloria in Excelsis* is sung, the Bells are rung, as preparatives for the Resurrection; but before the Gospel, incense is carried in stead of light, to shew that the light of the world was supposed to be yet in the grave by the women that went to embalm him. And the Post-Communion is not sung, to shew

Of these and other Ceremonies, see the aforementioned authors. shew how the Apostles were silent, when Christ was apprehended.

Qu. 22. What be their holy days which they observe?

A. The chief is the Feast of *Easter*, in which their Churches, Altars, Crosses, and Priests, are clothed in their best ornaments; nothing this day must be eat or drunk without the Priests benediction, and signed with the Cross. In *Easter* week the custom was in Salutations, to say *The Lord is risen*, and to answer thus: *Thanks be to God*, and then to kiss each other; which custom is yet observed by the Pope to the Cardinals when he sayeth Mass this day. The next Sunday to *Easter* is called *Dominica in albis*, because they that are baptized on the Holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the coming of the Holy Ghost. On *Easter* day before Mass, there is a solemn procession of the Priests clothed in white, singing the Resurrection; before whom are carried Tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fonts singing, in imitation of the *Israelites* rejoicing for the drowning of their enemies in the red Sea: Baptism is the sea, and our sins are our enemies; every day also this week the *Neophytes* are led to the Church by their god-fathers and god-mothers, with wax Tapers before them, which on the next Sunday, called *in albis*, they offer to the Priests. From the *Octaves* of *Easter* till *Whitsunday*, are sung two *Hallelujahs* every Sunday, and one every working day, to shew that the joys of Heaven are represented, which the soul only participates till the Resurrection, and after that, soul and body together, which is a double *Hallelujah*: every day in *Easter* week hath it's peculiar Epistle and Gospel, mentioning the Resurrection of Christ, and our happiness in heaven: to this same purpose hath every Sunday after *Easter* its peculiar Mass and Service. *Rogation* Sunday, which is the fifth after *Easter*, is so called from praying or asking; for being *Ascension* day is near, and we cannot follow Christ corporally into heaven, therefore we are taught to follow him by,

by our prayers: three days then before Ascension day, are *Rogations*, *Letanies*, or prayers both for spiritual and temporal blessings; the Letany used at this time is called the Lesser, invented by *Mamertus* Bishop of *Vienna*, in a time when Wolves and other wild Beasts had broke out of the woods, and killed divers people; the greater Letany was the invention of *Gregory* the first, when Rome was afflicted with a great Plague, caused by the poysonable breath of Serpents; on these Rogation days there used to be processions, with Crosses, Reliques, and Banners carried before, singing also and praying for divers blessings; among the rest, for the fruits of the earth: the Vigil or Eve of Ascension hath its proper Mass; on Ascension day is a solemn procession; on the Sunday after, promises are read concerning the coming of the Holy Ghost: on Whitsun Eve Baptism is celebrated as it was on Easter Eve; for as we are dead with Christ in Baptism, so we are Baptized with the Holy Ghost, which was accomplished when he came down on the Apostles: The Feast of Pentecost is kept seven days, at which time, because of Baptism, white is worn, this colour signifieth that all who are Baptized, are made Priests to God the Father, for the Priests Garment is white: it sheweth also the innocency and purity that ought to be among Christians: and it puts them in mind of the resurrection, and glory of the life to come. They pray standing, in sign of liberty obtained by the Spirit: *Hallelujah* and *Gloria in excelsis* are sung often this week: from Easter till this time, no man is bound to Fast: this feast is observed seven days, to shew the seven gifts of the Holy Ghost: and every day three Lessons are read, because all the seven gifts are included in these three, Faith, Hope, and Charity. The next Sunday is kept to the honor of the Trinity: for as Christmase was ordained to be kept in honor of God the Father, who sent his Son into the world, and Easter to Christ the Second Person, and Whitsunday to the third person: so this Sunday was instituted to the three persons together: and from this day are named the other Sundays till Advent, whereof are twenty six: to each of which

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See the *Antiphona* is appropriated a peculiar Mass, with Lessons and
hours above Psalms fit for each day.

named.

Their cano-
 nical hours
 of prayer
 and observa-
 tion there-
 upon.

Qu. 23. What be their canonical hours of prayer?

A. Their set hours of prayers are called canonical, because they are prescribed by the Canons of the Church, and regularly observed by devout people. These hours they ground upon the practice of *David* and *Daniel*, who prayed three times a day. These hours are seven, because *David* speaketh of calling upon God seven times a day, because the gifts of the Holy Ghost are seven; and the foul spirit bringeth seven spirits worse than himself; there be seven deadly sins; the walls of *Jerico* fell down at the blowing of the seven Ram-horn Trumpets; there were seven Aspersions in the Levitical Law, *Levit.* 14. and 16. We read also of seven Lamps, and seven golden Candlesticks. These canonical hours are not only for the day, but also for the night, after the example of *David* and *Christ*, who spent some part of the night in prayer; and of the Church in the *Canticles*, which sought *Christ* in the night. The Prince of darkness is most busie in the night to assault us, therefore we ought to watch and pray, that we may not be slain with the *Egyptian* first born in the night. The *Nocturnals* or night praises, are said at midnight, because at that time *Paul* and *Silas* praised God: and so did *David*. About that time *Christ* rose from the Grave, as the Greek Church believeth, but the Latine Church holdeth that he arose in the morning. The first hour of the day is dedicate to prayer; that whilest the Sun riseth, we may call upon the Sun of righteousness who bringeth health under his wings. About that hour he was mocked, spit upon, and buffeted; and at that hour after his resurrection, he was seen by his Disciples standing on the Sea shore. To whom the first fruits of the earth were offered in old time; to him also should the first fruits of the day be offered. The third hour is consecrated to prayer, because then *Christ* was crowned with thorns, and condemned by *Pilate*. It was the third hour also that the Holy Ghost descended on the Apostles. The sixth hour is canonical, because then *Christ* was crucified, at that hour

Peter

Peter went up to the top of the house to pray, *Acts* 10; and then it was that *Christ* asked water from the woman of *Samaria*. The ninth hour is for prayer, because then *Christ* gave up the ghost; so *Peter* and *Iohn* went up into the Temple at the ninth hour of prayer, *Acts* 3. The evening also is a time for prayer; then they have their *Vespers*, because the *Jews* had their evening Sacrifice: then it was that *Christ* instituted the Sacrament of the Eucharist at his last Supper. And then was his body taken down from the Crosse. The hour of the *Completory* about the beginning of the night is canonical also; in memory of *Christ's* burial. And because *David* would not goe up into his bed, nor suffer his eye lids to slumber, till he had found out a place for the Temple. Then is sung the song of old *Simcon*, *Nunc dimittit*.

Of these hours *Cassianus* speaketh *Rabanus Maurus*, *Isidorus*, *Amalaricus*, *Fortunatus*, *Rupertus*, *Tuften* &c.

Q. 24. What else may we observe about these Canonical hours?

A. That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours, so are also Monks and Nuns, if they be not Novices. But the inferiour orders of Clergy that are not benificed, as they are not debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate and degraded, are to observe these hours, for the character is indellible; but sick persons and such as have any natural impediment are excused. Again, these Canonical prayers are not to be said every where, but in the Church, because the multitude of petitioners makes prayers, the more efficacious; otherways, they acknowledge that private prayers may be said any where. The times also, order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandring thoughts; the attention must be fixed, not only on the words and sense thereof, but chiefly on God the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the minde. But on Sundays and all the time between *Easter* and *Pentecost* they pray standing, to shew their readines (being risen with *Christ*) in seeking

the things that are above, Beneficed men who neglect in six moneths time to say the Canonical Prayers, are to lose their benefices. In the first Canonical hour the *Kyrie Eleeson* is said; so is the Lords Prayer, and the Creed, but with a low voice, to shew that Prayer and Faith consist rather in the heart than in the tongue. In the third our Prayers are said for the dead, as well as for the living. The sixth hour they say *Adam* fell, and was cast out of Paradise, therefore they hold it then a fit time, by Prayer to enter into Gods favour again. The ninth hour Christs side was pierced, out of which flowed water and blood, the two Sacraments of the Church; then the Vail of the Temple rent asunder, the graves opened, and Christ descended into Hell; all which do furnish sufficient matter for Prayers and prayes that hour. In the end of the day are said the *Vespers* or evening service, to signifie that Christ came in the end of the World. In the evening Christ washed his Disciples feet and was known to the two Disciples in breaking of bread, as they were going to *Emaus*. Five psalmes are then said, in reference to Christs five wounds, and to expiate the sins of our five senses. In the evening is sung the *Magnificat*, to shew that in the evening of the World, the Virgins brought forth Christ, in whom is our chiefest rejoicing. And then are Lamps lighted to put us in mind that with the wise Virgins we should have our Lamps ready to meet the Bridegroom. The *Comptory* is a fit time for prayer, because then Christ prayed, and sweat blood in the Garden. The song of *Simeon* is then sung, for as he immediately before his death uttered these words, so should we before our sleep, which is a resemblance of death. Four Psalmes are then said, to expiate the sins of our child hood, youth, man-hood, and old age. The Creed is said the first hour and *Comptory*, to shew that all our works must begin and end in faith. About midnight are said the *Nocturnals*, because about that time the *Egyptian* first born were slain, then Christ was born, then was he apprehended by the *Jews*: then are we in greatest danger, then is the Prince of darkness

nessie most busie in his works of Darknesse.

See Gabri.

Q. 25. What may we observe concerning their Processions?

cl. Eiel in
canmissæ.

A. They ground their Processions on the practice of David and Salomon, when the one accompanied the Ark in Triumph to the Tabernacle, the other to the Temple. They have four solemn Processions, namely, on the Purification of the Virgin, on Palm Sunday, on Easter day, & on Holy Thursday, being the fortieth day after Easter, & the day of Christs ascension, kept in memory of that Procession which Christ made with his Disciples, when they walked to the Mount of Olives, from whence he ascended to Heaven; as there is a Procession every Sunday in memory of Christs Resurrection, so there was wont to be another every Thursday in remembrance of his ascension; but because of the multitude of Festivals this is kept but once yearly solemnly, yet every Sunday it is remembered in that dayes Procession. They hold also that these Processions were typified by the Israelites coming out of Egypt. For as Moses delivered them from the Tyranny of Pharaoh, so hath Christ freed us from the oppression of Satan. The Tables of the Law were received on Sinai, and carried before the people, so the Gospel is taken down from the Altar, and carried in their procession. A fiery pillar went before the Israelites, and burning Tapers are carried before the people in these solemnities: as every tribe had their armes and colours carried before them, so here are carried Crosses and Banners. Their Levites bore the Tabernacle, and our Deacons carry The Coffer or Pix. Their Priests carried the Ark, and our Priests carry the holy Reliques. In their Procession Aaron followed in his Ornaments, and in ours, the Bishop in his Pontificals. There was the sounding of Trumpets, here the noise of Bells; there was sprinkling of Blood, here of holy water, &c. They carry Banners and Crosses in memory of that Crosse seen in the aire by Constantine, and which after he always wore in his Banners. Besides these triumphant Processions, they have also in times of publick Calamity, mournful Processions, which they call Rogations, and the Greeks *Litania*, that is prayers or supplications,

Of these
things see
the forena-
med writers.

of which there is the greater *Letanie* kept on *St. Marks* Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser *Letany* is kept three days before the *Ascension*, and was invented at *Vicenna* by *Mamertus* Bishop there, in a time when there were great Earth-quakes and Irruptions of Wolves which in *France* did great hurt : this is called the lesser *Rogation*, because it was found out in a lesser City than *Rome*, and by a lesser Bishop than *Gregory*, yet the lesser is more ancient by 80. years, for it was divided in the time of *Zeno* the Emperour of *Constantinople* ; whereas the other was found out in the time of *Mauritius*, who was contemporary with *Gregory* the great. Pope *Liberius* appointed there should be *Letanies*, when Wars, Plague, or Famine do threaten ; which commonly fall out about the time of the year, wherein the memory of *Christs* *Ascension* is observed.

Q. 26. Wherein consisteth the Eighth part of their Worship ?

Festival
days of the
Saints.

A. In the Worship of the Saints, whom they Honour with Temples, Chappels, Altars, Images, Holy-days, mentioning of their names in the Mass, reserving and worshipping their Reliques, praying to them, &c. They divide them into four ranks ; namely, *Apostles*, *Martyrs*, *Confessors*, and *Virgins*. The Festival dayes of the Saints, kept in memory their martyrdom, are called *Natales*, that is birth-days ; For then they began truly to live, when they died for *Christ* in the Kalender. These following Saints have their Holy-days ; *Fabian* and *Sebastian*, *Agnes*, the conversion of *S. Paul*, *Julian*, *Agatha*, the purification of *Mary* ; this day is a Procession in memory of that procession which *Joseph* and *Mary* made to the Temple : this Feast was instituted in the time of *Justinian*, upon a great Mortality which then hapned, and Candles this day are carried with great solemnity, to shew that our Light should shine before men ; that *Christ* who was this day presented in the Temple, is the true Light of the world ; and that like wise *Virgins*, whereof *Mary* was the chief, we should have our Lamps ready : the Feast of *St. Peters* chair

chair is kept in memory of his advancement first to the Bishoprick of *Antioch*, then of *Rome*: the Feast of the Annunciation is kept in memory of the tidings which the Angel brought to *Mary* of her conception: on the first of *May* is the Feast of *Philip* and *James* the lesser, the Son of *Alpheus*, and Brother of our Lord. Who was the first Bishop of *Ierusalem*, had seen Christs Transfiguration, and for preaching Christ, was thrown down from the pinnacle of the Temple by the Jews: the other called the greater, and of *Compostella*, was the Son of *Zebedeus*, and brother to *S. Iohn* the Evangelist: on the third day of *May* is the invention or finding of the Cross by *Helena*, *Constantines* Mother: the Feast of *S. Iohn Baptist* is kept the 24. of *June*, in which are fires made, and Torches carried, to shew that he was a shining and a burning Lamp: the Feast of *Peter* and *Paul* is kept the 29 of *June*, in memory that they both suffered in one day under *Nero*: on the 25. of *July* is the Feast of *S. Iames* *S. Iohns* brother who preached the Gospel in *Spain*, and returning to *Ierusalem*, was beheaded by *Herod*: the Feast of the seven *Sleepers* is on the 27 of *July*; these flying from the persecution of *Decius*, hid themselves in a Cave, where they slept about 300 years, and being awaked, thought they had slept but one night: the Feast of *Saint Peters* chaines is kept *August* the first, in memory of *Peters* miraculous delivery from *Herods* prison, when the chaines fell from him of their own accord. the Feast of *Saint Laurence* is kept *August* the tenth, in memory of his Martyrdom under *Valerian*; he was Arch-Deacon of *Rome*, after whom, none there have had that title: the Assumption of *Mary* is on the fifteenth of *August*, this is her greatest Feast, for it is ushered in with a fast, and hath its *Octave*: on this day herbs and flowers are gathered and blessed, because she is compared to the *Rose* and *Lilly*: *S. Bartholomews* Feast is on the 24 of *August*, he preached in *India*, and then in *Albania* of *Armenia*, where he was first fleaed, and then beheaded, therefore some keep the Feast of his Excoriation, others of his Decollation: *Saint Iohn Baptists* Decollation is kept the 29 of *August*; his head

hath been removed from divers places: the Nativity of *St. Mary* is celebrated the 8th. of *September*; it was kept in Heaven by the Angels, (so goeth the story) long before it was observed by men here on earth; the *Roman Church* celebrates no Nativities; except that of *Christ*, of his Mother, and of his Forerunner: The Exaltation of the Cross is kept the 14th. of *September*, in memory of the Cross recovered from *Cosroes*, King of *Persia*, by the Emperour *Heraclius*, and by him carried in Triumph into *Jerusalem*: the Feast of *Saint Matthew* the Apostle and Evangelist, is on the 21. of *September*, in Remembrance of his sufferings for *Christ* in *Ethiopia*, where having planted the Gospel, he was beheaded there: *S. Lukes* day is on the 18th. of *October*, he was a Painter, Physician, and Evangelist, and the Disciple of *Saint Paul*: the Feast of *Simon* and *Jude* is kept on the 28th. of *October*; these were brothers, and Sons to *Mary Cleophas*, who married to *Alpheus*; they had two Brothers more, to wit, *James* the lesser, and *Joseph* called *Barabas*, and surnamed *Justus*: *Simon* was called, *Zelotes*, and *Cananeus*, from *Cana of Galilee*: *Jude* was named *Thadæus* and *Lebæus*; *Simon* preached in *Egypt*, afterward he succeeded *James* in the See of *Jerusalem*, where he was crucified; *Jude* preached to the *Jews* & *Persians*, and suffered at *Persis*: the first of *November* is dedicated to all the Saints, because there be more than can have particular dayes assigned them. The old *Romans* worshipped all their gods together in one Temple called *Pantheon*; *Christians* held it fitter to worship all the Saints & Martyrs in the same Temple, under the name of *Saint Mary*; this Feast is ushered in with Fasting the day before, and back'd with Prayers for all Souls in Purgatory the day after. *Saint Martin* Bishop and Confessor, is Honoured the Eleventh of *November*, for his Charity to the poor, in parting with his own Garments to cloath them, and for his Humility, in that he would Dye on no other Bed but on a heap of Ashes; this Feast hath its *Vigil* and *Octave*. They thought that he should be thus Honoured by Men, who had been Honoured by Angels. The thirtieth of *November* is *Saint Andrews* day;

day; he preached in *Scythia*, *Achaia*, and other places thereabout, and suffered death on a Cross; his bones, with those of Saint *Luke*, were translated to *Constantinople*, in the time of *Constantine* the second. The sixth of *December* is for Saint *Nicholas*, the Bishop, famous for his charity, boldness, and constancy in the maintenance of Christianity. They write that being an Infant, he would never suck his Mothers breasts but once on Wednesdays, and Fridays. The 21 of *December* is for Saint *Thomas*, who preached to the *Indians* and by their Idolatrous Priests was first shot with arrows, and then thrust throw with a lance, as he was at his prayers. Saint *Stephen* is celebrated the six and twentieth of *December*; as he was the first Martyr, so he deserved to be the first in the *Kalender*: the first Martyr is placed next to Christs Nativity, to shew Christ was born, that we might suffer; and Christs Nativity here on earth, was the cause of *Stephens* Nativity in Heaven. Saint *John* the beloved Disciple, is honoured on the seven and twentieth of *December*: he escaped miraculously, first poyson, and then burning Oyl. The eight and twentieth of *December*, is for the *Innocents*, who suffered in their Infancy by *Herod*, for the Infant King of the *Jews* Christ Jesus; there are multitudes of Saints more, who are placed in the *Kalender*, as *Ambrose*, Bishop, on *December* 7. *Anselme*, Bishop, *April* 21. *Augustine*, Bishop, *August* 21. *Babylas*, Bishop, *January* 24. *Barbara* the Virgin, *December* 4. *Barnabas* the Apostle, *June* 11. *Basil*, Bishop, *April* 26. *Basil* the Great *January* 1. *Bernard*, Abbot, *August* 10. *Bonaventure* the Cardinal, *July* 14. Three *Bonifaces*, and three *Katharines* on several days. *Christopher*, Martyr *July* 25. *Clemens*, Pope and Martyr, *November* 23. Saint *Pauls* conversion, *April* 25. Saint *Austins* conversion, *May* 3. *Cyprian*, Martyr, *September* 26. *Dionysius* the *Areopagite*, *October* 9. *Epiphanius*, Bishop, *May* 12. *George*, Martyr, *April* 24. *Gregory* the great Pope, *March* 12. *Gregory Nazianzen*, Bishop, *May* 9. *Gregorius Thaumaturgus*, *November* 17. *William* Confessor, *February* 10. *Hicrom*. *September* 30. *Ignatius*, Bishop and Martyr, *February* 1. *Ignatius Loyola*. *July* 31. *Iohannes*. *Chryso-*

from, Bishop January 27. John Damascen, May 6. Ioseph Maries husband, March 19. Irenaeus Martyr, August 26. Iulianus, Martyr, January 9. Iustinus, Martyr, April 13. Landfrancus, Bishop, July 3. Laurence Martyr, August 10. Lewis, King August 25. Mary Magdalen, July 22. Matthias Apottle, February 24. Michael, Arch-angel September 29. Narcissus, Bishop, October 29. Olaus, King July 29. Patrick, Bishop, March 17. Polycarpus, Bishop, January 25. Severinus Boethius, October 23. Thee the Roman Bishop, December 29. Thomas Aquinas, March 7. Vi-

mans Mar- gilius, Bishop, June 26. There are multitudes more in tyrology Ba- the Roman Calendar, but these are the chief which I have ronius, Suri- culled out: They have also holy days for some eminent us, Durand- Jews as Daniel the Prophet, &c. For Angels also and, us, Fasti Ma- for edication of Churches, which the Grecks call En- ria, Lippe- cenia, a custum borrowed from the Jews. lous, &c.

Q. 27. What ornaments and Viesils do they use in their Churches dedicated to Christ and the saints?

Their orna- A. They have in them their reliques, pictures, ima- ments and ges; crosses also and crucifixes, the Images also of uconsils, used Angels, which they paint with wings to signifie their in Churches swiftness, and sublimity of their nature; with white dedicate to garments also to shew their purity. The Images of Christ and of the Saints, are painted with the Sun the Saints. beams about their heads, to represent the glory they are in. God the Father is represented like an old man, because he is described by Daniel like the ancient of days. The Holy Ghost is painted like a Dove; because in that form he appeared on Christ. They have Chalices not of Glass, because subject to breaking; not of wood, because that is porous and drinks in the liquor; not of brass nor copper, because of the bad smell thereof, and rust, and canker, but of silver or gold. They have also candlesticks, tapers and lamps, which they burn to the Saints by day, to shew they are not in darkness, but in light. Their censers and incense represent Christ, and the Prayers of the Saints, which like incense ascend before God; these odors are burnt in their Churches, both to expel bad vapors, and to refresh the senses. They have also their flaps or fans to drive away flies from the Chalice, after the example of Abraham who drove away

away the birds from his sacrifice and to teach us that we should drive away all wandring thoughts when we pray. Their *Patina* and other vessels shining bright, put us in mind how we should shine in our conversation. The Corporal is the linnen cloath in which the Eucharist is covered, signifying how Christs body was wrapped up in fine linnen; for as linnen is first washed, and then wrung, and lastly dried; so much our souls be first washed in tears, then wrung by repentance, and lastly dried by the heat of the love of God. Organs are also used in Churches to excite the minde, and to stir up devotion. Yet in the Popes Chappel there are none, perhaps to shew that he needs no such helps. Their Altars are inclosed with railles, to keep off the people, for the Priests only have access to them; they were anciently places of refuge, and are covered all the year, except in the passion week, then they are stript, to represent Christs nakedness on the Cross. Ordinarily the Altar is placed towards the East, yet in the Church of *Antioch* it was placed towards the West. On the Altar stands the *Pix*, or *Ciborium*, which keepeth the Host for strangers, sick persons and travellers; but it must not be kept above seven days, lest it mould; therefore the Priest must eat it himself, and put in a fresh one. They have Fonts, called *Baptisteria*, of stone, in which the water of Baptisme is consecrated by the Priest, who poureth oyl into it; he also by breathing, and by certain words exerciseth the evil Spirit. Salt is consecrated, and put in the childs mouth; to shew that he must have spiritual Salt within him, Then the Priest laieth his hand on the childs head, in sign he is reconciled and made a member of the Church. Then he signeth his forehead with the sign of the cross, that hereafter he may not be ashamed of Christ crucified. He puts his finger into his eare and into his nostrils also with spittle; saying to his right eare *Ephata*, that is, *be thou opened*, to shew that by nature we are deaf in spiritual things, as was that man whom Christ after this manner cured in the Gospel. The touching of the nostrils sheweth that the child must remember his vow in Baptisme, so long as he
hath

See Inno-
cent. 3. L. 2.
de myst.
missæ. Rab.
Maurus de
instit. cleric
Amalar.
Fortunat de
eccles. offici-
is. Isidor. de
eccles. offici-
is. Alcuin. de
celeb. missæ.
Durantus,
&c.

hath breath in him. Then he anoints the Child two times, that he may renounce the devil and all his works, &c. The breast is first anointed, then the shoulders to shew the strength of our love, and faith in the Trinity, and that withall we must be wrestlers against all spiritual wickedness. The Child is three times dipt in the water, and in some places only sprinkled; to shew Christs three days burial, and our faith in the Trinity. After baptism the child is anointed by the Priest on the fore-head with chrisme, and cloathed in white, to signifie he must cast off the old man, and be cloathed with innocency: Anciently those that were baptized at Easter, wore white all that week, which they laid aside the sunday following, called therefore *Dominica in albis*; this also signified the glory of the resurrection. Then a wax candle burning is given to him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the Bridegroom: Then the Godfather, are instructed concerning their duty to the child.

Q 28. *What other utensils have they in their Churches?*
A. They have three vials or flaggons for oyl, which the Priest carrieth on the day of the Lords Supper; one holds the cyl of the *Catechumeni*, the second is for the *Chrisme*, and the third for the cyl of the sick. With the *Chrisme*, the baptized are anointed on their crown; and they that are confirmed, on the forehead, and so are they who be ordained. The *Catechumeni* and sick are anointed with single oyl. They have also in their Churches holy water Pots, which by some are called *Amula*, by others *Situla*, and *Aquiminaria* and *χρυσία* and *μεσσηντήρια*. This pot must be of stone or Marble, at which is tied with a chain the holy water sponge; with this salt water they are sprinkled that enter into the Church, because antiently they washed before they entred into the Temple, to shew that with pure and sanctified minds we must come before God. They have also Bells which they sprinkle with water, and consecrate with certain prayers; these have succeeded the Trumpets used by the Jews, to call together the Assembly. They have

have also Altars which they anyont, and consecrate; and Holy Reliques, *Whereof many doubtless are supposititious and false;* therefore no new Reliques are to be received without the Bishops approbation, nor to be honoured without the Popes authority. And because the Altar represents Christ, therefore the Priest after Mass, in sign of reverence and subjection kisseth the Altar; by which also he sheweth the great desire the Church hath to enjoy Christ when she saith, *Let him kiss me with the kisses of his mouth.* The Vestry is the place where the sacred Vettiments (which we have already spoken) are kept. Here the Priest before Mass puts on his Holy Garments; this place they say Represents the Virgins Womb, in which our great high Priest put on the Garment of our Humane Nature, that in it he might offer the true propitiatory sacrifice to God his Father; for the sins of the world. They make also every part of their material Temple, to have a myttical signification; the Quire represents the Church triumphant, the main body the Church Militant; the Porch or great Door is Christ, by whom only we have access to the Father; the windows are the Scriptures, which give light to the spiritual Church; the pillars are the Apollles by their Doctin supporting the Church; the Pavement is Humility and Faith; the cover is Gods protection; the Tower with the Bells are the Prelates, which ought to be eminent in their conversation, and founding in their preaching; the Cock on the top thereof, is to put them in mind of their vigilancy; the Lights that shine continually in their Churches, are to signifie our good works which should shine before men.

Of these and many more see Durandus in his Rationale and the other writers above named.

Q: 29. *What Office do they perform to the dead?*

A. They have a peculiar Office or Service for the Dead in Purgatory, which some perform every third day, that they might be partakers of Christs Resurrection, who over-came death that day; some again every seventh day, that they may attain to the Eternal Sabbath or rest in Heaven, whereof Gods resting from the works of Creation on the seventh day, was a Type. Others perform this Office the thirtieth day, because

Their Office performed to the dead.

the

the *Israelites* mourned for *Moses* and *Aaron* thirty days. Others again the fortieth day, because *Joseph* and his Brethren bewailed *Jacob* forty days. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they wish these imprisoned Souls may partake eternally. Others perform this Office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity; then it must not be kept, nor put off till the next day, as the Feasts of the Saints are, but must be kept the day before, that the Souls may the sooner partake the fruits of our Devotion. No Mass must be said on festival days for the dead, except the body be present. And although in the Mass for the living Incense is burned, to shew that their prayers like Incense ascend before God, yet in the Mass for the dead Incense is not burned, because their prayers are of no Efficacy; for *Do the Dead praise thee?* saith *David*. The corps may not be brought into the Church, whilst Mass is saying for the living, but must be set in the Porch till Mass be done, and the Mass for the dead begun, in which Mass the kiss of peace must not be given, because there is no communion between us and the dead, neither can they answer us; the dead Corps is washed and anointed; then it is carried to the Church; but by the way the Bearers rest three times, to signify Christs three dayes rest in the Grave. Holy water and Frankincense is put in the Grave with the corps, to keep off evil spirits thence, and to shew that the deceased party hath offered to God the Incense of his prayers and good life whilst he lived. He is buried with green bayes, to shew that his Soul is alive, and that it doth not wither with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readiness to meet Christ in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church yard, hath a Cross set at his Head, to shew he was a Christian, Clergy-men that have taken Orders, are buried in the habit of their Orders, all are wrapt in linnen, because Christ was so; yet some are buried in Sack-cloath to shew

shew their Repentance. Anciently the names of Holy men departed were regiltred in scrolls or folding Tables called *Διπύχια*, *Dypticha* which word the Latine Church retained; these words kept by the Bishops, and the names publickly read, in time of Divine Service, to shew that the just shall be had in everlasting remembrance. The prayers that are made for the dead are not for the Saints in Heaven, for they need not our prayers, but our praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing, but only for those who dying in venial sins unrepented, make satisfaction in Purgatory; Lastly, there is neither *Gloria in excelsis*, nor *Hallelujah* sung in the office for the dead. Of these passages see *Alcuinus de divin. Offic. Amular. Fortunat. de Eccles. officiis, Stephanus, Durantus de ritibus Eccles. Cathol. Guliel. Durantus in rationali, &c.*

THE



THE CONTENTS OF THE FOURTEENTH SECTION.

Of the Eastern Religions, and first of the Greeks. 2. Of the Church dignities, and discipline in the Greek Church at this day. 3. Of the other Nations, professing the Greek Religion, chiefly the Moscovites, and Armenians. 4. Of the Monks, Nuns, and Eremites of Moscovia. 5. Of the form of Service in their Churches. 6. How they administer the Sacraments. 7. The Doctrine and Ceremonies of the Russian Church at this day. 8. Of their Marriage and Funeral Ceremonies. 9. Of the profession of the Armenians. 10. Of the other Greek Sects, namely the Melchites, Georgians, and Mengrelians. 11. Of the Nestorians, Indians, and Jacobites. 12. Of the Maronites Religions. 13. Of the Copti. 14. Of the Abyssin Christians. 15. Wherein the Protestants agree with, and dissent from other Christian Churches.

S E C T. XIV.

Quest. I.



Having taken a view of the differences in Religion among the Romanists and Anti-Romanists in the West, what Religion do the Christians in the East profess?

A. In the East the Greek Religion prevails in many places, chiefly in these Countries of Europe; namely, Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Rascia, Moldavia, Walachia, Boshia, Podolia, and Moscovia; In the Islands also of the Aegean Sea, and in some parts of Poland, Dalmatia, and Croatia; in some parts also of Asia, namely, in Natolia, Circassia, Mengrelia, and Russia. The Greeks place much of their Devotion in the worshipping the Virgin

Greek Religion at this day.

Virgin Mary, and of painted, but not carved Images; in the intercession, prayers, help, and merits of the Saints, which they invoke in their Temples. They place justification not in faith, but in works: School-divinity chiefly the works of *Thomas Aquinas*; which they have in Greek, are in great request with them. The Sacrifice of the Masse, is used for the quick, and the dead; and they use to buy Masses; they do not hold a Purgatory fire, yet they believe there is a third place between that of the blessed and the damned, where they remain who have deferred repentance till the end of their life; "*but if this place be not Purgatory, I know not what it is, nor what the souls do there.*" Though they deny the procession of the Holy Ghost from the Son, yet they baptize in the name of the Three Persons. Priests among them may marry once, but not oftner. That marriage is unlawful, which is contracted within the seventh degree of Consanguinity and affinity. They use leavened bread in the Sacrament, and administer in both kinds; they have four lents in the year; they deny the Popes supremacy, abstain from blood and things strangled; observe the Jewish Sabbath with the Lords day. They use neither confirmation, nor extream unction, and will not have either the blessed souls in Heaven to enjoy Gods presence, or the wicked in Hell to be tormented till the day of judgement; preaching is little used among them, but Masses often, therefore one of their Monks, See the whom they call *Colcieri*, for Preaching, sometimes Council of in Lent, and at Christmass, and Easter, was accused and banished to Mount *Sinai* by the Patriarch *Boterus*, of *Constantinople*, as *Chytraus* witnesseth. They esteem equal with the Scriptures, the Acts of the *12- Breicwood*, ven Græek Synods, and the writings of *Basil*, *Chry-feremy*, *Pa-sostome*, *Damasen*, and their traditions. They triarch of believe that the Souls of the dead are bettered by *Constanti-* the Prayers of the living. They are no less for the nople. *inresp.* Churches authority and for Traditions, than the Ro. ad German. man Catholicks be, when the Sacrament is carried *Possevin. de* through the Temple, the people by bowing themselves *reb. Moscov.* adore it, and falling on their knees, kiss the earth. &c.

Q. 2. What

Greeks,
their Church
dignities
and disci-
pline at this
day.

Q: 2. *What Ecclesiastical Dignities and Discipline is there in the Greek Church at this day?*

A. They have their Patriarch, who resides at Constantinople, who is elected by his Metropolitans and Arch-Bishops, but is confirmed by the great Turks chief Bassa, who upon promise of some thousand Duckers from the Patriarch, doth ratifie his priviledges. He hath no more authority with the great Turk, than any Christian Embassadour, who thinks it a great honour to be admitted to fall down at the Seigniors feet, and to kiss his cloak. Next to the Patriarch are the Metropolitans, who are placed according to their antiquity: Of these Metropolitans are 74. under whom are Arch-Bishops, and Bishops. The Metropolitan of *Thessalonica* hath ten Bishops under him; he of *Athens* hath six; *Corinth* hath four Bishops, and one hundred Churches; *Mytlena* had five Bishopricks, but now none; *Chalcedon* hath a Metropolitan and sixty Churches, but no Bishops. The Metropolis of *Nicaa* hath fifty Churches, but no Bishop at this time; *Ephesus* hath fifty Churches, but no Bishop: *Philippi*, the Metropolis of *Macedonia*, hath one hundred and fifty Churches: *Antiochia* of *Pisidia*, is Metropolis of forty Churches: *Smyrna* is Metropolis of eighty Churches: but forty or fifty persons make a Church in *Greece*. Most of the Metropolitans in *Asia* are ruined. The Greeks at *Constantinople* are distributed into certain Churches, where they meet on Sundays and holy days: their greatest congregations scarce exceed three hundred persons. Their chief Feast is that of *Maries* assumption: every Lords day in Lent, the Patriarch sayeth Mass, sometimes in one Church, sometimes in another, where he collects the Almshouses of well disposed people. They have no musick in their Churches: the Women are shut up in their Churches within lattises, that they may not be seen by the Men. In the Patriarchs own Church are to be seen the bodies of *Mary Salome*, of Saint *Euphemia*, and the Marble Pillar, to which Christ was bound, when he was scourged. They have also in the Greek Church *Hieromonachi* and Priests whom they call Popes: these may consecrate, and say Mass. They have their
day.

Lay-Monks, Deacons, and Sub-Deacons, and their *Anagnostes*, who read the Dominical Epistle and other things. The Monks who are all of Saint *Basil's* order have their *Archimandrites* or Abbots. Their Monks are not idle, but work, they are called *Caloieri*; the Patriarch, Metropolitans, and Bishops are of this order and abstain from flesh; but in Lent, and other fasting times they forbear fish, milk and eggs; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival days, they use the Liturgy of *Basil*, on other days that of *Chrysostome*. They have no other translation of the Bible, but that of the 70. See the above named Authors, and the Letters of Stephen Gerlachius to Crusius, An. 1575.

Q. 3. What other Nations profess the Greek Religion; besides those already named?

A. The *Moscovites* and *Armenians*; as for the *Mos-* *Moscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same communion and faith, saving that they differ from the Greeks, in receiving children of seven year old to the communion, in mingling the bread and wine in the chalice with warm water, and distributing it together in a spoon: besides, the permit neither Priest nor Deacon to officiate or take orders, except they be married; and yet when they are actually in orders, will not allow them to marry: they dissolve marriage upon every light occasion: the Archbishop of *Mosco*, their chief Metropolitan, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or Great Duke, and consecrated by three of his own *Suffragans*, whereof there be but eleven in all that dominion; but the Bishops of South *Russia* subject to the King of *Poland*; have submitted themselves to the Pope; and whereas the *Russian* Clergy were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sio* or *Chios*; now the great Duke himself sends him somewhat yearly toward his maintenance: the Bishops of *Moscovia*, besides their Tythes, have large rents to maintain them according to their Place and Dignity; and they have as large an Ecclesiastical Jurisdiction, as any Clergy in *Christendom*: they do so highly esteem the Scriptures

and four General Councils, that they touch them not without crossing and bowing: besides their Patriarch and two Metropolitans of *Nevagrad*, *Rostove*, they have four Arch-Bishops, and six Bishops; besides Priests, Arch-Priests, Deacons, Monks, Nuns, and Heremites. The Patriarch of *Mosco* was invetted in his jurisdiction by *Hieronimo*, the banished Patriarch of *Constantinople*, or *Sio*; because in the Isle *Chio* or *Sio*, was the Patriarchs seat, after he was banished by the Turk from *Byzantium*. The Bishops in their Solemnities wear rich Mitres on their heads, embroydered copes with Gold and Pearl on their backs, and a Croriers staff in their hands; when they ride abroad, they bless the people with two fore fingers. All Bishops, Arch-Bishops, and Metropolitans are chosen by the Great Duke himself, out of their Monasteries; so that first they must be Monks, before they can attain these dignities; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of Rome. Preaching is not used in this Church; only twice a year, to wit, the first of *September*, which is their new years-day, and on Saint *John Baptist* day, in the Cathedral Church a short speech is made by the Metropolitane, Arch-Bishop, or Bishop, tending to love with their neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the Holy Church, &c. The Clergy there keep out learning; to keep up Tyranny. The Priests crowns are not shaved but shorn, and by the Bishop anointed with oyl; who in the Priests ordination puts his Surplice on him, and sets a white Cross on his breast, which he is not to wear above eight days; and so he is authorised to say, sing, and administer the Sacraments in the Church. They honour the Images of Saints; their Priests must marry but once; the Lay people pray not themselves, but cause the Priests to pray for them, when they go about a business or journey. Every year there is great meeting to solemnise the Saints day that is Patron of their Church; and to have prayers said to that Saint for themselves and

and friends, and so an offering is made to the Priest for his pains for he lives on the peoples benevolence, and not on Tithes; once a quarter the Priest blesseth his Parishioners houses with perfume, and holy water, for which he is paid; but whatsoever benefit the priest makes of his place, he must pay the tenth thereof to the Bishop. The Priest wears long tufts of hair, hanging down by his ears, a gown with a broad cape, and a walking staff in his hand. He wears his surplice, and on solemn days his cope, when he reads the Liturgy. They have their regular Priests, who live in convents. In Cathedral Churches are Arch-Priests, and Arch-Deacons; every Priest hath his Deacon or Sexton.

See the above named Authors, and with all the History of Russia by G. Fletcher, Possessin. de reb. Moscov. Sigism. de Moscovia, Guaginde-scrip. Moscov. &c.

Qu. 4. Are there any store of Monks, Nuns, and Eremites in Moscovia?

A. Every City abounds with Monks of St. Basils order; for many out of displeasure, others out of fear to avoid punishment, and others to avoid taxes and oppression, do embrace this life; besides the opinion of Merit they have thereby. When any is admitted, he by the Abbot stript of his Secular Garments, and next to his skin, is cloathed with a white Flannel shirt; over which is a long Garment, girded with a broad leathern belt. The upper Garment is of Say, of a sooty colour; then his crown is shorn, to whom the Abbot sheweth, that as his hairs are taken from his head, so must he be taken from the world: this done he anoints his crown with Oyl, puts on his cowl, and so receives him into the Fraternity, having vowed abstinence from the flesh, and perpetual chastity. The Monks do not only live upon their rents, but they trade also, and are great Merchants; as for scholarship they have none. *Sergius* is a great Saint amongst them to whom the Empress goeth sometimes in Pilgrimage. They have divers Nunneries; some whereof are only for Noble Mens Widdows and Daughters, whose stock the Emperor means to extinguish. They have Eremites also who go stark naked, except about the middle, they wear long hair, and an Iron collar about their neck or middle. The people esteem them as Saints, and Prophets, and whatsoever

See the above named Authors.

they say is received as Oracles, even by the great Duke himself. He thinks himself in great favour with God, who is reproved; or robbed of any part of his goods by them. But of these Eremites there be very few in that cold country.

Q. 5. What form of service have they in their Churches?

Moseo-vites their Church service.

A. They have their Mattins every morning; the Priest attended by his Deacon; in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity; and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel, whither no man may enter but the Priest alone; and there at the Altar he saith the Lords prayer; and twelve times *Lord have mercy upon us*; Then *Praised be the Trinity*: The Deacon and people answer *Amen*. Then he reads the Psalms for the day, and with the people turns to the Images on the wall, to which they bow three times knocking their heads to the ground. Then he reads the *Decalogue*, and *Athanasius* his Creed. After this the Deacon standing without the Chancel door, reads a part of their Legend of Saints lives, which is divided into so many parts as there be days in the year; then he addeth some Collects or Prayers. This Service lasteth about two hours, all which time many Wax Candles burn before their Images, some as big as a mans waist; such are vowed & enjoined by penance. They have about nine of the morning another service, and on Festival days they have solemn devotion. The evening service is begun like the mornings; after the Psalms the Priest singeth the *Magnificat* in their Language, and then all with one voice, *Lord have mercy upon us*, thirty times together; and the Boys answer thirty times; then is read by the Priest, and on holy days sung; the first Psalm, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallelujahs*, and withall that evening service with a collect for the day, all this while the Priest standeth at the high Altar. The Deacons stand without the Chancel, whither they dare not come during service time. The people stand together in the body of the Church, for they have no Pews to sit in.

See the Histories of Russia.

Q. 6. How do they administer the Sacraments?

A.

A. Eight days after the Child is born, he is brought *Their Sa-* to the Church porch, where the Priest receives him; *craments.* and tells the witnesses their duties in the Childs education after baptism, namely to teach him how to know God and Christ, and withall what Saints are the chief mediators; then he conjures the Devil out of the water, and so after some prayers, he plungeth the Child three times over head and ears in a tub of warm water, holding it necessary that every part of the Child be dipped. They use the same words that we do; *In the name of the Father, Son, and Holy Ghost*, and not *By the Holy Ghost*, as some Hereticks have used. Then the Priest layeth Oyl and Salt mixed together on the Childs forehead, on both sides of his face, and on his lips praying that God would make him a good Christian, &c. This done, the Child now being made a Christian, is carried from the Porch into the Church: the Priest marching before, who layeth him on a cushion before the feet of the chief Image in the Church, to which he is recommended as to his Mediatour. After baptism the Childs hair is cut off, wrapped up in wax, and reserved as a relique in the Church. The *Russians* use to rebaptise their Profelite Christians, and in some Monastery to instruct them in their Religion; first they cloath the new convert with a fresh *Russian* Garment, then they crown him with a Garland, anoint his head with oyl, put a wax light into his hand, and for seven days together pray over him four times a day, all which time he is to forbear flesh, and white meats. After the seventh day he is washed, and on the eighth day is brought into the Church and there instructed how to bow, knock his head and cross himself before their images. The *Russians* communicate but once a year, in Lent after confession to the Priest; who calls them up to the Altar, asks them if they be clean from sin; if they be, they are admitted; but never above three at one time. Whilest the Priest prayeth, the communicants stand with their arms one folded within another, then he delivereth to them a spoonful of bread and wine tempered together, saying, *Eat this drink this*, without any pause. Then

See the above named Histories.

he delivereth bread by it self, and wine mingled with warm water, to represent the water and blood that issued out of Christs side. Then the Communicants follow the Priest thrice about the Altar, with their folded arms. At last after Prayers the Priest chargeth them to make good cheer, and be merry for seven days together, and to fast the next seven days after.

Qu. 7. What is the Doctrin and Ceremonies of the Russian Church at this day?

Their Doctrin and Ceremonies.

A. They hold that the Books of *Moses* (except *Genesis*) are not to be read in Churches, and are of no use since Christs coming; nor the Prophets, nor the Revelation. 2. They teach that their Church traditions are of equal authority with the Word of God. 3. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scripture; and that their interpretation is authentick. 4. That the Holy Ghost proceedeth not from the Son. 5. They hold Christ to be the only Mediator of Redemption; but not of intercession; this honor they give to the Saints; chiefly to the Virgin *Mary*, and St. *Nicholas* who they say is attended upon by three hundred of the chief Angels. 6. Their doctrin and practice is to adore the Images or Pictures of the Saints, whereof their Churches are full, and richly adorned. 7. They teach that in this life there can be no assurance of salvation. 8. And that we are justified not by faith only, but by works also; which consist in prayers by number on their beads, in fasts, vows, alms, crossings, offerings to Saints, and such like. 9. They ascribe great power to auricular confession in doing away sin. 10. They hold all to be damned, that die without baptism. 11. Extreame Unction is with them a Sacrament, though not of such necessity as baptism, yet they hold it a cursed thing to die without it. 12. They re-baptise Christians converted to their Church. 13. They esteem some meats more holy than others, and are very strictly superstitious in their fasts. 14. They disallow marriage in their Clergy; yet they permit their Priests to marry once. 15. They place such virtue in the Cross, that they advance it in all their high ways, on the tops of their Churches, on the doors of their Houses, and

and are upon all occasions signing themselves with it on their fore-heads and breasts: They adore it, they use the signs thereof instead of prayers and thanksgiving in the morning and evening, when they sit down to meat and rise from table; when they swear, they swear by the Cross, &c. 16. Such virtue they place in holy water, that after the Bishops have consecrated the Rivers on the *Epiphany*, as their custom is the every year, people strive who shall first plunge their children, and themselves therein, and think their meat is blessed that is boyled in that water; and that the sick shall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their solemn Processions on the *Epiphany*, in which go two Deacons bearing banners in their hands, the one of our Lady, the other of Saint *Michael* fighting with the Dragon; after them follow the other Deacons and Priests two and two in a rank, with copes on their backs, and Images hanging on their breasts. After these march the Bishops in their Robes, then the Monks and their Abbots; and after them the Patriarch in rich attire, with a ball on the top of his Mytre, as if his head supported the World; at last comes the great Duke with his Nobility; when they are come to the River, a hole is made in the Ice, then the Patriarch prayeth, and conjureth the Devil out of the water; which done, he casteth Salt, and censeth the water with incense, and so it becomes holy. This is the Procession at *Mosco*; where the people are provident, lest the Devil (being conjured out of the water) should enter into their houses, they make Crosses with chalk over their doors. In their Processions also they carry the Image of Christ within a Pix, upon a high pole, which they adore, and think this Image was made without hands. 18. Such holiness they place in their Priests benediction, that when they brew, they bring a dish of wort to the Priest within the Church, which he consecrates, and this makes the whole brewing holy. In Harvest they do the like, by bringing the first fruits of their corn to the Priest to be hallowed. 19. On Palm Sunday, when the Patriarch rideth through the *Mosco*, the Great Duke holds his Horse bridle,

and the people cry *Hosanna*, spreading their upper garments under his Horse feet. The Duke hath for his service that day a pension from the Patriarch of 200. Rubbels. 20. Besides their Wednesdays and Fridays fasts, they have four Lents in the year: The first and great Lent is as ours, before Easter, the second about Midsummer, the third in Harvest time, the fourth about All-Hollow tide, the first week of their great Lent they feed upon bread and Salt only, and drink nothing but water; in this Lent they have three *Vigils*, in the last whereof which is on good Friday, the whole Parish watcheth in the Church from nine a clock in the evening, till six in the morning; all which time they stand, except when they fall down and knock their heads against their Images, which must be 170. times in that night. 21. They have a Saint for every day of the year, which is held the Patron of that day. The Image whereof is brought every morning with the Cross into the

Se. Fletcher, Great Dukes Chamber, by the Priest his Chaplain: *Boterus*, *Les* before which Image the great Duke prayeth, crosseth *Estats du* himself, and knocks his head to the ground: then he is *Monde*, and with his Images besprinkled by the Priest with Holy *other relati-* water. On his Chair where he sitteth, he hath always the *ons of Mos-* picture of Christ, and of his Mother; as often as he, or *covia.* his Nobles, drink or change their dishes at table, they cross themselves.

Q. 8. *What Ceremonies use they in their marriages and funerals?*

Their Mar-
riages.

A. Their Marriages are performed with such words of contract as are used among us, with a Ring also, and delivery of the Brides hand into the bridegrooms by the Priest, who stand both at the Altar, opposite to each other. The Matrimonial knot being tied, the Bride comes to the Bride-groom, and falleth down at his feet, knocking her head upon his shoo, in sign of her subjection; and he casteth the lap of his upper garment over her, in token of cherishing and protection; then the Brides friends bow low to the Bride-groom, and his friends likewise to hers, in sign of affinity and love: and withal the Bride-grooms Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with attestation before God and their pictures, that he delivers

delivers the dowry wholly at the appointed day, and keep love with one another; hereupon they break the loaf and eat it. This done, the married couple walk hand in hand to the Church Porch, there the Bride-Groom drinketh to the Bride, who pledgeth him; then he goeth to his Fathers House, and she to hers, where either entertain their friends apart. In token of plenty and fruitfulness, corn is flung out of the windows upon the Bride and Bride-groom, at their entring into the house. In the evening the Bride is brought to the Bride-Grooms Fathers house; there she lodgeth that night in silence and obscurity; she must not be seen by the Bride-Groom, till the next day; for three days she must say little or nothing; then they depart to their own house, and Feast their Friends. Upon any small dislike the man may enter into a Monastery, and so forsake his Wife. At their Funerals they hire women to mourn, *Their Funerals.* who howle over the body after a barbarous manner, asking him what he wanted, and why he would dye. They use to put in the dead parties hands a letter to Saint Nicholas their chief Mediator, to interceed for him. They use both anniversary and monethly commemorations of their dead friends, over whose graves the Priest prayeth, and hath a penny for his paines. They that dye in the Winter, because the ground then cannot be digged, have their bodies piled up together in a place which they call *God's house*, till the spring; what time the bodies and the earth being resolved and softened, every one taketh his dead friend and burieth him in the same apparel he used to wear when he lived. *See the above named Writers.*

Q. 9. *What is the profession of the Armenians?*

A. They were altogether of the *Græke* Religion, Armenians, and subject to the Patriarch of *Constantinople*, but now their Religion are fallen off in most Tenets, and have two Patriarchson. of their own, the one resideth in *Armenia* the greater called *Turcomania*, the other in *Armenia* the lesser, but now the one sits in *Persia*, the other, to wit, the lesser, in *Cilicia*. They are in some sort *Eutychians*, holding a coalition of Christs two natures, into one compounded nature, but by their late confession, it seems they have renounced their opinion. Their Patriarchs, they

they call Catholicks : they administer the Sacrament with unleavened bread ; and will not have Christs body to be really in the Sacrament under the species of bread and wine, nor do they mingle water with wine. With the *Greeks* they deny the procession of the Holy Ghost from the Son. They give the Eucharist to Infants presently after Baptism ; they pray for the dead, yet deny Purgatory, they re-baptize converts from the Latine Church. They fast the 25, of *December*, and keep Christmäss day on the *Epiphany*, or rather Christs baptisme. They keep the Feast of Annunciation the 6. day of *April*, the Purification the fourteenth of *February*. They eat flesh on Fridays, between Easter and Ascension day. In Lent they feed only on Herbs, Roots, Fruits, and Pulse ; they abstain from

such beasts they account unclean : they hold that the souls of good men obtain not felicity till the Resurrection : They admit none to be secular Priests till they are married ; but must not marry the second time. They will not have the Sacraments to confer grace. They administer the cup to all, and celebrate no Mass, without distributing the Sacrament. They invoke Saints, and insert divers words into the Creed which are neither Greek nor Latine.

See Baroni-
us, Boterus,
Chytræus,
Boemus,
Vitriacus
his *Oriental*
History, the
Armenian
Confession,
&c.
Melchites.

Q. 10. What other Sects are there of the Greek Religion?

A. The *Melchites*, so called from *Melech*, a King, because they have always followed the faith of the Emperors of *Constantinople* according as it was established by the Council of *Chalcedon*, against *Etyches* and *Dioscorus*. They are so called *Syrians*, from the country where they inhabit. These are altogether of the Greek Religion and Communion, but none of the jurisdiction of the Patriarch of *Constantinople*, but of the Arch-Bishop of *Damascus*, under the title of Patriarch of *Antiochia* ; for this City, where Christianity had its first residence and name, and where *Peter* sate seven years Bishop, being waited and forsaken, the Patriarch's seat was translated to *Damascus*, where it remaineth. 2. The *Georgians* are also of the Greek Religion, but are not subject to the Patriarch of *Constantinople*, having a Metropolitan of their own, whose residence is in the Monastery of Saint *Katherine*, in Mount

Mount *Sinai*, a great way from *Iberia*, lying between *Euxin* and *Caspian* Seas, where the *Georgians* inhabit; who are so called from *Saint George*, as some think; who converted them to Christianity, and whose picture they carry in their Banners; but doubtless they were called *Georgians* before *Saint George* was born: For *Me-la* speaks of them in the first book of his Geography, who lived in the time of *Claudius* the Emperor; and *Vadianus* on that place, thinks they were called *Georgians* from their Husbandry, to which they were much addicted. 3. The *Georgians* next Neighbours, to *Mengrelia*, the *Mengrelians*, called of old *Colchi*, and the ancient *Zychi*, now called *Circassians*, whence the *Sultan Circassians*. had his *Mamelukes*, are of the Greek Communion, and subject to the Patriarch of *Constantinople*, but they See *Belloni* baptize not their children till they be eight years old: us his obser- In other points they are of the Greek Religion, being vations, Eo- converted to Christianity by *Cyrillus* and *Methodius* the terus, Chy- Apostles, or Ministers of the Patriarch of *Constanti- træus de* nople. stat. Eccles.

Q. 11. What is the Religion of the Nestorians, Christi- Thomas à ans of *Saint Thomas* and *Jacobites*? Jesu Brere-

A. 1. The *Nestorians*, so called from *Nestorius* the wood, Pra- Heretick, whose opinion concerning two persons in Christ they held a long time, and spread themselves teolus de Sc- through a great part of *Asia*, by reason of *Cosroes* the Nestorians. Persian King, who in hatred to *Heraclius* the Emperor, caused all Christians within his Dominions to become *Nestorians*; these were subject to the Patriarch of *Musal*, which some think to be *Bagded* or *Babylon*, others *Selucia*, and others a part of old *Ninive*; but at this day most of them are subject to the Pope, both in jurisdiction, and partly in religion, and have renounced their old errors concerning the two Persons in Christ, that *Mary* should not be called the Mother of God; that the Council of *Ephesus*, and all other Councils after it, are to be rejected; these errors I say, they have renounced, but they administer the Sacrament with leavened bread, and in both kinds, and permit their Priests to marry the third or fourth time; they have Crosses but not Crucifixes, nor confirmation, nor Auricular confession, 2. The Christians of *India*,

or

Indians,
their Reli-
gion at this
day.

Jacobites.

In Biblio-
theca Pa-
trum, Baro-
nius, &c.
See the a-
bove na-
med Au-
thors.

or of *St. Thomas*, so called because converted by him. They were heretofore *Nestorians*, and subject to the Patriarch of *Musal*, but now are subordinate to the Pope, both in profession, and jurisdiction. They did use to give the Eucharist in both kinds, to season the bread with Salt, instead of Wine to drink the juice of Raisins, to baptise their Children when forty days old; to reject all Images except the Cross, the Popes supremacy, extream unction, and second marriages of their Priests, &c. but now they are of the *Roman Religion*. 3. The *Jacobites*, so called from *Jacobus*, the *Syrian*, a great *Eutychian*, are spread through many Kingdoms in the East. They are named also *Dioscorians*, from *Dioscorus* Patriarch of *Alexandria*, a great Patron of *Eutyches*. They belonged antiently before the Council of *Chalcedon*, to the jurisdiction of *Antiochia*: but since, they yield obedience to a Patriarch of their own, whose residence is in *Caramit* the Old Metropolis of *Mesopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held there was in Christ but one nature, will, and operation, and therefore in signing with the Cross they used but one finger, where as the other Eastern Christians used two. Before baptism they imprinted on their Children the sign of the Cross with a hot Iron. They deny purgatory, and prayers for the dead, and say that the Angels are made of fire and light. They hold that just mens souls remain in the earth till the Resurrection; their Priests are married, they deny auricular confession, give the Eucharist in both kinds, and the bread unleavened. They circumcise both Sexes, they condemn *Eutyches* as an Heretick, and yet honour *Dioscorus*, and *Jacob* the *Syrian* as Saints; but now they have utterly rejected the Heresie of one nature in Christ, and with the Latin Church acknowledg two distinct natures, with their distinct properties, as may be seen by the *Jacobites* confessions.

Q. 12. What is the Religion of the Maronites?

Maronites,
Their Reli-
gion.

A. The *Maronites* are so called from *Maron* a holy man, their chief residence is in Mount *Libanus*, though some inhabit *Aleppo*, *Damascus*, *Tripoli* of *Syria* and *Cyprus*. Their Patriarch is a Monk of Saint

An-

Anthony, having nine Bishops under him; he is always called *Peter*, and will be stiled Patriarch of *Antiochia* which title is claimed by the *Jacobite Patriarch*, who is always named *Ignatius*. The *Maronites* were *Monothelites*, and with the Greeks denyed the Procession of the Holy Ghost from the Son; abstained from blood and strangled things, observed the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawful; rejected confirmation; administred the Sacrament in leavened bread, and in both kinds, and excluded the blessed souls from Heaven, till the Resurrection: they did besides hold that all mens souls were created together in the beginning; that Hereticks are to be rebaptized; that the Child is not to be baptized till the Mother be purified, which is forty days after a Male Child; and eighty after a Female; that Children should receive the Eucharist, as soon as baptized; that the Father may dissolve the Matrimony of his Child, if he dislike it; that the Eucharist is not to be reserved, nor to be carried to withall sick persons, in danger of death; that Priests and Deacons must be married; that Children of five or six years old may be made Subdeacons; that Women during their monthly purgations are not to be admitted into the Church, nor to the Eucharist. But these opinions the *Maronites* renounced, when the *Christians* had the command of *Syria* and *Palestine*; but when *Saladine* recovered those parts, the *Maronites* fell off from the Roman Church, and embraced their former Tenets; but in the time of *Gregory* the thirteenth, and *Clement* the eighth they reconciled themselves to the Roman Church.

Q. 13. What are the *Cophti*?

A. The *Cophti* are the *Jacobites* of *Egypt*, for the *Egyptians* were antiently named *Egophti*; we call them *Cophti*, that is, *Egyptian Christians*, as the *Jacobites* of *Syria* are named *Syrians*, and in no country were these *Eutychians* more patronised than in *Syria* and *Egypt*, yet these *Jacobites* differ from *Eutyches* in this, that He taught the two natures in *Christ* to be one by confusion or commixtion, whereas They say, that they are one by co-adunation, but so, that the properties

of

of each nature remain distinct, so that in effect they hold two natures, but dare not say so, for fear of *Nestorianism* of the two persons; not being able to discriminate between the Nature and the Person. These *Copti* are subject to the Patriarch of *Alexandria*, whose residence is now in the City of *Caire*. They used heretofore to be circumcised; but by the Popes perswasion have left it. They baptise not children till the fortieth day: to whom they give the Eucharist immediately after baptism, and then also confer on them all sacred orders under Priesthood; their Parents promising for them (and performing what they promise) till they be sixteen years old, chastity, fasting on Wednesdays, Fridays, and in the four Lents. They administer the Eucharist in leavened bread, and in both kinds. With the *Greeks* they leave out the

See the above named Authors, with Baronius and Thevet's *Cosmography* of the Levant. c. words of the *Nicene* creed, and from the *Son*; they deny the Sacrament and extream Unction to the sick, reject Purgatory, and prayer for the dead, and all General councils. (chiefly *Chalcedon*) after that of *Ephesus*. They keep no Lords day, nor feasts except in Cities. They marry within the second degree of consanguinity without dispensation, they account the Roman Church heretical, and in their Liturgies use to read the Gospel of *Nicodemus*.

48.

Qu. What are the *Abyssin Christians*?

Abyssins
their Religion.

A. These be they which inhabit the Mid-land of *Æthiopia*, under *Presbyter* or *Precious John*, they have a Patriarch of their own, whom they call *Abunna*, whose garment is white, his upper Vestiment is like a Cardinals cloak buttoned before. When he rides a broad on his Mule he is attended on with a great train; three crosses or staves are carried about him, and holdeth a Cross in his own hand. They have many Mytred Priests or Bishops, and great store of Monasteries. All their Patriarchs and Bishops are of *S. Anthony's* orders, as are the Patriarchs of *Alexandria*, to whose jurisdiction anciently *Æthiopia* did belong; and yet at this day they are tied to chuse their *Abunna*, (whom they call *Catholick*) of the jurisdiction of *Alexandria*, by the Patriarch of which place he is confirmed, consecrated and invested in his Ecclesiastical Rights

Rights. In their Liturgy also they pray particular for the Patriarch of *Alexandria*. The *Æthiopian* Religion consisteth in circumcising Male and Female; whether out of Religion, or the ancient custome of their Nation (as being descended from the antient *Æthiopians* or *Arabians*, *Ismaels* posterity, who used to be circumcised) is uncertain, but most likely they are circumcised in memory and imitation of Christ, who was also circumcised. They use also every year to Baptize themselves in Lakes and Rivers on *Epiphany* day, in remembrance of Christs baptism; who was baptized on that day in *Jordan*. The other points of their Religion be these: they abstain from such beasts as the old Law accounteth unclean; they keep the Sabbath and Sunday together: The Thursday before Easter they administer the Sacrament in unleavened bread; but ordinarily in leavened bread; all communicate (standing) in both kinds. The Wine they receive from the Deacon in a spoon; and that in the Church only. The day they receive in, they must not spit till Sun-set. After forty days the Males are baptized, the Females after eighty, except in case of necessity; and then also they give them the Eucharist; they think their Children dying without baptism shall be saved by the Faith of their Parents. They confess after every sin committed and then receive the Eucharist. They are *Jacobites* in acknowledging but one nature and will in Christ; therefore they reject the Council of *Chalcedon*, for condemning *Dioscorus* the *Eutychian*. So they deny Confirmation and extream Unction. They hold transubstantiation of souls, admit of painted, not Massie Images; they usually excommunicate none but murtherers, and this only belongs to the Patriarch, Priests and Monks have neither Tythes, nor Almes by begging, but live by their labour. They permit not their Bishops and Priests to marry twice. Flesh is eaten every Friday betwixt Easter and Whitsunday. The King conferreth all Ecclesiastick promotions, except the Patriarchship. Of these passages see the above named Authors, and withal the *Æthiopian* Liturgy in *Bibliotheca patrum*, tom. 6. *Alvares* the King of *Portugals* Chaplin
who

who lived in *Æthiopia* six years, and wrote the *Æthiopian History*. *Zaga Zabo* an *Æthiopian* Bishop sent into *Portugal* by King *David* the *Abyssin*; who set out the confession of the *Æthiopian* faith, translated by *Damianus a Gocs*, &c.

Q. 15. Wherein doth the Protestant Church agree with, or dissent from other Christian Churches?

Protestant
Church, its
agreement
with, and
dissent from
other Chri-
stian
Churches.

A. They agree with the *Greek Church*; in giving the Sacrament in both kinds, in admitting Priests to marry, in rejecting Images, Purgatory, and extrean unction, and in denying the Popes supremacy; in the same points also they agree, with the *Melchites* or *Syrians*, with the *Georgians*, *Mengrelians* and *Circassians*, and with the *Muscovites* or *Russians*, who are all of the *Greek* profession, though in some things they differ. The Protestants agree with the *Nestorians* in rejecting auricular confession, in permitting Priests to marry, in communicating in both kinds, and in rejecting Crucifixes. With the Christians of Saint *Thomas*, they agree in administering the Sacrament in both kinds, in rejecting Images and extrean unction, and permitting Priests to marry, and denying the Popes supremacy. They agree with the *Jacobites*, in confessing their sins only to God; in rejecting Purgatory, and prayers for the dead, in giving the Sacrament in both kinds, and in unleavened bread, and in tolerating Priests marriages; in the same points also they agree with the *Copti* or Christians of *Egypt*, with the *Abyssins*, *Armenians* and *Maronites*. But the Protestants differ from the above named Churches in these subsequent points. 1. They believe that the Holy Ghost proceedeth from the Son. 2. They use unleavened bread in the Sacrament. 3. The English Priests allow Confirmation. 4. They hold that the blessed souls enjoy Gods presence, and that the wicked are tormented in Hell, immediately after their departure hence. 5. They permit Priests after ordination to marry. 6. They reject pictures as well as Massie-Images. 7. They observe not the Saturday or Sabbath. 8. They have but one Lent in the year. 9. They make no scruple in eating of blood; in these points the Protestants dissent both from the *Greeks*, *Melchites*, *Georgians*, *Mengrelians*. *Circassians*,

caffians, *Moscovites* and other Sects above named. They defer not Baptism till the eighth year with the *Circaffians*; they pray not for the dead, nor give the Sacrament in a spoon, nor divorce their Wives upon every light occasion, with the *Moscovites*; they affirm not two persons in Christ, nor deny *Mary* to be the Mother of God, nor reject the Council of *Ephesus*, and all other Councils after it, with the *Nestorians*. They defer not Baptism till the fortieth day, nor exclude Priests from second marriage, with the Christians of *Saint Thomas*. They did not ascribe one nature only, one will, and one operation to Christ, nor do they use circumcision, and a hot Iron in Baptism; nor do they teach that Angels are composed of fire and light, with the *Jacobites*. They give not the Eucharist to Infants, they marry not in the second degree of consanguinity, nor do they read the Gospel of *Nicodemus*, with the *Cophiti*. They do not hold transubstantiation of souls by seminal propagation, nor baptize themselves every year, nor suffer they their Ministers to live by mechanical labours, with the *Abyssins*. They use not rebaptization, nor fasting on Christmas day, nor abstain from eating of unclean beasts prohibited by the old law, with the *Armenians*; they do not hold that all souls were created together, nor that parents ought to dissolve their childrens marriages when they please, nor that children should be made Sub-Deacons, nor that Menstruous Women should be excluded from the Sacrament, with the *Maronites*. The Protestants do not celebrate their Liturgy in an unknown tongue, as the *Maronites*, *Cophiti*, *Jacobites* *Indians* and *Nestorians* do, who make use of the *Chalde or Syriack* language in their Divine service, which few understand; nor with the *Greeks*, *Melchites*, *Georgians*, *Circaffians* and others, do they use the Ancient Greek tongue in their Liturgies, which these above named know not, and yet make use of it in their Churches; nor with the Roman Catholicks do they read and pray in Latine, but in their own vulgar languages; which are intelligible by all; in which point they agree with the *Abyssins*, *Armenians*, *Moscovites*, *Russians*, *Sclavonians*, anciently called *Illyrians*. Lastly, Prote-

stant differ from the Roman Catholicks in these points: 1. Of the number of canonical Books of Scripture, of their sufficiency, authority and interpreter. 2. Of Christs descent into Hell. 3. Of the head of the Church, and of the Popes Supremacy. 4. Of the true Catholick Church. 5. Of their Clergy, their orders, immunities, and Cœlibat. 6. Of the Monastical life, vows, and Evangelical Councils. 7. Of the power of the civil Magistrate. 8. Of Purgatory. 9. Of Invocation of Saints. 10. Adoration of Images and Reliques. 11. Sacraments their number, efficacy, and ceremonies. 12. Baptism its necessity, effects, and ceremonies. 13. Transubstantiation, and the consequences thereof. 14. Of administering in both kinds. 15. The sacrifice of the Mass. 16. Auricular confession. 17. Satisfaction. 18. Indulgences. 19. Extreame Unction. 20. Original sin. 21. Free-will, Predestination, and Grace. 22. Justification, Faith, and good works. 23. The Latine Service. 24. Traditions.

Some other small differences there are, and fewer there might be, if men would be moderate on either side; but the spirit of contention and contradiction, hath hitherto hindered, and will yet hinder the peace of the Church, till the Prince of Peace, or true Solomon, who built this mystical Temple, without noise of Axes or Hammers, put an end to all jars and discords, till he whom both the Winds and Seas do obey, awake, who now seems to be asleep; till he, I say, awake and rebuke the stormy winds, and proud billows, on which his Ship is tossed to and fro; that at last she may enjoy a calm time, and some Halcyonian days, and may cast Anchor in the safe harbor of tranquillity, where we may find our Saviour not in the Earthquakes, Whirlwinds, and fire of contention; but in the still and quiet voice of peace, concord, and unity, which he left to us as a Legacy, but we have lost it by our pride, sacriledge, envy, ambition, covetousness, profaneness, and vain glory.

The Contents of the Fifteenth Section.

Religion is the ground of all government and greatness.

2. *By divers reasons it is proved that Religion of all Common wealths, and humane societies, is the foundation.* 3. *That Princes and Magistrates ought to have a special care in settling and preserving of Religion.* 4. *That one Religion only is to be allowed in a Common wealth publicly.* 5. *In what respect different Religions may be tolerated in private.* 6. *A Christian Prince may not dissemble his Religion.* 7. *Why GOD blesteth the professors of false Religions, and punisheth the contemners thereof.* 8. *False Religions are grounded upon policy, and what use there is of Ceremonies in Religion.* 9. *The mixture and division of Religions, and of Idolatry.* 10. *How the Gentile Religion in worshipping of the Sun, seems to be most consonant to natural reason; with divers observations concerning Sun-worship, and the knowledg the Gentiles had of a Diety, and the Unity thereof, with some glimmering of the Trinity.* 11. *That the honor, maintenance, and advancement of a Priesthood, is the main supporter of Religion.* 12. *That the Christian Religion is of all others the most excellent, and to be preferred for divers reasons; being considered in it self, and compared with others; with an exhortation to the practise of Religious duties, which is true Christianity.*

SECT. XV.

Quest. 1.



AVING now past through all Religions known in the World, it remains that we make some use of what we have viewed: let us know then to what end and purpose hath this view been taken?

A. First to let us see, that there is no nation so barbarous, or brutish (except some particular scels, who

Religion
the ground
of govern-
ment and
greatness.

have said in their heart, *there is no God*) which hath not made profession of some Religion, by which they are taught to acknowledg and worship a Deity: For Religion is the pillar on which every Common-wealth is built; so long as the Pillar is stable and firm, which is the foundation, so long will the house stand immovable; *Though the rain descends, and the winds blow, and the floods come, and beat upon that house, yet it shall not fall because it is founded upon a Rock, Mat. 7.* But if blind *Sampson*, if people void of understanding, trusting to their strength, shake once this pillar of Religion, down falls the whole Fabrick of Government, Law and Discipline. Of this, examples in all ages may be brought, to shew, how States and Religion like *Hippocrates* Twins do live and die together; so long as Religion flourished in *Judea*, so long did that State flourish; but when the one failed the other fell. *Judah* and *Israel* were not carried away into Captivity, till they had Captivated Religion: As *Sampsons* strength consisted in his Hair, so doth the strength of a Common-wealth in Religion; if this be cut off, the *Philistins* will insult over the strongest State that ever was; and bring it to destruction: This is the *Palladium*, which if once removed, will expose the strongest City in the World to the enemy. The *Greek* Empire had not fallen from the *Paleologi* to the *Turk*, had the Christian Religion stood firm in *Constantinople*. The Poet could acknowledg that so long as *Rome* stood religious, so long she continued Victorious; *Diuturnam quod geris, imperas, Horat.* And *Tullie* confesseth that the instruments by which the *Romans* subdued the World, were not strength and policy, but Religion and Piety: *Non calliditate et robore, sed pietate ac Religione omnes gentes nationesque superastis. Orat de Arusp. resp.* For this cause the Senate and people of *Rome* were careful to send their prime youth to *Hetruria*, (the University then of the *Roman* Religion) to be instructed in the ground of all their sacred and mysterious learning. Therefore *Macanas* in *Dion. Cassius* L. 3. adviseth *Augustus*, *πᾶντι παντός*, by all means and at all times, to advance the worship of *God*, and to cause others to do the same, and not

to suffer innovations in Religion, whence proceed *συνωμοταί, συστάται, & ἑταίρειαι* conspiracies, seditions, and conventicles, or combinations. Religion is the Bulwark, as *Plato* saith, of Laws and Authority; it is the band of all humane society; the fountain of justice and fidelity; beat down this Bulwark, break this band, stop this fountain, and bid Adieu to all Laws, Authority, Unity, Justice, and Fidelity.

Qu. 2. How doth it appear that Religion is the foundation of Common-wealths, or humane societies?

A. 1. Because Religion teacheth the fear of God, *The Foundation of all* without which men should live more securely among *Lions and Bears*, than among men; therefore *Abraham* *Genesis*, 20. knew that at *Gerar* he should both *lose his Wife and his life too*, because *he thought*, surely the fear of God was not in that place; 'tis not the fear of the temporal punishment, or of corporal death that keeps men in awe, but of eternal torments and spiritual death; therefore when men will not fear those that can destroy the body, they will stand in awe of him who can cast body and soul into Hell-fire, *Mat.* 10. It was this fear that begot Religion in the World, *Primus in orbe Deos fecit timor*, and it is Religion that cherisheth, increaseth and quickneth this fear; the end then of Common-wealths and of all societies, is, that men may live more comfortably and securely than they can do alone; but without Religion there can be no security nor comfort, no more than there can be for Lambs among Wolves; for *homo homini lupus*. 2. There can be no durable Common-wealth where the people do not obey the Magistrate; but there can be no obedience or submission of Inferiours to their Superiours without Religion, which teacheth that Princes and Magistrates are Gods Vice-Gerents here on Earth; whom if we do not fear and obey, we cannot fear and obey God; who commands *Rom.* 13. *That every soul be subject to the higher Powers, for there is no power but of God.* 3. There is in all men naturally a desire of happiness and immortality; which cannot be attained without the knowledg and worship of God; whom we can neither know nor worship without Religion, which prescribeth the rules and way

of worshipping him ; and likewise sheweth us that there is a God , That he is one, invisible, eternal, omnipotent, the maker of all things, &c. 4. The Essence and life of a common-wealth consisteth in Love, Unity, and Concord ; but it is by religion that these are obtained ; for there is no band or tye so strict and durable, as that of Religion , by which all the living stones of the great buildings of Kingdoms and States are cemented , and like the planks of Noahs Ark, are pitched and glewed together. 5. As each particular man is subject to death, and corruption, so are whole States, Corporations, and Kingdoms ; but the means to retard and keep of destruction and ruin from them is, Religion ; hence those States continue longest, where Religion is most esteemed and advanced ; whereas on the contrary, the contempt of Religion is the fore-runner of destruction ; this we see that when the whole World was united into one corporation and society, for slighting Religion, were all overthrown in the General Cataclysm, except eight religious persons, saved in the Ark. The Poet acknowledgeth that all the miseries which beset Italy, proceeded from the neglecting of Religion ; *Dii multa neglecti dederunt Hesperia mala luctuosa, Horat. 6.* As all Commonwealths and States know and are assured that they cannot subsist without the protection of Almighty God, who is the Author of all humane societies, so likewise they know ; that God will not own and protect them who either cannot or will not serve, worship, and honour him, which without Religion is impossible to be done by men ; for as all Nations know, even by the comely order and harmony, the strange operations of Nature, and the beauty of the world, that there is a Divinity, which is also plain by the actions of Providence ; so likewise they know that this divine power must be honored and obeyed, except they will shew ingratitude in the highest degree, to him, whence they have their living, moving, being, and all they enjoy ; but without Religion they can neither know how nor where, nor when to worship him. 7. Every man knows he hath a

spiritual

spiritual, reasonable, and heavenly soul, which naturally delights in the knowledge and contemplation of heavenly things, which shew that he cannot reject all Religion, except he will shake off nature and humanity. 8. The veriest *Atheists* in the world, who denied God, (at least in his providence, though they could not in his essence) yet affirmed that Religion was necessary in all societies, without which they cannot subsist, as is already said. 9. As subjects will not obey their Princes, but fall into rebellions, so Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and assures them that there is over them a King of Kings, and Lord of Lords, to whom they must give an account of their actions. *Regum timendorum in proprios greges. Reges in ipsos imperium est Jovis.* Horat. 10. If it were not for the force of Religion, few Common-wealths could defend themselves; what Soldier could fight with hat courage, or expose his life to danger, if he did not expect a greater reward, a more durable Garland hereafter, than any they could expect here? This made the *Jews* so resolute against their neighbour *Gentiles*; this animated the *Romans* against their enemies; they fought *Pro Aris* for their Altars in the first place; this animateth the *Turks* against Christians, and these against the *Turks*.

Q. 2 Ought not then Princes and Magistrates to have a special care in the settling and preservation of Religion?

A. Yes: for no means is so powerful to establish Religion, and perpetuate their Thrones and authority as Religion; no Guard so strong as this; no Cattle so impregnable; no Spur so sharp to stir and extimulate the peoples affections towards the defence, obedience, reverence, and maintenance of their Governors, as Religion; therefore the wise Roman Emperors took more pride and delight in the titles of *Pius* and *Sanctus*; of *Pious*, *Holy*, *Religious*, than to be stiled, Wise, Fortunate, Stout, or Valorous; and to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*; or chief Bishops. There is no Epithet that

the wise Poet gives to *Æneas* so often, as that of *Piety*; *Pius Æneas*, *pietate insignis & armis, insignem pietate virum*, &c. *Quo justior alter, nec pietate fuit*, &c. *Virgil*. That good Emperor *Antoninus*, who succeeded *Hadrian*, preferred the title of *Pius* to all his other honorable titles; and as wise Princes have been chiefly careful of Religion, to preserve it pure, and uncontaminate, so have they been diligent in suppressing *Atheists*, the chief enemies thereof, for they saw that *Atheism* did introduce *Anarchy*; for he who is an enemy to God, cannot be a friend to Gods Vice-Gerents; therefore in all well governed States they have been either put to death or banished, as being enemies to government and humane society. Wise Princes find that as Religion uniteth peoples affection to them, so it makes them fortunate and successful in all their actions and undertakings; never was there a more religious Prince than King *David*, and never a King more successful against his enemies; the like we may see in *Constantine*, *Theodosius*, *Charles* the great, and many others no less famous for their Religion, than for their Victories; and because wise Law-givers are not ignorant how much Religion is prevalent with the people, therefore they delivered them no Laws, but what either they received, or said they received from some Deity; so *Lycurgus* gave out that his Laws were delivered to him by *Apollo*; *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together. *Zaleucus* makes *Minerva* the Author of his Laws. *Numa* ascribes his Laws to the Nymph *Egeria*, with whom he had Familiar conferences in the night. And *Mahomet* will have his Law backed by the Authority of the Angel *Gabriel*; such is the force of Religion; that without this, men would neither receive nor obey Laws: for this cause God himself appeared often to the Patriarchs, and came down in lightning and thunder upon Mount *Sinai*, when he gave the Law. Neither hath there been any more forcible way to appease tumults and popular seditions, than the conceit of Religion. When the City of *Florence* in a civil dissention was washed with her own blood, *Francis Soderinus* the Bishop, in his Pontificals

ficals, having the cross carried before him, and accompanied with his Priests, struck such an awe of Religion into the hearts of the Citizens, with his very presence, that they flung down their arms; the like religious Stratagem was used by *Jaddus* the High Priest of the Jews, to obtain the favour of *Alexander*, as he was marching against *Jerusalem* with his Army, who was so struck with the Priests majestic presence and Vestiments, that he both adored the Priest, spared the City, and conferred on it divers benefits. The like respect and success had Pope *Urban* from *Attila* when he besieged *Aquileia*; and many more examples may be alledged.

Q. 4. *Are Pluralities of Religions tolerable in a State?*

A. 1. Publickly One Religion only is to be allowed, because there is but one God, who is the Object of Religion; therefore as his Essence is most simple and indivisible, so should his worship be, because diversities of Religion breed diversities of opinions concerning God. 2. As there is but one truth, so there ought to be but one Religion; for false Religions either teach to worship false Gods, or else in a false manner to worship the true God; therefore God himself prescribed to the Jews the rule and manner of his worship, strictly commanding them not to alter any thing therein; and Saint *Paul* sheweth, *That the Gospel which he taught, was the only true Gospel, so that if an Angel from Heaven should preach any other Gospel, let him be accursed*; Galat. 3. As there is but one Church which is the ground and pillar of truth, and one faith to lay hold on that truth, and one spirit to lead the Church into the way of truth, so there should be but one Religion, which is the Doctrine of that truth. 4. There is but one way to Heaven and life Eternal; but the wayes to destruction are many; therefore there ought to be but one Religion to conduct us in that way to eternal happiness. 5. Religion (as is said) is the Foundation of all States and Kingdoms; therefore in one State or Kingdom there ought to be but one Religion, because there can be but one foundation; for one building cannot have many Foundations. 6. Religion is the band and cord by which the unity of

But one Religion to be allowed publickly.

of the State is preserved ; if this band be broken into many pieces, how can it binde the affections of people, and preserve their unity, either amongst themselves, or with their Princes and Governors : As therefore *a city divided against it self cannot stand*, neither can that State subsist, which is divided into different Religions, which occasioneth diversity of affections, and withal many jars and contentions. 7. As in bodies natural, contrary qualities cause destruction ; so in bodies Politick, contrary Religions ; for if there be but one true Religion, the rest must needs be false ; and what can be more contrary than truth and falsehood ; so that the belly of *Rebecca* must needs be tormented, where such opposite twins do struggle : Hence proceed heart-burnings, emulations, strifes, proscriptions, excommunications, and such like distempers, by which the seemless coat of Christ is torn in pieces. 8. Diversity of Religions beget envy, malice, seditions, factions, rebellions, contempt of Superiors, treacheries, innovations ; disobedience, and many more mischiefs, which pull down the heavy judgments of God upon the State or Kingdom where contrary Religions are allowed, because whilst every one strives to advance his own Religion above the other, all these distempers now mentioned must needs follow. We could instance the condition of the *Jews*, how they flourished whilst they adhered to the Religion prescribed them by God : But when they admitted the *Gentile* Religions also among them, they fell into all the mischiefs mentioned, and God cast them off as a prey to their Enemies. But we have sufficient and experimental proof of this in our neighbouring Countries of *France* and *Germany* ; what distempers and civil wars not many years ago have ensued upon the differences of Religion, to the desolation and ruine of many Towns and Cities ? *Tantum Religio potuit suadere malorum.*

Different
Religions
how and
when to be
tolerated.

Q. 5. May a State tolerate different Religions in private ?

A. 1. If there be such Religions as do not overthrow the fundamentals of truth. 2. Nor such as impugn or disturb the government established in that State or Kingdom. 3. If the professors thereof be such

as are not factious, ambitious, or pertinacious; but honest, simple, tractable, obedient to Superiors, having no other end in holding their opinions of Religion, but God's glory, and satisfaction of their own conscience, so far as they can conceive, and withall are willing to submit to better judgments, and to renounce their opinions when they are convinced to be erroneous; in these regards I say a State may, and wise States do tolerate diversities of opinions in Religion, upon good grounds; because (as Solomon saith) *There is a time for all things under the Sun*; There will come a time when the tares shall be separated from the corn, though the wise Husbandman suffers them to grow together a while. The wise Physician will not presently fall to purging out the noxious humours of a *Cacochemical* Body; for in some diseases nothing is more dangerous than precipitate and untimely Physick; Chronical diseases are not cured by Physick and motion, but by time and rest. The nature of man is such (saith *Seneca*) that he will be sooner led than drawn, *facilius ducitur, quàm trahitur*. Stubborn and violent courses in reformation, beget stubborn and violent opposition. The warm Sun will prevail more with the traveller, than the cold and boisterous wind; the Goats blood will break the Adamant, which the hardest hammers cannot do. God also hath his times for calling of men to the knowledge of his truth; some he calls at the ninth hour, and some not till the eleventh. Christ sends abroad his Disciples to preach and work miracles among the *Jews*; but into the way of the *Gentiles* they must not yet go till his Ascension. It falls out many times that the remedy is worse than the disease; and while we go about to cure the State, we kill it; and instead of purging out the peccant humours of the body Politick, we cast it into a *Calenture*. or burning Fever. This was not unknown to that wise and good Emperour *Theodosius*, who could not be perswaded by the *Catholicks* to extirpate, or use violent courses against the *Arrians*, but permitted them to enjoy their Churches and opinions, knowing how dangerous it would prove to the State, if the quietness thereof should be disturbed; this had been to kindle the fire
which

which was lately extinguished, and to raise a conflagration in the Empire, which could not be quenched without an inundation of blood, this had been *Cammerinam movere*, or to awake a sleeping Dog. For this cause though the *Turk* is zealous in his Religion, yet he permits *Christians*, *Jews*, *Persians*, *Ethiopians*, and others, to enjoy their several Religions. The like liberty is permitted in *Germany*, *France*, and other places, for avoiding further mischief; For this purpose that there may not be a breach of peace, and disturbance in the government of the State. The *Turks* and *Moscovites* inhabit all disputations in points of Religion upon pain of death. The like inhibition was made by the Emperor and Princes of *Germany*, after their Civil Wars, that there should be no dispute or contention between the Catholicks and Protestants; for indeed by such disputes, Religion it self is weakned, and the State indangered; for if it be not tolerable to question Laws once established, how can it be safe either for State or Church to call in question Religion once settled and confirmed by authority? By questions and disputes the Majesty of Religion is slighted; and that made dubious, which ought to be most certain; The objects and high mysteries of our faith, are not to be measured by our shallow reason. The many disputes about Religion, commonly, overthrow the practice of Religion, which consisteth not in talking, but in doing; the one indeed is more easie than the other, as *Seneca* saith, *Omnes disputare malunt quam vivere*; *We had rather dispute of salvation, than work it out with fear and trembling*. If Heaven could be obtained with wrangling and disputing, a profane Sophister should sooner have it than a Holy Christian, who knows that life eternal is not obtained by talking of, but by walking in the way of GOD's Commandments. But to return to our former discourse, and to end this question, as we began; diversity of Religions; with the limitations aforesaid, may be connived at; especially when it cannot be avoided without the danger and ruin of the State; and the rather, because the Conscience cannot be compelled, nor faith forced. There never was a wiser State than the

the *Romans*, and more zealous in the worship of their gods, *ἡ τὰ πάτρια*, according to the custom and laws of their Nation; yet they admitted the worship of *Isis* and *Æsculapius*, forraign Deities; and a *Pantheon*, or Temple for all Gods. And though they abhorred the *Jews* above all other people, yet *Augustus*; that wise and happy Emperor, permitted them to exercise their own Religion. Princes and Magistrates must, like wise Ship-Masters, rather strike Sail, and cast Anchor, than make Ship-wrack in a storm, and rather sail back with safety, then venture upon the Rocks in the Harbour with danger: *Præstat recurrere quàm male currere.* As *Constantine* the Emperor, and *Theodosius* the Great, though Catholick Princes, yet for quietness sake tolerated the *Arrians*. So did *Leo* make the edict of Union, called *ἐνωτικόν*, that all the different Religions within his dominions might live peaceably and friendly together. For the same cause *Anastasius* made a law of *Amnesty*, and accounted those the best preachers that were moderate.

Q. 6. May a Christian Prince dissemble his Religion?

A. 1. He may not; because God abhorreth Hypocrisy, condemneth a double heart, and rejecteth such as draw near to him with their lips, when their hearts are far from him. Christ denounceth more woes against Hypocrisy than any other sin: of those who are Wolves in Sheeps cloathing, he will have us take heed, and threatneth to deny those before his heavenly Father, who deny him before men. Who are commanded to love God with all our heart, with all our strength, &c. which we do not, if we dissemble. He requires faithfulness, truth, and sincerity in the inward parts, he abhorreth liars, and deceitful men. Shall we think it lawful to dissemble with God, and are offended if our neighbours dissemble with us? GOD will not have us wear a Linsy-Woolly jacket, Garment; nor plow with an Oxe and an Ass: nor sow different seeds in the same ground. *Simulata sanctitas duplex impietas*; The Devil is never more dangerous, than when he transforms himself into an Angel of light; *Malus, ubi se bonum simulat, pessimus est*, Saith *Seneca*. 2. God is the chief

good, in whom is no impurity nor guile; therefore he requires of us pure and sincere love; he is omniscient, *there is nothing hid from him, he knoweth the hearts, and searcheth the reins, and knoweth our hearts long before: all things are naked and open to his eyes;* Therefore though we can delude men, we cannot deceive God; he knows what is within painted sepulchers, and in those platters they have washed out sides. God is truth it self; therefore is an enemy to falshood. He is zealous of his glory; but there is nothing wherein he is more dishonoured, than by dissimulation and Hypocrisie.

3. Never was there any good Prince a dissembler, nor did ever any dissembler prove a good Prince; but cruel, tyrannical and impious, as we see by the examples of *Herod, Tiberius, Nero*, and many more, who at first made great shew of Religion and Vertue; but when the Visard was taken off, they proved monsters and not men, and Wolves in Sheeps cloathing; nay there is more hope of him that in the beginning professeth his own infirmities, than in him that conceal-eth them; for the one is more corrigible than the other: as *Bodin* instanceth in King *John of France*, who could not hide his weakness, yet never committed any wicked act. And indeed dissembling Princes fall into this inconvenience and mischief, that they cannot be long hid under the visard of Religion and Vertue, but their nature will break out, and then will become more odious to their people, than if they had at first detected their natures. *Dionysius* the younger, so long as *Plato* was with him, played the counterfeite egregiously, making show of sobriety, temperance, and all other Princely vertues: but as soon as *Plato* was gone, his wicked nature broke out, like a running stream that hath been dammed up. And how can a people put confidence in that Prince, who dissembleth with God? he that is not true to his maker, but playeth fast and loose with him, can never be true to his people. And indeed for a Prince or State to dissemble with God; who had raised them out of the dust, to make them rulers over his people, is ingratitude in the highest degree; and much worse than of any private man, by how much the higher he is advanced above others

others. To be brief, among all the wicked qualities of *Catalin*, there was none that was more exaggerated by the Historian, than his dissimulation and counterfeiting; *Cujuslibet rei simulator ac dissimulator; aliud in linem promptum, aliud in pectore clausum habebat.*

Q. 7. Seeing there is but one true Religion, why doth God bless the professors of false Religions, and punisheth the contemners thereof?

A. 1. Because in false Religions there is the acknowledgment of a Divinity, though the conceptions men ^{ons} why have of this Deity be erroneous, and the worship they blessed, and give be superstitious. 2. Because by false Religions men ^{the} are kept in awe and obedience to their Superiors, and ^{ners} punished in love and concord among themselves; therefore God, ^{ed,} who is the author of all goodness, and tender of the welfare of mankind, will rather have a false Religion than none, and Superstition rather than Atheism, for even in false Religions both Prince and people are taught their duties to each other. The *Romans* stood so much in awe of their Heathenish Superstitions, that they would rather lose their lives, than falsify the Oaths they took in the presence of their Gods; and were more moved to the performance of their duties, by the hope of rewards, and fear of punishments hereafter, than of any they could expect or endure here. Human society, fidelity, justice, temperance, fortitude, and other virtues, are upheld even by false religions: therefore the defenders of such have been outwardly rewarded by God, and the enemies thereof punished. *Philip* of *Macedon*, for defending *Apollo's* Temple against the *Phocenses*, who came to rob it, obtained a glorious Victory, and they an ignominious overthrow, to the loss of the whole Army. The Soldiers of *Cambyes*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the Sands, and he, for his many Sacriledges committed in *Egypt*, was slain by his own Sword in the midst of his age, glory, and Army. God punished the Sacriledge of *Xerxes* the Son of *Darius*, for robbing the *Delphick* Temple, with the loss of his innumerable Army, by a handful of Grecians, and the overthrow of his 4000. sacrilegious Soldiers, with lightning, hail, and storms, so that

that not one was left to bring tidings of the destruction of those wretches who were sent to rob *Apollo*. *Brennus*, Captain of the *Gauls*, had the like judgment fell upon him, for the like sacrilege upon the same *Delphick* Temple; his Army was overthrown by storms and an earthquake; *Brennus* himself, out of impatience, was his own executioner. *Sextus Pompeius*, for robbing *Juno's* Temple, was exercised ever after with miseries and calamities, so that never any action he undertook prospered; and at length lost both his Army and himself miserably. I could speak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodonaus*, and of those who stole the gold of *Tholouse*; but these examples are sufficient to let us see, what severity God hath used against sacrilege, even among the Gentiles. What then shall they expect, that with sacrilegious hands have spoiled the Temples of Christians? if he be such a favourer to Superstition, will he not much more patronize the true Religion, and persecute with his plagues sacrilegious Christians, who hath not spared sacrilegious Gentiles? God prospereth false Religions; when conscientiously practised, and curseth wicked professors of the true Religion; for he prefers practice to knowledge, and honest Gentiles to wicked Israelites.

Q. 8. *What other observations may be made of this View of all Religions?*

A. That all false Religions are grounded upon Policy; for what else were the variety of Oracles, Soothsayers; or Divinations by Stars, by Flying and Chattering of Birds, by feeding of Poultry, by Inspection into the entrails of Beasts, &c. What were their multitudes of Sacrifices, Priests, Deities, Festivals, Ceremonies, Lights, Songs, Altars, Temples, Odors, and such like, used among the Gentiles, but so many devices of humane Policy, to keep people in obedience and awe of their Superiors? whereas the true Christian Religion is, of it self, so powerful to captivate and subdue all humane wisdom, and exorbitant affections, to the obedience of Christ, that it needs not such weak helps of mans wisdom or earthly Policy.

Yet,

Yet I do not condemn such policy as is conducive to-
wards the advancing of knowledge in divine Miltieries, or
of Concord, Justice and Obedience; for God himself
prescribed multitudes of ceremonies to the Jews: And
since the first establishing of the Christian Church, she
hath always made use of some decent Ceremonies;
which do not argue any defect or want in Religion, but
the weakness only of those that are children in Religi-
on, who must sometimes be fed with such milk. Re-
ligious Ceremonies, are like the Priests ornaments,
which are not parts of his essence, and yet procure Ceremonies
him reverence, which *Saddus* knew, when in his robes, in Religion,
he presented himself to *Alexander*; who, doubtless, had
he appeared without them, had gone without either re-
verence or benevolence; so that *Ierusalem* did own
her safety & deliverance to the high Priests vestments.
Religion without ceremonies, is like solid meat without
saUCE. Though in the Church of God some are so
strong, that they need no saUCE of Ceremonies to the
solid meat of Religion, yet most stomachs are so weak,
that they cannot digest the one without the other.
Christ deals not so niggardly with his Church, as to af-
ford her cloaths only to cover her nakedness, he is con-
tent to see her in rings, bracelets, jewels, and other or-
naments. Thus he dealt with his first spouse of the
Jewish Church; *I clothed thee* (saith he) *with broyder-*
ed work, and shad thee with badgers skin, &c. I girded
thee about with fine linnen, and I covered thee with silk:
I decked thee also with ornaments, and put bracelets upon
thine hands, and a chain on thy neck, and a frontlet upon
thy face, and ear-rings in thine ears, and a beautiful
crown upon thine head; Ezek. 16. 10. &c. If God was so
bountiful to his first Wife, why should he be so sparing
to his second, as to afford her no outward ornaments at
all? Is she so rich, that she needeth not any? I wish it
were so, but I find it otherwise; for she stands in as
much need of some outward decent and significant ce-
remonies, to help her knowiedg and devotion, as the
Jews did, though not of so many, nor of the like nature.
I observe, that where are no ceremonies, there is small
reverence and devotion, & where some cost is bestow-
ed; even on the outside of Religion, there some love is
manifested;

manifested: as our Saviour proves that *Mary Magdalen* had more love to him than *Peter* had: because she had washed his feet, wiped them with her hairs, kissed them, and anointed his head with precious ointment, which *Peter* had not done: This cost was not pleasing to *Judas*, yet Christ commends her for it. I know the Kings daughter is glorious with him, yet her cloathing is of wrought gold, and her raiment is of needle-work. This I write not to commend either superfluous, needless, or too costly and frivolous Rites, but to shew how requisite it is to have some decent, significant, and such as may further knowledge and devotion.

Q. 9. *What else may we observe in the view of all these Religions?*

Mixed Religions. A. That some of them are merely *Heathenish*, some *Jewish*, some merely *Christian*, some mixed, either of all, or some of these; *Mahometanism* is mixed of *Judaism*, *Gentilism*, and *Arrianism*; the *Moscovite Religion* is, partly *Christian*, partly *Heathenish*: In the East are many Sects, partly *Christian*, partly *Jewish*, observing Circumcision with Baptism, and the Sabbath with the Lord's day. Among the *Corinthians* some professed Christianity, and yet with the *Gentiles* denied the Resurrection; but God always abhorred such mixed Religions, as joyn with *Micah*, the *Ephod* and *Teraphim*, and halt between God and *Baal*; Who are Hebrews, and yet with the *Gentiles* round the corners of their heads, and cut their flesh, &c. *Levit. 19. 27.* God will not have any mixture in the ointment, flour, mirh, or incense, that is offered to him, but will have all pure: he would not have the Ox and Ass yoked together: therefore the Apostle reproveth sharply the *Galatians*, for using their *Jewish* Ceremonies with Christianity: The *Samaritans* are condemned for worshipping the Lord & Idols; Christ hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles*, and punished the *Gergasites*, by drowning their Swine in the Sea; For being Jews, they rejected Circumcision, and eat Swines flesh with the *Gentiles*. For this cause, That the Jews might not learn the Religion of the *Gentiles*, God would have them dwell apart by themselves, and not mix with other Nations, nor dwell near the Sea-side; and

and yet we see how prone they were to Idolatry, by the Golden Calf, the Brazen Serpent, the Ephod, Teraphim, and graven Image, taken out of the house of Micha, and set up in Dan. Judges, 18.20. The Chariot and horses of the Sun set up in the Temple, as we may read in Ezekiel: The Golden Calves set up by Jeroboam: the Idolatry of Solomon, Manasse; and other Kings, and the falling away of the Ten Tribes from God. The reason of this proneness in them to Idols, was their education in Egypt, the mother of strange Religions, where they had been seasoned with Idolatry; and so pleasing is Idolatry to flesh and blood, that they will spare no cost, nor time, nor pains, nor their own lives and children, to please their Idols: thus the *Hebrews* could rise early in the morning and part with their golden Ear-rings to make a Calf: The *Baalites* could cut their flesh with knives and lancets, till the blood gushed out, and could cry from morning till evening: Yea, many Idolaters did not spare to offer their children to *Moloch*: but there is no sin more hateful to God than Idolatry, which the Scripture calls *abomination*; and *Idols*, *lying vanities*, and *sorrows*. And Idolaters are named *Fornicators*, and *Adulterers*, Idolatry and God will have the very places of Idolatry to be destroyed, condemned; Deut. 12.2.3. The *Jews* must not eat of things offered to Idols, nor marry with the Heathen, who having forsaken the true God, made gods of their Forefathers and Benefactors; by setting up their Images at first in memorial only, and then fell to adoration of them; and because they could not see God, who is invisible, they would have his visible presence in some outward Image or representation, thinking they could not but be in safety, so long as they had his Image with them. This made the *Trojans* so careful of their *Palladium*, the *Tyrans* of their *Apollo*, &c. other places of their tutelar gods.

Qu. 10. Which of all the Religions we have viewed seems to be most consonant to natural Reason?

A. The barbarous & butcherly Religions of the *Gen-tils*, in sacrificing men, in worshipping stocks & stones, &c. Divers Tenets also in *Mahumetanism*, *Judaism*, and many opinions in heretical sects among Christians are against reason. The doctrine of the true Orthodox Christian is above natural reason; for the natural man

Gentiles worshipped the Sun under diverse names and shapes. Their Religion most consonant to natural reason. Sun the Gentiles chief and only god.

Apollo, the Sun.

Mars, the Sun.

saith the Apostle, *understandeth not the things of the Spirit*: Put the Religion of those *Gentiles*, who worshipped the Sun, seemed to be most consonant to their natural reason; because they could not conceive what God was, being a Spirit incomprehensible: for all knowledge comes by the senses, and finding that no sensible entity was comparable to the Sun in glory, light, motion, power, beauty, operation, &c. but that all things in a manner had dependance from him, in respect of life, motion, comfort, and being, they concluded that the Sun was the only Deity of the world: and however the *Gentiles* might seem to worship divers chief gods, because they expressed them by divers names, and effects, or Offices; yet indeed the wiser sort understood but one supreme Deity, which they worshipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo, Jupiter, Mercury, Mars, Hercules*, &c. is apparent by the *Gentiles* own writings; for in *Nonnus, lib. 40. Diony.* we see with how many names the Sun is called; namely, *ἄναξ πυρός*, King of the fire, *ἄρχαμὸς κόσμου*, guide of the world. *Belus* of *Euphrates*, the *Lybian Ammon*, *Apis* of *Nilus*, the *Arabian Saturn*, the *Assyrian Jupiter*, the *Egyptian Seraph*, *Phaeton*, with many names, *Mithras*, the *Babylonian Sun*, the *Grecian Delphick Apollo*, *Pan*, *Æther*, or the *Heaven*, &c. So *Orpheus* in *Hymno* under the name of *Vulcan* understands the Sun, when he calls him *ἀνάμαπν πῦρ*, a perpetual fire, *λαμπύμβρον φλόγας αἰεταίς* shining in the flaming Air or Skie. So by *Mars* they meant the Sun, as appeareth by that Image of *Mars* adorned with the Sun-beams, and worshipped anciently in *Spain*, thus adorned. They made him the god of War, because all strife and contentions arise from the heat of the blood, caused by the Sun's influence. They meant also the Sun by *Apollo*, so called from *πάλλειν*, that is, darting or casting of his beams: or because *μόνῳ ὅτι καὶ πολλοί*, he shines alone, and not others with him; therefore in Latin he is named, *Sol quasi solus*: Other reasons and derivations of this name may be seen in *Macrobius lib. 1. Saturn.* Some call him *Apollo*, ὡς ἀπολλύτω, from killing or destroying of the

the creatures, with his excessive heat; whereas with his temperate warmth he cures and drives away diseases, *ὡς ἀπελαύνων*: and in this respect he was called *Apollo*, and the God of Physick; and was painted with the Graces in his right hand, and in his left holding his bow and arrows; so shew that he is ready and nimble to help and cure, but slow to hurt, and kill; he was called also *Phaeton* and *Phœbus*, from his brightness and light; *Delius*, from manifesting or revealing all things, therefore was held the God of divination. He was named *Loxias*, to shew his oblique motion in the *Ecliptick*. He is called by *Callimachus* *πολύχρυσος*, abounding in Gold; because Gold is generated by his influence, and his beams represent Gold in their colour, for this cause his Garments, his Harp, his Quiver, Arrows, and Shoes, are by the Poets said to be all of Gold. The Sun was also called *Adonis*, which in the *Phœnician* tongue signifieth a Lord, for he is the Lord of this inferior world, and of the stars too, by imparting light to them. This *Adonis* was said to be killed by a Boar, *Adonis, the* and to converse six moneths with *Proserpina*, as being Sun, dead under the Earth, for which he was bewailed by the Women: but the other six moneths he revived again, and conversed above with *Venus*; which turned the womens sorrow into joy. By this was meant, that the Sun in the six Southern signs seemeth to die, and to be killed by the Wild Boar, that is, by the Winter; for that beast delights most in cold Countries, and proves best in the Winter. By *Proserpina* is meant the inferior Hemisphere; and by *Venus* the Superior, with whom *Adonis*, or the Sun converseth, whilest he is in the six Northerly signs. This *Adonis*, is that *Thammuz*, *Εzek.* 8. 14. (as *S. Hierom* thinks) for whom the Women did mourn. But at his return the *Alexandrines*, sent by Sea to the mourning Women at *Byblus*, letters shut up within a vessel of Bull-rushes, to signifie that *Adonis*, or *Thammuz* was returned, and that therefore they should rejoyce: of this custom speaketh *Procopius*. *Gazæus*, *Cyrl. in Esaiam*, c. 18. 2. as some think, and so *Orpheus* in *Hym. by Adonis*, underlieth the Sun, as may be seen in this Verse:

Σθεννύμφε λαμπρῶς λαοῖς ἐν κελύσιν ὄρεαι.

L 1 3

That

Atys, the
Sun.

Priapus, the
Sun.

Liber, the
Sun.

Apis, the
Sun.

That is, Thou who art sometimes extinct, and shinest again in the beautiful circling hours. The Sun also is the same with Atys, a fair boy beloved of Cybele, by which they meant the earth, which is in love with the Sun, with whose beautiful beams she is comforted. Him they painted with a Scepter and a Pipe, by that representing his power, by this the harmony of his motion, or else the whistling of the Winds raised by his heat. His festivals also they celebrated with joy, therefore called *Hilaria*, about the 22. of March; because then they perceive the day to exceed the night in length. By *Osiris* also the Sun was meant, whose genitals being cast by Typhon his brother into the River, were notwithstanding honored by Isis, and after by the Greeks, under the name of *Phallus*, *Ithiphalus*, and *Priapus*, because all seminal virtue proceeds from the Sun. Saint Hierom. *Ruffinus*, *Isidor*, and others think, that this was the same Idol; which the *Moabites*, *Edomites*, and other *Gentiles* worshipped under the name of *Baal Peor*. The Sun also is called *Liber* by *Virgil* *Geor* 1. Because by his light he freeth men from the fears and dangers of the night; so he is called *Dionysius* by *Orpheus* in *Hymnis*, Διόνυσος ὁ θεὸς ἐνικλῆντι ἔρατα δινέται ἀπὲρ πύλας μακρὸν Ὀλύμπου; He is called *Dionysius*, because he is rouled about the immense and long Heaven. He was worshipped by the *Egyptians*, under the name of *Apis*, and *Mnevis*, and shape of a Bull or Calf, to shew his strength, and benefits we receive by the Sun, especially in the fruit of our grounds; therefore the *Golden Calf*, which the *Hebrews* did worship in the Desert, and afterwards *Jeroboam* set up, signified nothing else but the Sun who was also worshipped under the name of *Scraps*, as his Image shews; which was made of Gold and Silver, with beams, and painted over with blew, to shew that the Sun at his rising and falling look like Gold, but in his Meridian blew, and like Silver, and so he is called λαμπρὸν φῶς Ἡελίου, the glittering light of the Sun. So in Hebrew he is called *Achad*; that is, One; as being the sole light and beauty of the world. And so may that place of *Isai*. c. 66. 17. be understood; They purifie and sanctifie themselves in Gardens behind One; that is behind the Image of the Sun, which there

is called *Achad*, One, Of this opinion is *Joseph Scaliger*, in his *fragment. Græc. Vener. de Div. Germ. c. 4.* and *Elis. Geshedius*; save only that they speak of the Temple behind which they purified themselves; but I think rather, it was the Image of the Sun, which they had in their Gardens; for it is unlikely that the Temples of the *Moloch*, the Sun were built in Gardens. *Moloch* also was the Sun; for *Sun*.

he is *Melech*; that is, King of the world, to whose sight and power all things are obvious; therefore the *Egyptians* represented him by a Scepter, with an eye on it: now this *Moloch* had on his forehead a precious stone shining like *Lucifer*, or the Sun, *ἡ εὐσφδρα ἡ πύριον* (saith *Theophylact*. in *Act. c. 7.* and *Cyril* upon *Amos*. The *Valentinian* Hereticks, by the word *Abnaxas*, *Abnaxas*, meant the Sun, as I have shewed; for in this word are the Sun, contained 365, which is the number of days the Sun makes in the Zodiac: And it is derived from *Abrech*, *Ab* in Hebrew signifieth Father; and *Rech*, King, in the *Aramaic* tongue. So they made the Sun, Father, and King of the Universe; he was also called *Mithras*, which signifieth Lord, as *Joseph Scaliger* de emend. temp. l. 6. sheweth, and *Claudius* in that verse l. i. de *Silic*.

Evocata testatur volventem sidera Mithram.

For they thought that *Mithra*, or the Sun did regulate, *Mithra*, the and govern the other stars; and in the word *Μίθρῆς* is *Sun*.

found the number of 365. days. The Sun also was expressed by the name of *Jupiter*, or *Jovis pater*, the *Jupiter*, the Father that helps and supports all things; therefore *Sun*.

he was painted with *Jupiter's* Thunder in his hand. I know *Jupiter* is most commonly taken for the Heaven, or Air; but I rather think that by this name was meant the Sun. So when *Virgil*, *Ecl. 7.* speaks thus:

Jupiter & largo descendit plurimus imbre;

He means not that the Heaven comes down in rain; but the Sun rather, who by his heat elevated the vapors and by dissolving them into rain, may be said to come down in a shower. So in another place, *Fœcundis imbribus æther conjugis in læta gremium descendit*, *Geor. 2.*

There is also meant the Sun, who is named *Æther*, *Mercury*, the from *ἄether* shining; or from *ἀέθρ* his constant race *Sun*.

or motion. By *Mercury* also was meant the Sun; for he is *Mercurius, quasi medius currens*, keeping his Court

in the midst of the Planets. And *Hermes* from *ἑρμηνεύω* interpreting; for by his light he expoundereth all dark places. He was painted with wings, to shew the Sun's swift motion. He killed many-eyed *Argus*, that is, he puts out the light of the Stars, which are as it were, the eyes of Heaven. *Mercury* is still painted young, to shew that the Sun never groweth old or feeble: he was pictured with three heads upon a four corner stone, to shew the Sun's three virtues, of heat, light and influence upon the four parts of the world, or four seasons of the year. He was held the god of Merchants, because without light there can be no trading.

Bel, &c. the Sun.

The Sun also was worshipped by the Eastern Nations, under the name of *Bel*, *Baal*, *Belus*, and *Baal Samem*, or *Baal-Shammajim*, that is, Lord of the heavens; and by the old *Celts* & *Noricks*, under the name of *Belenus*; now *Belus*, as *Macrobius* *Sat. lib. 1. c. 19.* sheweth us in the same that *Jupiter*, & *Jupiter* is the same that *Sol*, as I have said, and which *Orpheus* in *Hym. ad Jovem.* confirmeth, *Ἀγλαε, ἑὺ, Ἥλιε παρ' ἑσπέρας, &c.* that is, beautiful *Jupiter* the Sun, generator of all things; therefore the Sun is called by *Pluto* in *Phædro*, *μῆλας ἡγεμὼν ζῴων ἑρηνῶν, &c.* *Jupiter* the great Commander in Heaven, driving his swift Chariot, whom the Army of gods follow divided into twelve parts; and *Vesta* alone stands immoveable in the Court of the gods; he means the motion of the Sun and Stars, through the twelve signs of the Zodiack, and the Earth standing in the middle.

Telcnus, the Sun.

That under the name of *Belenus* was meant the Sun, is apparent by the number of 365. which is found in the letters thereof, answering the 365. days, which the Sun finisheth in his annual motion. By *Hercules* also was meant the Sun, as his name sheweth, being *ἡγας καὶ Θ*, the glory of the air, his twelve labours are the twelve signs of the Zodiack, through which he labour-eth every year; he is called *Alcides*, from *ἀλκή*; strength; for like a strong Gyant, he rejoiceth to run his course: *Juno* endeavoured to obscure the glory of *Hercules*; so doth the Air, which the Poets called *Iuno*, oftentimes obscure by clouds, mists, and vapors, the glory of the Sun. *Hebe*, the Goddess of Youth, was *Hercules* his best beloved; so is the spring time, where-

in

in the youth of the earth is renewed, the Suns lovely wife. *Hercules* overthrew *Geryon*, & rescued his Cattle; so doth the Sun by destroying Winter, preserve the beasts. The Tenth of the Earths increase were offered to *Hercules*, to shew their gratitude to the Sun for his heat and influence, by which the earth fructifieth. *Hercules* is noted for his fecundity; for in one night he begot eighty Sons, this was to shew that generation & fruitfulness is from the Sun: he was called, *αλεξίνακος*, the driver away of all evils and diseases, by which was meant, that grief of mind is driven away by the Suns light, and infirmities of the body by the Suns heat: he is also much noted for his voracity in eating and drinking; by which was signified the rapid heat of the Sun, consuming the moisture of the earth, and exhaling the Lakes, & Brooks. In the name also *ἡρακλῆς* is contained the number of 365. he was expressed also by *Anteus* the Gyant, whose strength increased as he touched the ground, but being lifted up from thence, he grew weak; so doth the Sun begin to gather force when he is in his lowest declination, and near the earth; but when he is in his *Apogæum* or highest elevation, his strength begins to decay. *Pan* also signified the Sun, whom they painted with a red face, horns, & a long beard, to shew the colour and beams of the Sun. *Pan* was covered with a spotted skin, so is the Sun covered in the dark, with the spotted or starry mantle of the night; his wings and crooked staff was to signify the Suns swiftness, and oblique motion in the Zodiack, he was the God of shepherds, and driver away of Wolves; therefore called *Lycaus*, and so was *Jupiter*; the Sun by his heat and light is a friend to shepherds and their flocks, who by his presence drives Wolves, and other wild Beasts into their dens; the perpetual fire kept by the *Arcadians* in the Temple of *Pan*, was to shew that the Sun was the fountain of heat, which stirs up *Venery*; therefore *Pan* is described by his falacious nature: the Suns monthly conjunction with the Moon was expressed by *Pan*, being in love with the Moon. They meant also the Sun by *Bellerophon*; who by the help of winged *Pegasus* overcame *Chimæra*; for the Sun by the help of the winds overcometh the pestilential and infectious vapors of the air

Pan, the Sun.

Polyphemus, the Sun,
Endymion, the Sun.
Fanus, the Sun.

Minerva, the Sun.

air. By *Polyphemus* also, they meant the Sun; which is that great Gyant with one eye, put out sometimes by mists and vapors arising out of the earth. *Endymion* was the Sun, with whom the Moon is in love, visiting him once every month. *Fanus* also was the Sun, who is keeper of the four doors of heaven (to wit East, West, North, and South;) he hath two faces, seeing as well backward, as forward; in one hand he hath a Scepter, in the other a Key; to shew that he rules the day, and that he openeth it to us in the morning, and shuts it in the evening. *Fanus* was the first that taught men Religion, and doubtless, men became Religious, and did acknowledg a Deity, by beholding the Beauty, Motion, Power, and Influence of the Sun, by *Fanus* was placed a Serpent biting his tail, intimating, that the Suns annual motion is circular, beginning where it ends, *atque in se sua per vestigia labitur annus*. By *Minerva* also was meant the Sun, as appears by the golden Lamp dedicated to her at *Athens*; in which burned a perpetual light maintained with oyl; which not only shews the Suns golden beams; and inextinguished light, but also that oyl, as all other fruits, are begot by his heat, for the same cause she was the inventor of Arts and Sciences, and held the Goddess of Wisdom and Learning; for by the moderate heat of the Sun, the Organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Target, the one signifying the colour, the other the Orb of the Sun: The Dragon dedicated to her, signified the Suns piercing eye, as the Cock was dedicated to *Minerva*, so he was to the Sun, to shew, that by these two names, one Deity was meant: no man could look upon her Target, having *Gorgons* head in it, without danger; nor may any without danger of his eyes, look upon the Sun. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sun, are greater than those they have by the Sea, and that hot and dry Constitutions are fitter to make Scholars, than cold & moist: for the fire, which *Prometheus* stole from the Sun, brought Arts to perfection. The Image of *Pallas* was kept in *Vesta's*

Vesta's Temple, where the sacred fire burned perpetually, to shew, the Sun, the fountain of heat and light, is the same that *Minerva*, who was called *Pallas* from *πάλλειν* to signify the shaking and brandishing *Pallas*, the of the Sun beams, expressed also by the brandishing Sun. of the Spear. She had power to use *Jupiters* thunder, and to raise storms, to shew that thunder and storms are caused by the *Suns* heat: she, and *Vulcan* the God of fire, were worshipped on the same Altar, to shew, these two were but one Deity, to wit, the Sun, who is the God of Fire, which *Homer* also expressed, by giving her a fiery Charriot, and a Golden Lamp, holding out a beautiful light, she made her self invisible, by putting on the dark Helmet of *Orcus*; so is the Sun to us, when he is covered with mists, clouds, and vapors, which arise from *Orcus*, or the lower parts of the earth; and so he is invisible to us, when he goeth under *Orcus*, of our Hemisphere. By *Nemesis*, the Goddess of Revenge, was also meant the Sun; for he punisheth the sins of men, by pestilence, famine, and the sword; for he, by his heat either raiseth infectious vapors, or inflameth the blood, burns up the fruits of the earth, and stirrth up the spirits of men to strife and Wars: as *Nemesis* raised the humble, and humbled the proud, so doth the Sun obscure lucid bodies, and illustrate obscure things. The *Egyptians* to shew, that the Sun, and *Nemesis* were the same, they placed her above the Moon. By beautiful *Tythonus* also they meant the Sun who is the beauty of the world; *Aurora* was in love with him, and rejoyced at his presence; it is the approach of the Sun, that gives beauty, loveliness, and cheerfulness to the morning. *Tythonus* in *Aurora's* Chariot, was carried to *Ethiopia*, where he begets black *Memnon* of her; to shew that the Sun in the morning, having mounted above our Hemisphere, moves towards the South parts of the world, where by his excessive heat in the Meridian, he tawns or blacks the *Ethiopians*. *Tythonus*, in his old age became a weak grasshopper, so, in the Evening, the light and heat of the Sun weakneth and decayeth to us. By *Castor* and *Pollux*, they signified the Sun and Moon; the one, that is the Sun, being a Champion, subdueth all things with his heat; the other

Vulcan, the Sun.

Nemesis, the Sun,

Tythonus, the Sun.

ther, to wit the Moon, is a rider, if we consider the swiftness of its motion: they may be said to divide immortality between them; because when the one liveth, that is, shineth, the other is obscured, and, in a manner dead to us: they ride on white Horses, to shew their light and motion. They that will see more of the Sun, let them read what we have written elsewhere in *Mystag. Poetico*. But besides what we have written there, we now make it appear, that the Sun was in a manner the only Deity they worshipped: for the honor they gave the Moon, Fire, Stars, Air, Earth, and Sea, was all in relation to the Sun, as they are subservient to him; and the many names they gave to the Moon; as *Minerva*, *Vesta*, *Urania*, *Luna*, *Juno*, *Diana*, *Isis*, *Lucina*, *Hecate*, *Cybele*, *Affarte*, *Erthua*, were only to signify the different operations of the Sun by the Moon; so that as *Aristotle de mundo* saith, *Εἷς ὁ ὢν, πολλώνωνμός ἐστι*, God being One, hath many names, from his many effects, which he produceth in the world.

Venus, the
Sun.

The Sun then in regard of the seminal Virtue, generative faculty, and desire of procreation, which he gives to sublunary creatures, for eternizing of their several species, is called *Venus à venis* from the veins and arteries (for these also were anciently called veins) in which are the blood and vital spirits, the proper vehicles of *Venus*, or the seminal virtue, and of which the seed of generation is begot; which the Prince of poets knew, when he said of *Dido's* Venereal love: *Vulnus alit venis*. Every Spring when the Sun returneth to us, he brings this venereal faculty with him; therefore he may be called *Venus à venientia*, from coming; for he cometh accompanied every year in the Spring with this generative desire, which he infuseth in the creatures, which the same learned Poet; *Geor. l. 2.* acknowledgeeth in these divin Verses.

*Ver adeo frondi nemorum, ver utile silvis.
Percutient terra, & genitalia semina poscunt,
Tum pater omnipotens sæcundis imbribus æther
Conjugis in gramium lætæ descendit, & omnes
Magnus alit magno commistus corpore fœtus.
Aviatum resonant avibus virgulta canoris,
Et venerem certis repetunt armenta diebus.
Pascitur omnis ager, &c.*

And

And in another place *Geor. 3.* he sheweth the reason why in the Spring, living creatures are more prone to ventry, because the Sun infuseth then a moderate heat into the body. *Vere magis, quia vere calor redit offibus, &c.* This venereal desire is by the Poets called *Urania*, and *Olympia*, because it proceeds from heaven, namely from the Sun, the chief ruler in heaven. And to shew that by *Venus*, they meant the Sun, as he is the God of love, they speak of her in the Masculine Gender, so doth *Virgil* *Æn. 2.* *descendo ac ducente Deo flammam inter & hostes.* They paint her with a beard, hence *Venus barbata*, to shew the Sun beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, so doth *Virgil* *Æn. 10.* *Venus aurca*, and by the Greek Poets *χρυσὴ Ἀφροδίτη*, and by the Eastern people she was called *Baalath Shammajim*, the ruler of Heaven, and *Ἑωσφῶς* *Phosphorus* or *Lucifer* from the light of the Sun; which *Venus* or the Moon borroweth. So what *Orpheus* in *Hymnis* speaks of *Venus* is to be understood of the Sun: *χωᾶς ὅ τὰ πάντα ὄντα τ' ἐν ἔρηνῳ ὄρεϊ καὶ ἐν γαίῃ πολυκέρει ἐν πύργοις βυθῶ τε*, that is, thou procreates all things in Heaven, in the fruitful earth, and in the sea or depth. She is called *καμήκομ*, fair haired, to shew the beauty of the Sun-beams; And *Euripedes* in *Phœniss.* gives her *φῆγ* *χρυσόκυκλον*, a golden circled light. By *Cupid* also was meant the Sun, who was painted young, with wings, crowned with Roses, and naked; to shew the eternity, swiftness, colour, and native beauty of that great Luminary; who may be called the God of love, in that by his heat he excites love in all living creatures, as is already said. By *Luna* or the Moon, they understood the Sun; for though these be two different Planets, yet in effect they are but one Luminary; for the Moon hath her light from the Sun; therefore she is called sometimes the sister, sometimes the daughter of *Phœbus*, she is painted with a Torch, and Arrows, and with Wings, to signify her motion, and that her light and operations are originally from the Sun. As the Hawk was dedicated to the Sun, because of her high flying and quick sight, so the Moon was represented by a white skinned man with an Hawks head; for her white

Moon her
properties.

whiteness is not from her self, but from the Hawks head, that is the Sun. They held her to be both male and female; to shew, that she is the Sun in acting, the Moon in suffering, she receiveth her light and power from the Sun, in this she is passive: she imparts this light and power to the inferior world, in this she is active: she is called *Lucina* also from this borrowed light, and *Diana* from the divine qualities thereof; for which cause *Diana* was held to be the sister of *Phæbus*: and *Juno* from helping; she was painted with beams about her face, sitting upon Lions with a Scepter in her hand, by which was meant the Dominion she hath received from the Sun; and whereas they made the rain-bow to attend upon *Juno*, they meant hereby that the Sun makes the rain bow; therefore by *Juno* they meant the Sun, So when they make *Vulcan* the son of *Juno*, they understand the Sun, for he by his heat causeth fire, and not the Moon. And so *Mars* the God of fire, is said to be *Juno*'s son, that is, the Sun, for it is he that inflameth mens bloods, and not the Moon. They expressed the power of the Sun over the Sea and other waters by the names of *Neptune*, *Nereus*, *Glaucus*, *Triton*, and other Sea Deities. When they would express his operations on the earth, they give him the names of *Vesta*, *Cybele*, *bona dea*, &c. when they would shew his power under the Earth, then they used the names of *Orcus*, *Pluto*, *Proserpina*, *Charon*, *Cerberus*, &c. *Orcus* is from ὄρεσθαι an oath, because they used to swear by the Sun: *Esto mi sol testis ad hæc, &c.* conscia *Juno*, *Æn.* 12. and in another place, *Æn.* 4. *Sol qui terrarum flammis opera omnia lustras*: *Pluto* is from πλοῦτος wealth, for all wealth, both upon and within the earth, is begot of the Sun's heat and influence. When he is under our Hemisphere, he is called the God of Hell, he is said to ravish *Proserpina*, that is, the seminal virtue of vegetables, which in the Winter and the Sun's absence, lyeth hid in the bowels of the Earth, his influence upon the corn, and other seeds cast into the Earth, and causing them *proserpere* to creep out, thence is called *Proserpina*. *Charon* is from χαρά Joy; the Sun is joyful to us by his presence, and as he is *Phæbus* or light of the World; he is also joyful to us by his absence, and as he is *Charon*

*Pluto the
Sun.*

*Proserpina
the Sun.*

*Charon the
Sun.*

ron under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed, *Cerberus* *Cerberus* is as much as *κρτοβόρος* a flesh eater, for as all the Sun. flesh is generated by the Sun, so is all flesh consumed by the same. *Cerberus* had three heads, to shew that time which devoureth all things had three heads, one present, the other past, and the third to come, now the Sun by his motion is the measurer of time, in which respect he is called *Cerberus*: and so he was represented by *Saturn*, cutting down all things with his Sickle; for all things are consumed by time. *Tempus edax rerum, inque invidiosa vetustas omnia destruit.*

By what we have said, appears that the wise *Gentiles* *Gentiles* acknowledged but one Deity, giving him divers knowledge names, from his divers effects and operations. This but one Deity was nothing else but the Sun, as we have shew- Deity. ed; whose power is diffused every where, and nothing, as *David* saith, is hid from the heat thereof: *Jovis omnia plena* saith *Virgil*, *Ecl. 3.* all things are filled with *Jupiter*: and elsewhere he sings *Geor. 4.* that God runs through all parts of the earth, of the sea; and of the heaven, *Deum namque ire per omnes, terrâsque, trañsûsq; mari, cælumq; profundum*, *Æn. 6.* And in his divine Poem he sings that this spirit (for so he calls the Sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, Sea, Moon, and Stars, and that he diffuseth himself through all parts of the world, and produceth Men, Beasts, Birds, Fishes, which he animates and foment.

*Principio Cælum, ac terram camposque liquentes
Lucentemque globum Lunæ, Titanidæque astra
Spiritus intus alit, totâque infusa per artus
Mens agitat molem, & magno se corpore miscet;
Inde hominum, pecudumque genus vitæque volentum;
Et quæ marmoreo fert monstra sub æquore Pontus
Igneus est illi vigor & cælestis origo, &c.*

But here it may be objected, that seeing the *Gentiles* acknowledged the power & virtue of the Sun to be every where, why did they devi'e so many petty Deities? I answer, this multiplication of Deities was for the satisfaction and content of the rude people, which could not comprehend, how one and the same Deity could be

Gentiles,
their super-
stitious fear.

be diffused through all parts of the Universe; therefore the wiser sort were forced to devise as many Gods, as there were *species* of things in this world: And because the ignorant people would worship no Deity, but what they saw, therefore their Priests were fain to represent those invisible powers by Pictures and Images, without which the people thought they could not be safe or secure, if these Gods were not still present with them. They were affected with fear and joy, according to the absence or presence of their Gods: this *Virgil*, *Ecl. 1.* imitates when he saith,

Ne tam praesentes alibi cognoscere divos,
and elsewhere, *Geor. 1. & vos praesentia numina Fau-
ni*; so they held nothing propitious if their Gods had not been present; this made *Aeneas*, *Æn. 3.* so careful to carry his Gods about with him, where ever he went; *Feror exul in altum, cum sociis, natæque, Penatibus, & magnis diis.* Therefore he foretells the ruin of *Troy*, by the departure of her tutelar gods, *Excessere omnes alytis, arisque reliis Dii, quibus imperium hoc steterat, Æn. 2.* Hence such care was taken by the *Grecians* to steal away the *Palladium*; the presence of which made *Troy* impregnable, as they thought: And the *Romans* had a custom, that before they besieged any City, they would first by conjuration or exorcism, call out their tutelar Gods. Therefore when *Carthage* was in any danger of the Enemy, the Priests used to bind *Apollo* their tutelar God to a Pillar, lest he should be gone from them. Hence it appears that they were forced to have Deities in every place: at home they had their *Lares* and *Penates*, in the fields they had their *Ceres*, *Pales*, *Bacchus*, *Pan*, *Sylvanus*, *Fauni* &c. At sea they had their *Neptune*, *Triton*, *Glaucus*; in their Harbour they had *Portunus*, besides that every ship had its tutelar God set in the stern thereof: *Aurato praesulget Apolline puppis, Æn. 10.* The woods have their *Dryades*: the Trees *Hamadryades*: the Flowers *Napææ*: the Hills *Orcades*: the Rivers *Naidæ*: the Lakes *Limneades*: the Fountains *Ephydriades*: and the Sea *Nereides*: But notwithstanding this multiplicity, the wiser sort acknowledged but one Deity, as may be seen in *Orpheus*, who thus singeth,

Gentiles,
their Deities
under di-
verse names.

Εἷς δ' ἐς' αὐτοῦ καὶ ἐξ ἑαυτοῦ πάντα τέτυκ'.

That is, He is only one, begot of himself, and of him alone are all things begot. So elsewhere :

Ζεὺς πάντων ἡγετο, Ζεὺς ὕψατος ἀρχαίεσσι θεοῖς.

Ζεὺς κεφαλῇ, Ζεὺς μέσῳ, καὶ Ζεὺς ἐν παντί τέτυκ'.

Εὐκρότης, εἰς Δαίμων ἡγετο μέγας ἀρχὸς ἀπάντων.

That is, Jupiter was the first, and Jupiter is the last thunderer, Jupiter is the head, Jupiter is the middle, from Jupiter alone are all things. There is but one power, one *Gentiles* ac-

God the great Lord of all things. *Trismegistus*, confess- knowledg-

eth there is but one divine nature, μία φύσις τῷ θεῷ. ed one

In defence of this truth, *Socrates* died; when he was God,

forced to drink poyson for affirming there was but one

God. And *Diagoras* laughed at the multiplicity of Gods,

and at the simplicity of those who held the wooden I-

mage of *Hercules* a god; therefore in derision he flung it

in the fire, saying, Thou hast served *Euristheus* in twelve

labors, thou mult serve me in this thirteenth. The *Sybil*,

in their verses prove the same, that there is but one God

Εἷς θεὸς ὃς μόνος ἐστὶν ἄσπετος ἀΐσιος. that is,

There is one God, who alone is immense, and ingenerable.

And again; Εἷς μόνος εἰμι θεός, καὶ οὐκ ἔστιν ἄλλος.

I alone am God, and besides me there is no other God. So

Horace, *Droosque mortalesque turmas imperio regit unus*

aquo: He alone ruleth in justice all things; I could alledge

many testimonies out of the Greek and Latin Poets :

out of the Philosophers also, to prove that the *Gentiles*

did acknowledge but one Deity, howsoever they gave

him many names, besides their practice in uniting all

the Gods in one, by dedicating the *Pantheon* to them; in-

timating; That as all the Gods were united in one Tem-

pl; so they were indeed but one in essence : the Altar

also at *Athens*, erected to the *Unknown* God, doth con-

firm the same. But this task hath been already perform-

ed by *S. Austin*, *Lactantius*, *Eusebius*; and other an-

cient Doctors of the Church, besides what hath been

written of latter years, by *Philip Morney*, *Elias Schedius*,

and others, who also alledg many testimonies, that the

Gentiles were not ignorant of the Trinity of Persons, as *Gentiles* ac-

well as of the Unity of Essence, which was the *Pytha*- know edge

gorcan *Quaternity*, wherein they held all perfection a Trinity.

consisted. Hence they used to swear by *Τετρακλις*, that

M m is,

is, *Quaternity*, which they called *παρὰν ἀνάμνησιν*, *The fountain of perpetual nature*; and this doubtless was the same with *Ἑσπερίων*, the Hebrew name of God *יהוה* which consisteth of 4. letters; and so doth the Greek *Θεός*, the Latin *Deus*: the *Italians*, *French*, and *Spaniards* express the same name in four letters, so did the ancient *Germans* in their word *Diet*, the *Sclavonian Buch*, the *Panonian Ista*, the *Polonian Buog*, and the *Arabian Alla*, are all of four letters; and so is the name *Jesu*, which was given to Christ by the Angel. The *Egyptians* expressed God by the word *Tcut*. The *Persians* by *Sire*, and the *Magi* by *Orfi*: all intimating this *Quaternity*, or Trinity in Unity. So the Greeks expressed their chief God *Zds*, and the *Egyptians* their *Isis*, and the *Romans* their *Mars*, and the ancient *Celts* their *Thau*, and the *Egyptians* their *Orus*, by which they meant the Sun in four letters: and perhaps they meant this *Quaternity*, when they gave the Sun four horses, and four ears, and placed four pitchers at his feet. And it may be that the *Queen of Cities*, and *Lady of the World*, understanding the Mystery of this *Quaternity*, would not have her own name *Roma*, to exceed or come short of four letters. So *Adon* and *Bael* signified the Sun.

Superstitious
Sun-
worship.

Now having shewed that the Sun was the only Deity the *Gentiles* worshipped under divers names; in whom likewise they acknowledged a Trinity, though not of persons, yet of powers, or virtues; to wit, of light, heat, and influence; so the orb, beams, & light, are the same Sun in substance. I should now shew how superstitious they were in their Sun-worship; some offering horses, & chariots to him, which the *Jews* also sometimes did; others used to kneel to him at his rising; the *Messagers* were wont to sacrifice Horses to him; the *Chinois* and other *Indians* honour him with singing of Verses, calling him the Father of the Stars, and the Moon their Mother; the *Americans* of *Peru* and *Mexico* adored the Sun by holding up their hand, and making a sound with their mouth, as if they had kissed: of this custom we read in *Job* 31. 26. *If I have kissed my hand beholding the Sun, &c.* the *Rhodians* honoured him with their great *Colossus*; and many *Barbarous Nations* did sacrifice

fice men and children to him; such were the sacrifices offered to *Moloch*, by whom they meant the Sun; the *Gentiles* also to shew their devotion to the Sun, used to wear his colours, and to prefer the red or purple, the golden or deep yellow, to all other colors, hence the *Germans*, as *Diodor. Sic. lib. 5. Biblio.* sheweth; *Casari- em non modo gestant rufam, sed arte quoque nativam coloris proprietatem augere student*; they used to make their hairs red by art, if they were not red enough by nature: of this custom of painting or dying the hairs red, *Martial* speaks, shewing that they used some hot medicaments; *Causfica Teutonicos accendit spuma capillos.*

This red color saith *Clemens Alexandrinus* l. 3. *Pædag.* c. 3. was used to make them more terrible to their enemy, for it resembleth blood *συγγής π χρώμα τῷ αἵματι*. I deny not this reason, but I believe they had a further aim; for they thought themselves safe, and under the Sun's protection, if they wore his colors; and the Sun because the Sun-beams look sometimes yellow and worn, like Gold, therefore hair of this color was of greatest account; hence *Virgil. Aen. 4.* gives yellow hair to Queen *Dido*, as *Flaventesque Abscissa comas* and again, *Nec dum illi flavum Proserpina vertice crimen.*

Absfulerat: Ibid. So likewise he gives yellow hairs to *Mercury*, by whom as we have said, was meant the Sun; *Omnia mercurio similis, vocemque, colorémque, Et crines flavos, & membra decora juventa.*

Ibid. *Tertullian* sheweth, that women of his time use to dye their hairs with saffron, *Capillos croco vertunt*, to make them look like the flame, or Sunny-beams; and so the Bride always wore a vail called *Flammæum*, of a red or fire-color; and so *Flamminica* the wife of the Priest called *Flamen*, wore always such a vail, as resembling the color of the Sun, whereof her husband was Priest, but *Saint Hierom* forbids Christian women to dye their hair of this color, as resembling the fire of hell, *Ne capillos intruses, & ei aliquid de gehennæ ignibus aspergas*: the *Athenians*, to shew how much they honored *Apollo*, by whom they meant the Sun, used to wear in their hairs golden pictures of grasshoppers; for these creatures were dedicated to the Sun: *τέτλινας χρυσῆς ἐν τοῖς δεικῶν πλέγμα-*

οὐκ ἔχον, as the Scholiast of *Aristophanes* witnesseth, and so doth *Thucydides*. *Julius Capitolinus* in *Verio*, affirms of *Verus*, that to make his hairs look the yellow-er, and that it might glitter like the Sun, he used to besprinkle them with Gold dust; *Tantum habuit curam capillorum flavorum, ut & capiti auri ramenta inspergeret, quò magis coma illuminata flavesceret*: and because these two colours of yellow and red were sacred to the Sun; hence Kings and Priests were wont to be adorned with these two colours; for King and Priests have been held the great Luminaries within their Dominions; therefore they shined with artificial ornaments, as the Sun doth with his native: hence *Q. Dido* by the Poet, *Aen. 4.* is painted with Gold and Scarlet;

Cui pharetra ex auro, crines nodantur in aurum;

Aurea purpuream subnectit fibula vestem:

So elsewhere *Aen. 11.* he describes the ornaments of *Chlorus* the Priest, of Gold and Scarlet also;

Ipse peregrina scrugine clarus & ostro

Spicula torquebat Tyrio Cortynia cornu!

Aureus ex humeris sonat arcus & aurea vati

Cassida: tum croccam chlamydemque sinúsque crepantes

Cerbasceos fulvo in nodum collegerat auro.

The Priest is commanded to cover himself with Scarlet whilst he is sacrificing;

Purpurea velare comas adopertus amictu, Aen. 3. It was also a part of Sun-worship to erect high Altars, and to sacrifice to him under the name of *Jupiter* upon the highest hills, because they thought it fit, that he, who was the chief God, should be worshipped on the chief places, and the highest in dignity, should be honored on the highest places of situation, hence he was named, ἐν ὕψιστο Ὄρει, *Jupiter* on the mountains; of these high places, we read in Scripture; they used also to the honor of the Sun, to build their Temples, and erect their Altars towards the East.

Illius surgentem conversi lumina solem:
and elsewhere, *Aen. 12.*

—— *ætherei spectans orientia solis*

Lumina, rite cavis undam de flumine palmis

sustulit —— and to shew the Suns in extinguishible light and heat; they used to maintain a perpetual fire upon

upon their Altars ; whence they were called *ara, ab ar-*
dendo : for the same cause both the *Persian* Kings and
Roman Emperours used to have the sacred fire carried
in great solemnity before them, by this, intimating how
careful they were to maintain the worship of the Sun :
and so superstitious were the Gentiles in advancing of
this Sun-worship, that they spared not to sacrifice their
children to *Moloch*, which was nothing else but the Sun:
“ This was a preposterous zeal; for that glorious Lamp
“ required no such sacrifice at their hands, though he
“ be the cause of generation; he gave life to their chil-
“ dren by his influence, but they had no warrant from
“ him to use violence, or to destroy that nature by E-
“ lementary fire, which he by celestial fire did animate.
The milder sort of them were content to let their sons
& daughters pass through the fire, or between two fires
as some will have it, which was their Purgatory, though
some were so bold as to run through the fire, & tread
with their naked feet upon the burning coals without
hurt, which might be done without miracle, as we have
shewed elsewhere, *Arcan. Microcos.* of this custom the
Poet *Æneid.* 11. speaketh ;

*Summe Deum, sancti custos Soractis Apollo,
Quem primi colimus, cui pinus ardor acervo
Nascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruna.*

Lastly, as the Sun by the *Asians*, and *Africans* was de-
scribed under divers shapes, according to his diverse ef-
fects & operations, so was he also expressed in the Nor-
thern part of the European world, as he is the measu- *Sun, how*
rer of time, and cause of different seasons ; namely of *painted and*
Summer & Winter, of Seed-time and Harvest: they de- *worshipped*
scribed him like an old man standing on a fish, wearing *by the Nor-*
a coat girt to his body with a linnen girdle, but bare- *thern Na-*
headed and bare footed, holding a wheel, and a basket *tions.*
full of corn, fruit, and roses ; by this old age and coat
girt to him, was signified Winter, by his naked head and
feet, Summer ; by the corn & fruits, Harvest ; & by the
roses, the Spring ; his standing on a Fish, which is slip-
pery and swift in its motion, and silent withal, shewed
the slipperiness and swiftness of time, which passeth
away without noise, — *nulloque sono convertitur annus,*

and old age comes *tacito pede*, with a silent foot: the wheel signified the roundness of the Sun, and the running about of the year's and the linnen girdle might signify the *Zodiack* or *Ecliptick* line, within which the Sun containeth himself. I think this may be the genuine meaning of the *Saxon* Idol, which by them was called *Crodo*, which *Schedius de Diis Germanis*, thinks to be *Saturn*, and do otherwise interpret it: when they did express the Sun as King of the Planets, and chief ruler of the world, they painted him sitting on a throne, holding a scepter in his left hand, and a sword in his right; out of the right side of his mouth came out thunder; out of the left lightning: on his head sat an Eagle; under his feet was a Dragon; and round about him sat 12 gods; the Throne, Scepter and Sword may signify the Majesty and power of the Sun, who by his heat causeth thunder and lightning; the Eagle sheweth the swiftness of his motion, and his piercing eye, as discovering all things by his light, his treading on the Dragon may shew, that he by his heat, subdueth the fiercest creature, and most pestiferous vapor; the 12 gods may signify the 12. signs in the *Zodiack*, or 12. moneths of the year: when they did express the heat, light and motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel: when they did present the martial courage, & military heat of soldiers, excited in their hearts, by the heat of the Sun, they set him out like an armed man, holding a banner in one hand with a rose in it, in the other a pair of scales; on his breast was the picture of a bear, on his target a lion; the field about him full of flowers by which they signified valor and eloquence, both requisite in a Commander; the arms, bear and lion were to shew the fierceness, courage and defence, that is, or ought to be in military men; the rose and flowery field, did represent the sweetness and delight of eloquence; the scales were to shew, how words should be weighed in the ballance of discretion, before they be uttered: when they expressed how the sun by his heat & influence, stirreth up *Vencreal* love in living creatures, they painted him like a woman, for that passion is most impotent in that sex; on her head she wore a mirtle garland, to shew

shew she is a Queen, and that love should be always green, sweet and pleasant as the Myrtle; in one hand she holds the world, in the other three golden Apples, to shew that the world is upheld by love, and so is the riches thereof; the three golden Apples also signified the threefold beauty of the Sun, to wit, the Morning, Meridian, and Evening; in her breast she hath a burning Torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the breast;

Ardet in ossibus ignis; cæco carpitur igne.

Vulnus alit venis, est mollis flamma medullas.

Ardet amans Dido, traxitque per ossa furorẽ, Virg. when they did express the Suns operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signifie his readines to hear the supplications of all men, though never so far distant. These interpretations I suppose are most likely to be consonant to the meaning of those, who first devised those Images or Idols, though the *Saxon Chroniclers, Albertus, Crantzius, Saxo-Grammaticus, Munster, Schedius,* & others do think these Images were erected to the Memory of some *German Princes or Commanders*: but it is unlikely, that the *Germans*, who were as *Tacitus* saith, such great adorers of the Sun and Stars, would give that worship to dead mens statues. *Cæsar lib. 6. de bel. Gall* tells us, that the *Germans* only worshipped for gods those which they saw, and received help from, as the Sun, Moon, and fire, other gods they never heard of: but of the *European Idolatries*, we have spoken more fully before.

Q. II. *What hath been the chief supporter of all Religions at all times?*

A. The honour, maintenance, & advancement of the Religion, Priesthood, for so long as this is in esteem, so long is religion in request; if they be slighted, Religion also becomes contemptible. Whereupon followeth *Atheism, Priests their and Anarchy*, which wise States considering, have been dignity and careful in all ages to maintain, reverence, and advance necessity. the Ministers of Religion; for if there be not power, maintenance, & respect given to the publick Ministers of States, all Government and Obedience must needs

Dignity of
Priests a-
mong the
Greeks.

Dignity of
Priests a-
mong the
Romans,
&c.

fail; the like will fall out in the Church, if the Priesthood be neglected. Therefore among the *Jews*, we read what large maintenance was allowed to the Priests and Levites; how they were honored & revered by the people, and how the high Priest had no less, or rather more honor than the Prince, the one being honored with a Mitre, as the other with a Crown, and both anointed with precious oyl. Among the *Gentiles*, we find that the Priesthood was in such esteem, that the Prince would be honored both by the Priests office & name; as we read of *Melchisedech* King of *Salem*, and Priest of the most High God: *Numa* was both King and Priest: so was *Anius* in the Poet; *Rex Anius, Rex idem hominum Phœbique sacerdos*. *Augustus* & the other Roman Emperors held it no less honor to be stiled *Pontifices Maximi*, High Priests, than to be called Emperors: For this cause Priests wore Crowns or Garlands, as well as the Emperors. Some were Crowned with Bays, as the Priests of *Apollo*; some with poplar leaves, as the Priests of *Hercules*; some with Myrtle; some with Ivy; some with Oaken leaves, &c. All Priests among the *Romans*, were exempted from Taxes, Wars, & secular employments. The High Priest at *Rome*, as *Dionysius* witnesseth, L. 2. had in some respects more priviledge than the Emperor, and was not to give any account of his actions to people and senate. And *Cicero in orat. pro domo ad Pontif.* doth acknowledge that the whole dignity of the State, the safety, life and liberty of all men: and the Religion of the gods depended from the High Priests. The great King of the *Abyssins*, at this day will be called Pretter, or Priest *John*; though I know some deny this. Among the *Mahumetans* none of the *Muslimans*, or true Belivers, as they call themselves, must take upon him the Title of Lord, but the *Calipha*, or High Priest only: and to offer the least wrong to the meanest Priest, is there a heinous & punishable crime. The Priests of *Mars*, called *Salii*, among the *Romans*, were in such honor, that none was admitted to this dignity, but he that was *Patricius*, or Nobly born. In *Tyrus* the Priests of *Hercules* were attired in Purple; and had the next place to the King. In old time among the *Germans*, none had power to punish offenders; but the Priests,

Priests. The *Trallii* honored none with the privilege of a Palace, but the King and Chief Priest. Among the *Egyptians* none were Priests but Philosophers; and none chosen Kings, but out of the Priest-hood, *Mercury* was called *Trismegistus*, because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phœnicians* the Priests of the Sun had the honor to wear a long Robe of Gold & Purple; and on his head a Crown of Gold beset with Jewels. The ancient *Greeks* also privileged their Priests to wear Crowns, whence they were called *σεπαιροφάει*; in *Rome* the *Flamen Dialis* or *Jupiters* Priest, had this honor, that his bare word had the force of an Oath; & his presence was instead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise consular authority and to wear Consular garments; & whereas none had the Honor to ascend the Capital in a Sedan or Litter, save only the *Pontifex* and Priests, we see in what reverend esteem they were in old *Rome*; and no less honor, but rather more, the Priests and Bishops of modern *Rome* hath received from Christian Princes. Among the *Jews* we find that *Eli* & *Samuel* were both Priests and Judges: the Levites were as Justices, & by their word used to end all strife, *Deut. 21.* in *David's* time 6000 of the Levites were Judges: and after the captivity some of the Priests were Kings of *Juda*, *1 Chron. 23.* in the Christian Church, we see how at all times the Clergy hath been honored; in Scripture they are called *Fathers*, *Embassadors*, *Friends of God*, *Men of God*, *Prophets*, *Angels*, &c. *Tertullian* L. de pœniten, shews, that in the Primitive Church, Penitents used to fall down at the feet of their Priests; and some write, that they use to kiss their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in; is known to all that read the Histories of these places; in *Muscovia*, the Bishops not only are endowed with rich Revenues, but also with great honors and privileges, and use to ride in rich apparel, and in great state and magnificence. What respect the great *Turke* giveth to his *Musti*, or High Priest, and in what esteem he hath the Christian Patriarch of *Constantinople*,

Constantinople, is not unknown to those that have lived there, or read of History. In a word, Religion flourisheth and fadeth with the Priests and Ministers thereof; it riseth and falleth, floweth and ebberh as they do; and with *Hippocrates* Twins, they live and dye together; so long as the *Gentile* Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperors; but as soon as *Theodosius* took away their maintenance, *Gentilisme* presently vanished, and went out like the snuff of a Candle, the tallow or oyl being spent.

Religion
which is best

Q. 12. What Religion is most excellent, and to be preferred above all others?

Christianity
it's excellen-
cy.

A. The Christian Religion, which may be proved: first from the excellent Doctrins it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternal, omniscient, omnipotent, absolutely good, the author of all things, except sin, which in a manner is nothing; the governour of the world, & of every particular thing in it; that Jesus Christ the son of God died for our sins, & rose again for our justification, &c. 2. From the reward it promiset, which is not temporal happiness promised by *Moses* to the *Jews* in this life; nor sensual & beastly pleasures, promised by the *Gentil*-Priests to their people, in their *Elysium*; & by *Mahomes* to his followers in his fools Paradise; but eternal, spiritual, immaculate, and Heavenly felicity, in the full & perpetual fruition of God, In whose presence is the fulness of joy, and at his right hand are pleasures for evermore: such as the eye hath not seen, nor the ear heard, & cannot enter into the mind of man. 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, and not many among the *Jews*, for the *Sadduces* denied it; only Christianity believeth it, being assured, that he, who by his power made the great world of nothing, is able to re-make the little world of something; neither can that which is possible to nature, prove impossible to the author of nature: for if the one can produce out of a small seed a great tree, with leaves, bark, and boughs: or a butter-fly out of a worm, or the beautiful feathered Peacock out of a mil-shapen Egg: cannot the Almighty out of Dust raise our bodies, who first out of

of dust made them? 4. No Religion doth teach how God should be worshipped sincerely and purely, but Christianity; for other Religions consist most in sacrifices, not of beasts and birds only, but of men also: likewise in multitude of unnecessary ceremonies whereas the Christian Religion sheweth, that God is a spirit, & will be worshipped in spirit and truth: That outward Ceremonies are but beggarly rudiments: That he *will have mercy and not sacrifice: That the sacrifice of God is a broken and contrite heart*: That he is better pleased with the circumcision of our fleshly lusts, than of our flesh, with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goats, but we must offer to him thanksgiving, and must pay our vows.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the works of our hands: and to wash our hearts in innocency, rather than our hands in water. The service he expects from us, is the presenting of our bodys a living sacrifice and holy, which is our reasonable service. No Religion like this doth teach us the true object of our faith and hope, which is God; of our charity which is our neighbor: of temperance, which is our selves: of obedience, which is the Law: of prayer, which is the Kingdom of Heaven, and the righteousness thereof in the first place, and then things concerning our worldly affairs in the second place: no Religion but this, teacheth us to deny our selves, to forgive our enemys, to pray for our persecutors, to do good to those who hurt us, to forget and forgive all injuries, & to leave vengeance to God, who will repay: no Religion like this, teacheth the conjugal chastity that ought to be between one man & one wife; for other religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried, *Crede mihi, non est flagitium adolescentem scortari, Teren.* or that which is worse and not to be named; but Christianity forbids unchast talk, immodest looks, & even unclean thoughts. Other Religions forbid perjury, this swearing at all, except before a Judge to vindicate the truth. No Religion doth so much urge the mutual justice or dutys, that ought to be between masters and servants, parents and children,
Princes

Princes and people, and between man & man; all theft, oppression, extortion, usury, bribes, sacriledg, &c. are forbid even all kind of covetousness, and in moderate care, but to cast our care upon God, to depend on his providence, to use this world, as if we used it not, to cast our bread upon the waters, to make us friends of our unrighteous Mammon, to be content with food and raiment, to have our conversation in heaven, and to seek the things that are above, to lay up our treasures in heaven; where neither moth can spoil, nor thieves break through and steal. 5. The excellency of Christianity may be proved from the multitude of witnesses, or Martyrs, & Confessors, who have not only forsaken father and mother, lands and possessions, and whatsoever else was dear to them, but likewise their lives, (and that with all cheerfulness,) for the name of Christ: and which is most strange, in the midst of flames & other torments, they did sing & rejoyce, and account it no small honor and happiness, to suffer for Christ, being fully persuaded that the afflictions of this life were not worthy of the glory that should be revealed; and that after they had fought the good fight, and finished their course; a Crown of righteousness was laid up for them. 6. The excellency of the author commends Christianity above all other religions, which have been delivered by men only, and those sinful men too; as, Moses, Lycurgus, Minos, Solon, Numa, and Mahomet, &c. But the author of Christianity was both God and man, whose humane nature was without spot or sin original, and actual; for though he became sin for us, yet he knew no sin, there was no guile found in his mouth; he had done no violence, he was oppressor and afflicted yet opened he not his mouth, but was brought as a Lamb to the slaughter, and as a Sheep before his shearers was dumb, &c. Isa. 53. his very enemies could not accuse him of sin, he prayed for those that crucified him, and died for his enemies, he was obedient to his Father, even to the death of the Cross; he did not lay heavy burthens upon other mens shoulders, which he did not touch himself; but as well by practise, as by precept, he hath gone before us in all holy duties; and as he died for sinners, so he rose again from them the third day ascended into Heaven, where he now sits at the right hand of his Father, and will come again to judge the quick

quick and the dead, He is the true Messias, who in the fulness of time came, upon the accomplishing of *Daniels* seventy weeks, not long before the destruction of *Jerusalem*, as was foretold by the Prophets, by whose presence the glory of the second Temple far exceeded the glory of the first, though in all things else inferior to it. He is the true *Shilo*, at whose coming the Scepter departed from *Juda*; & as it was foretold, that he should come of *David*; be born in *Bethlem*? have a Virgin for his Mother, preach in *Galilee*, & heal all manner of infirmities, and shall reign over the *Gentiles*, so these things came to pass. 7. Never was there any Religion propagated through the world, in that wonderful manner, as this was, if we consider either the Authors that spread it, who were illiterate fisher-men, & yet could on a sudden speak all Languages, or the manner how it was spread, without either, violence or eloquence; whereas *Mahumetanism*, & other Religions have been forced upon men by the Sword, Christianity was propagated by weakness, sufferings, humility, patience, plainness, and working of miracles, the suddenness also of its propagation, the great opposition it had, by the Potentates of the world; whom notwithstanding these fishermen conquered: the largeness of this religious extent, as being spread over the four parts of the habitable earth: I say, all these being considered, mult needs shew us what preheminance this Religion hath above all others, the course whereof could not be retarded either by the force, policy or cruelty of Tyrants, who exposed Christians to a thousand sorts of Torments, yet in spite of all opposition, it went like a mighty Torrent through the world, and like the Palm, the more it was suppressed, the more it flourished: *Per tela, per ignes, ab ipso ducit opes, animusque ferro*: What Religion could ever name such Martyrs, either for number or constancy, as the Christian can? To be brief, how far Truth exceedeth Error, one God, multiplicity of gods; his sincere and pure worship, the Idolatry of worshipping evil Spirits, Starrs, dead Men, brute Beasts, yea, meer accidents and phantasies; and how far Divine power exceedeth all Humane power, so far doth Christianity exceed Gentilism. Again, how much Christ exceedeth *Moses*; and the Gospel the Law; and how

how far the precept of patience & meekness taught by Christ, exceedeth the precept of revenge delivered by *Moses*; how far Baptism excelleth Circumcision, and the Lords Supper, the *Jewish* Passover, the true propitiatory sacrifice of Christs body, all the sacrifices of beasts and birds, how far the easy yoke of Christ is lighter than the heavy burthens of *Moses*: and the true Messiah already come, exceeds the *Jews* supposed Messiah yet expected: so far doth the Christian Religion excel the *Jewish* superstition. Lastly, how far *Jesus* in respect of his humane nature exceedeth *Mahomet*; the one being conceived of the holy Ghost, and born of a Virgin; the other being conceived and born after the manner of other men; the one being without sin, the other a thief and robber: the one teaching love, peace and patience; the other hatred, war & revenge: the one curbing mens lust, by *Monagamy*; the other letting lose the reins to uncleanness by *Polygamy*; The one planting Religion in the soul, the other in outward Ceremonies of the body: The one permitting the moderate use of all Gods creatures, the other prohibiting Wine, & Swines flesh: The one commanding all men to search the Scriptures: The other prohibiting the vulgar to read the *Alcoran*, or to translate it into other tongues out of the *Arabick*: the one working by miracles; the other only by cheating tricks: The one propagating Religion by suffering, patience, and humility, the other by cruelty, oppression, and tyranny: The one choosing for his followers, innocent and holy men, such as followed their trade of fishing; the other wicked & prophane persons, whose trade consisted in thieving, robbing, and murdering: The one teaching sound and wholesom Doctrine; the other ridiculous and savourless fables in his *Alcoran*: I say, how far in all these things the man Christ *Jesus* (not to speak of his Divinity) did exceed *Mahomet*: so far doth Christianity excel Mahometanism. And thus have I with as much brevity as I could, taken & given a view of all known Religions, & have set down what use is to be made thereof; & withal have shewed the excellency of Christianity above all other professions in the world:

Christian God grant that as it is the best of all Religions, so we of
dutys urged, this Land may prove the best of all the professors there-
of

of, learning to deny our selves, to take up the Cross of Christ, and follow him in meekness, patience, humility, justice, sobriety, holiness, love, and all other virtues, wherein the life of religion consisteth; laying aside self-interest, idle quarrels, needless debates, unprofitable questions in points of religion, but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works; not in opinions, but in assurance: not in speculation, but in practise. *Pure Religion and undefiled before God is, to visit the Fatherless and Widows, &c. to do good and to communicate; for with such Sacrifice God is well pleased, that not the hearers of the Law, but the doers shall be justified, that not they that cry Lord, Lord, shall enter into heaven, but they who do the will of our Father; that without peace and holiness no man shall see the Lord, that they who feed the hungry, and cloath the naked, &c. shall inherit the Kingdom prepared for them from the beginning of the World: And God grant that we may run the ways of Gods Commandments, walk in love, tread in the paths of righteousness, fight the good fight, run the race set before us, with patience, looking unto Jesus the Author and Finisher of our Faith; that having finished our course, and wrought out our salvation with fear and trembling, may at last receive the Crown of righteousness. In the mean while let us not forget our Saviours Legacy; which is, Love one another, and my peace I leave with you; Are we not all the members of one body, the sheep of one fold, the children of one Father? Do we not all eat of the same bread, drink of the same cup, live by the same spirit, hope for the same inheritance? are we not all washed with the same Baptism, and redeemed by the same Saviour? why then should we not be of the same heart, and mind with the Apostles? why is there such strugling in the womb of *Rebecca*, such a noise of hammers in building Christs Mystical temple; such clashing of arms under the Prince of peace; is this Christianity? Alas, we are *Mahumetans* or *Gentiles* in practise, and *Christians* in name. Now the God of peace, that brought again our Lord Jesus from the dead, give us the peace of God that passeth all understanding; that we may all think and do*

the

the same thing. That as there is but one shepherd, so there may be but one sheepfold. The Church of God is a little flock, beset with many Wolves, of Jews, Turks, Pagans, Atheists, why then should we not be careful to preserve peace, love, unity among our selves, the only thing to make us formidable to our enemies; *Concordia res parvæ crescunt*. A bundle of Arrows cannot be broken, except they be separated and disjoyned; nor could the horse tail be plucked off (as Sertorius shewed his Romans) so long as the hairs were twilted together; as hard a matter it will be to overcome us, so long as we are united in love, but let this band be broken, and we are a prey to every enemy: *imbelles damæ quid nisi præda sumus*. If we will needs fight; let us buckle with our profest and common enemies, with the Devil, the World and the Flesh, with Principalities, and powers, with spiritual darkness, and chiefly with our selves: *Nec longè scilicet hostes quærendi nobis, circumstant undique muros*. We have a Trojan horse, full of armed enemies in the Citadel of our hearts; we have *Jebus* within us, which we may subjugate, but can never exterminate; and such is our condition, that we are pestered with enemies, whom we can neither fly from, nor put to flight; *Nec fugere possumus nec fugare*. If we did exercise our selves oftner in this spiritual *Militia*, we should not quarrel so much as we do, nor raise such tragedies every where in the Church of Christ, about controversies and opinions, quarrelling about the shell of Religion, being careless what become of the kernel. With *Martha* we busie our selves about many things, but neglect that *Unum necessarium*: playing Philosophers in our disputes, but *Epicures* in our lives. I will end in the words of *Lactantius*, *Instit. 6. c. 1 & 2*, *Innocentiam solam si quis obtulerit Deo, satè pie, religio- seque litavit*; He is the most religious man, who offers to God the best gift, which is innocency. For Christian Religion consisteth not in words, but in gifts and sacrifices; our gifts are perpetual; our sacrifices but temporary; our gifts are sincere hearts, our sacrifices are praises and thanksgivings. No Religion can be true, but what is grounded on goodness and justice.

F I N I S.

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T H O:





*Hei mihi quot sacris iterum se Baptismatis undas
Muntzerus Stigys Millia tinxit aquis*

His OPINIONS, ACTIONS,
And END.

THE CONTENTS.

Muntzer's Doctrine spreads, his aims high, his as-
firmations destructive; He asserts Anabaptism,
rests not there, but grows worse and worse in his opi-
nions and practices; his large promises to his party, and the
common people: he endeavours to set up himself, preend-

Bbb

ing

THOMAS MUNTZER

ing to restore the Kingdom of Christ; being opposed by the Landgrave, his delusive animation of his followers, their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the Landgrave convinceth him by Scripture; when being racked, he laugheth, afterward relenteth; his last words; is deservedly beheaded, and made an example.

Anno 1521,
1522.



About the year of our Redemption, M. D. XXI. and M. D. XXII. there rose up in Saxony near the River Sales, a most insolent Sect of certain Enthusiasts, among whom Nicholas Storkius was no ordinary person. These

presumptuously boasting that their Dreams, Visions Hereticks, their and Revelations, were inspired into them from usual presence. heaven, had slyly scattered it among other seditious

persons of the same kidney; That the world was to be reformed by their means, which done, and the wicked utterly cut off from the face of the earth, it should be governed by Justice it self. All that gave not up their names, and embraced their Sect, they branded with the name of ungodly. Out of this Sodomitical lake sprung THOMAS MUNTZER,

Muntzer a
quick Scholar
in a bad school.

one that boasted that he had had communication with God. This man's Doctrine incredibly spread, as being in the first place levell'd at the holy Doctors of the Reformed Religion; and from thence discharged at the Magistrates themselves; for the Christian flock being once deprived of these two constitutions

His Doctrine
spreads,

His aims high.

The end that
Hereticks propo-
und to them-
selves, in oppo-
sing the Mini-
stry and Ma-
gistracy.

of men, there were nothing to hinder the greedy Wolves to break out into all rapine, and oppression. And this is the reason why the Wolves, that is to say, the false Teachers, have ever most violently opposed the Ministry and the Magistracy, in hopes, if possible, to draw these from the care and charge of their flocks, or at least to bring them into contempt with their sheep, which by that means should stray into their parties. This Muntzer did both by his teaching and writings publickly affirm, that the Preachers of that time that contributed their endeavours to the advancement of the Gospel, were not sent by God; but were

His affirmati-
ons destructive.

meer

meer Scribes, and impertinent interpreters of the Scriptures; that the Scriptures and the written Word, were not the pure word of God, but only a bare Testimony of the true word; that the true real word was something that were intrinsecal and heavenly, and immediately proceeding out of the mouth of God, and consequently to be learned intrinsecally, and not out of scriptures, or by any humane suggestion. With the same breath he brought Baptism into contempt, most convincibly affirming that there was no warrant from God for Pædobaptism, or baptism of children, and that they ought to be baptized after a spiritual and more excellent dispensation. He further endeavoured to teach that Christs satisfaction for us was necessary, whatever honest and weak understanding men could urge to the contrary; That matrimony in the unfaithful & incontinent was a pollution, meretricious and diabolical; That God discovered his will by dreams (whence it was that he was mightily infatuated with them) holding that those were (as it were) communicated by the Holy Ghost. Hereupon was he acknowledged by his followers for some heavenly & spiritual Prophet, and it was believed that he was thus taught by the spirit of God, without any humane assistance. This doctrine did he disperse throughout all Germany by printed Books and Epistles, which the tinder-brain'd disciples of his seditious sect were soon fir'd with, read, approved, and propagated. The same man in the years M. D. XXIII. and M. D. XXIV. taught at Alsted, which is a City in Saxony, near Thuringia; & when not only the Ministers, but also the Magistrates lay under the lash of his calumny, insomuch that his Sermons were stuff'd with most seditious and bitter invectives against them; and pretending to groan for the return of lost liberty, and for the insufferable pressures of the people under Tyranny, he complained of it as a great grievance, that their wealth and estates were the prey of the magistrate, and therefore would perswade them that a remedy was timely to be applied to these things. Being for this doctrine dispatched out of Alsted, he comes to Norimbergh, and thence without less, discontinuing his journey into Basil, and thence into Switzerland, from whence at length he came to Cracovia,

Anabaptists
their leading
principles.

Seldom rest
there, but grow
worse and
worse.

Sectaries like
tinder, are soon
on fire.

Anno 1523;
1524.

An usual pre-
text to raise
sedition.

Heretics rest-
less.

via, where at a certain town called *Griessen*, he continued some weeks. In the mean time he was no less idle than ever, and that especially in the County of *Stuling*, where he sowed so much of his contagious seed among his factious disciples, as afterwards thrived into an extraordinary harvest. At the same time he publicly scattered abroad his doctrine of *Baptism*, and the word of *God*, in such sort as we have touched before. Departing out of this Countrey, and wandering up and down to *Mulhusium* in the Countrey of *During*, he writ letters to some of the most confident to his Religion; by whose countenance and assistance factious spirits were sometimes more and more exasperated against the Magistrate. Some small time before the Countrey people took up arms, he sent up and down certain Briefes by Messengers, wherein were divers things, and among the rest was represented the greatness of those warlike instruments which were callt at *Mulhusium* upon occasion of this sedition, so to encourage and enflame the fiery followers of his faction. For having stayed two moneths at *Griessen*, and that he thought he could not so much advance his designs if he returned into *Saxony* because his affaires prospered not according to his desires in those places, he returns back to the people of *During* and *Mulhusium*. But before he was arrived thither, **L U T H E R** had by letters forewarned the reverend Senate of *Mulhusium* concerning him, that they should beware of him as of a destroying wolf, and fitter to be shunned than Serpents, or whatever Mankind bears any antipathy to, for that both at *Swickaw*, and not long before at *Alsted*, he was accounted a tree sufficiently evil and corrupt, which bore no other fruit but Tumult and inevitable destruction; and one, who, no more than his Comerades, could ever be brought to make any defence of their opinions, among which was, *That they all were Gods elect, and that all the children of their Religion were to be called the children of God; and that all others were ungodly, and designed to damnation.* And divers other things to the same purpose were contained in the foresaid letter, which was dated from *Weimaria*, on Sunday, being the day of the Assumption of *Mary*, in the year M. D. **XXIV.** *Muntzer* in the mean

Luther adviseth the Senate to beware of Muntzer, and his opinions.

mean time with words plausibly sweetned, drew away *Muntzers large* the minds of all he could to favour his party, and by *promises to his* promising mountains of gold to the common people, *to party, and the* the end they should cry him up with the general accla- *common people.* mations of being a true Prophet, it came to pass that a very great concourse of the dregs of the people repaired to him from *Mulhusum* and other places; nay, by his subtilty and the authority he had gotten, he perverted the very Magistrate of *Mulhusum*, and made him a *Magistrates se-* new abettor of his opinion. And this was the first ori- *duced, most* ginal of the mischief; and thence divers other *Hydra's ominous.* of seditions like so many excrescencies took a sudden growth from this. For all men's goods became common, and he taught that no man had any propriety in what he enjoyed. To which he added, that it was revealed to him from God, that *the Empire and Principali-* Muntzer en- *ties of this world were to be extirpated, and that the deavours to set* sword of Gideon was put into his hands to be employed up himself, pre- *against all Tyrants, for the assertion of true liberty, tending to re-* and the restoration of the Kingdom of Christ: and at *store the King-* this time he gave orders for the repairing of certain *dom of Christ.* warlike engines. While he was wholly taken up about these things, that is, in the following year MD XXV. the Countrey people throughout *Sweedland* and *Francia*, and diverse other places, rise up against their *Ma-* An ill president *gistrates,* forced away a great part of the Nobility, plun- *soon followed.* dered Towns and Castles, to be short, made an absolute devastation by fire & sword. The *Landgrave Henry* be- *The Landgrave* ing moved at these things raises a war, and fought the *raise a war,* country people, the first time near *Frankenhusum*, the *and fighteth* fourteenth day of *May*, which done, he prepared himself *Muntzer and* for a second fight to be fought the next day, which *his party.* *Muntzer* having intelligence of, said by way of anima- *Muntzers de-* tion to his followers, What are those Cannon bullets? *lusive anima-* I will receive them in my gloves, and they shall not hurt *tion of his fol-* me: whereby the country people being encouraged, *lowers. Their o-* were the next day beaten by the *Landgrave*, five thou- *verthrow.* sand slain, and three hundred taken, who had all their heads cut off; so that, while they were ambitious of *Liberty*, they lost even the liberty of life it self. And herein was the ancient Proverb verified, War is most delightful to those that had never experienced it. The

THOMAS MUNTZER.

Muntzer escapes.

Is found out but dissembles himself.

Muntzer taken, yet obstinate.

The Landgrave convinces him by Scripture.

Muntzer when racked, laugheth, but afterward relenteth.

discreeter part of the country people having laid down their arms, put their hands to the golden plough, to hold which they had been designed, rather than to mannage Lances and Pole-axes. *Muntzer* escapes to *Frankenhusum*, and hid himself in a houle near the Gate, where a certain Noble man had taken up his quarters. This mans servant going up into the upper roomes of the houle to see how they were accommodated, findes one lying upon a bed, of whom he enquired, whether he were of those who had escaped the fight; which he denied, averring that he had lain some time sick of a fever; where upon asking about, he perceives a little bag lying carelessly near the bed side; he opens it and finds letters from *Albert* Count of *Mansfield* wherein he dehorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying he threatens to kill him; whereupon he cried quarter, and confessed himself to be *Muntzer*. He is taken, and brought before *George Duke of Saxony* and the *Landgrave*, whereupon they having made him confess that he was the cause of the popular insurrection, and sedition, he answered that he had done but his duiy, and that the *Magistrates who were opposers of his Evangelical doctrine*, were by such meanes to be chastised. To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to be given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while he cried out aloud and wept, the *Duke of Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable ways thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the Country people. But when being brought to his death, he was thrust into close prison, 'tis wonderful how faint-hearted he was, and stood extreemly troubled in mind, not being able to give any account of his Faith, but as the *Duke of Saxony* pronounced before him, and which he told him he was to make a confession

sion of before God. Being surrounded with souldiers,
he openly acknowledged his wickedness, and withall
addressed these words to the Princes that were pre-
sent; shew mercy and compassion, ye Princes, lest
hereafter you incur by my example the punishment
I now suffer; Read and attentively consider the holy
Books of the Kings. Having said this, his head was
struck off, and fastened to a stake, for a monument
and example to others.

His last words.

*Is deservedly
beheaded.*

Bbb 4

IOHN



*Primus hic e Batavis Mnutzeri dogma sequutus
Turbavit muris Westphala regna modis .*

THE CONTENTS.

JOHN MATHIAS repairs to Munster, his severe edicts, he becomes a malicious executioner of Hubert Trutiling, for consumelious expressions touching him; his own desperate end.

IN

IN the year of our Lord God, M. D. XXXII, at Anno 1532. *Munster* (which is the Metropolis of *Westphalia*) a certain Priest called *Bernardus Rotmannus* undertook to preach the Gospel of *Christ*; which being done with great success, certain Messengers were sent to *Marpyrgum*, a place in *Hassia*, whose business was to bring along with them some men of learning and good conversation, who should be helpfull in the propagation of the Gospel. From *Marpyrgum* were there some dispatched, who arriving at *Munster*, reduced the principal heads of Christian Religion into *thirty nine Articles*, which they proposed to the Magistrate, being ready, (as they pretended) to make good and prove the said heads, by places of the holy *Pretenders to* Scriptures; which was effected. The *Religious*, and (as *Religion*, prove they are called) the *spiritual* who were possessed of the *usually the di-* chiefest Church, could by no means digest this, so that *sturbors thereof*. departing the City, they caused much trouble to the Citizens. Upon this weighty business, the Magistrates and Citizens sate in long and prudent consultations. At length there was a certain agreement, upon these terms, *viz.* That all injuries committed in those Tumults should be pardoned, and that the Gospel should be freely preached in six Parish Churches, and that the Church of *our Lord* only should be absolutely reserved to them. These conditions were readily subscribed to by both sides, and thereupon all things laid asleep in peace. But this peace was not long undisturbed by the *The devill an e-* Devil, (that irreconcilable enemy of peace & virtue) *nemy of peace*. and therefore by doing at *Munster* what he had done at other places, that is, by raising up out of the jaws of Hell the seditious and pestiferous *Anabaptists*, those importunate disturbers and *turn-pikes* of the Gospel, his design was not onely to discourage the good and godly, but withall, shamefully to destroy the Gospel it self. For in the same year there rose up at *Harlem* a Baker called *John Mathias* *John Mathias*, a man utterly unlearned, yet crafty and *a Baker at* boldly eloquent. This man being excessively lecherous *Harlem*. neglected and slighted his own wife, who being somewhat well stricken in years was so much the less fit for *His lechery no* the exercises of *Yen*. Being therefore over head and ears *torious*.

JOHN MATHIAS.

*At Amsterdam
he professeth
himself a Do-
ctor, and a
Preacher.*

*A murderous
opinion.*

*John Mathias
repairs to Mun-
ster.*

in love with a certain *Virago* who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, than by an *Angelical carriage*, and a counterfeited *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveyed her into a secret place in *Amsterdam*, where he professed himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch* the second high Priest of God. Upon some he *laid hands* and sent them two by two as *Apostles* and messengers of *Christ*, dispatching to *Munster* one *Gerard* a Bookseller, and *John Buckhold* the Butcher of *Leyden*, others into other places. These emissary messengers of *Christ*, or rather of *Satan*, boyled over with their various opinions, held marriages of no account, and dreamed divers other things. Some taught by parables, and their own illusive dreames; others acknowledged not him a *Brother* who defiled his Baptism with sins; others preferred the *Baptism* of *John* before that of *Christ*; others taught that all Magistrates, and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their own visions and prophecies; others that all the Prophets and Teachers that were departed this life, should shortly arise again, and should reign with *Christ* upon earth a thousand years, and should receive a hundred fold for what ever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the Devil. Hereupon the great Prophet *John Mathias* (upon whose account his most vain Apostles already proclaimed a Peace) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *James Campensis*, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the people, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassador *John Buckhold*, whom he made Governour of the City, who presently published these

these severe edicts. That every man should bring his gold His severe and silver, and whatever were of greater importance, into edicts. the common heap, and that no man should detain any thing at his house, for the receiving of which things so collected a place was appointed. Though the people were not a little astonished at the rigour and severity of the edict, yet did they submit thereto. Moreover he forbade the reading of all books but the Bible, all which that they ought to be burnt, the divine authority had by him its witness commanded.

At this very time a certain Tradesman, whose name was Hubert Truiling, had scattered some contumelious expressions concerning this great Prophet; whereat he being immeasurably incensed, even to the loss of all compassion, caused the foresaid Truiling to be brought into the Market place, where he is accused and sentenced. Whereupon he himself laying his violent hands upon this innocent man, lays him along upon the ground; in that posture he runs him through with a spear; but finding by the palpitation, that there was some remainder of life, he made him to be conveighed thence, and taking a musket from one that stood by, which was charged, killed him, intimating that he was commanded by God, that is to say, his own, (who was a murtherer from the beginning) to do what he had done. This noble exploit performed, he took a long lance in his hand, and hastily ran about the City, crying out that he was commanded by God the Father to put to flight the enemy, which at that time had closely besieged Munster. Having taken the said weapon, and running like a mad man upon the enemy, he himself was run through by a souldier of Misna.

He becomes a malicious executioner of Hubert Truiling, for not siding with him.

His desperate end.

JOHN BUCKHOLD,
or, JOHN of LEYDEN.



*Ille ego qui Vndarum mysteria sacra negavi
Igne tremor facti disce cavere meo*

THE CONTENTS.

JOHN BUCKHOLD his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptism; he succeeds John Mathias, he comforts the people with a pretended revelation; he makes Bernard Knipperdoling of a Consul, to become common executioner

executioner. Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, he takes to himself three wives, he is made King, and appoints Officers under him, his sumptuous apparel, his Titles were, King of Justice, King of the new Jerusalem; his throne, his Coat and Motto thereon; the King, Queen and Courtiers wait on the people as a Feast, with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety, his large promises to his Captaines, himself executes one of his wives, he feigns himself sick, and deludes the people with an exposition of deliverance, in the time of famine, forgets community; he is betrayed by his confidant, is brought prisoner before the Bishop, who checks him; his jesting answer and proposal; he is put to a non plus, is convinced of his offences; his deserved and severe execution.

JOHAN BUCKHOLD was a Butcher of John Buckhold Leyden, a crafty fellow, eloquent, very perfect in his character. the Scriptures; subtle, confidant, more changeable than Proteus, a serious student of sedition, briefly, a most fervent Anabaptist. This man being sent His disputing by John Mathias to Munster, was a perpetuall thorn in and contention the sides of the Ecclesiasticks, craftily sifting them about with the Eccle- the business of Padobaptisme, in which employment fastsks concer- he spent nine whole moneths, and most commonly man- ning Pado- king his party good with them, both as to disputation baptism, and litigious contention, while in the mean time he secretly spawn'd & scatter'd the doctrine of Anabaptism, as much as lay in his power. About that time a certain unknown Preacher of the word of God, one Hermannus Stapeda of Meurs came to Munster, who supplying the place of Rotmannus in preaching, seduced him, and leavened him with Anabaptism, and he also publickly anathematized Padobaptism. This gave occasion of raising of tumults among them people; they who before Conventicles were only secretly instructed by John Buckhold, discover usually the themselves openly to the world, and lay aside all disguise of Tunes of their intentions; in most parts of the City, they mults. have their frequent meetings in divers houses, but all in the night time, whereat the Magistrates being incensed, and

and offended, prohibited their Conventicles, and some they banished; but they weigh not this any thing, and being sent out at one gate, they came in at another, & lay concealed among those that were the favorers of their Sect. Hereupon the Senate caused all the *Ecclesiasticks* to assemble at the Palace, to dispute the business of *Pædobaptism*. In this assembly, *Rotmannus* stood tooth and nail for the *Anabaptists*; but those of the Reformation fully refuted their errors, as the publick acts concerning that business do abundantly testify. At this very time the ministers of the Church of *Argentoratum* signed and set out an account of their Faith in a printed Book. Hereupon the Senate of *Munster* by a publick edict banished the *Anabaptists*, out of the City; which edict, they, persisting in contention, opposed, being now arrived to that rashness and impudence, that they thrust a reformed Preacher, one *Peter Werthemius* out of the Church. Yea, some of them rioting about the City, (whereof the ringleader was *Henry Rollius*) cryed out as they went, *Repent and be rebaptized, otherwise will the heavy wrath of God fall upon you!* These things happened about the end of the year M. D. XXXIII. and the beginning of M. D. XXXIV. Some honest-hearted and harmless men, partly out of an apprehension of divine wrath (as they made them believe) partly for fear of men, suffered themselves to be washed in the laver of *Anabaptism*. For, the *Anabaptists* leaving their dwellings, broke into the City without any control, and with an unanimous violence assaulting the Market place, they soon possessed themselves of the Palace and the Magazine, sentencing with loud exclamations and such as required a greater voice than that of *Stentor*, that all were to be destroyed as so many Heathens and Rprobates, that did not embrace *Anabaptism*. In this tumult, a certain young man of *Burchstendorf* was killed. This gave occasion both to the *Papists*, and to those of the Reformation to provide for their safety. These chiefest Patrons of the *Anabaptistical* Heresy were, *Bernard Rosman*, *John Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Krachting*, &c. These two parties having skirmished with as great eagerness & animosity as greater armies exasperated one against another,

Anno 1533.
&c.

Anabaptists
their bold at-
tempts.

another, for some days, there followed a Truce, where-
by it was agreed that every one should quickly enjoy
and persevere in his own Religion. However the surges
of Anabaptism were not yet laid, till they had entered
into a conspiracy to drive those of the Reformation out
of the City. The most eminent of the Conclave writ to
the Anabaptists of the Cities adjoyning, viz. to those
of *Dulmen, Coesvelt, Soyst, Warendorp, and Osenburgh,*
that leaving all things behind them, they should repair
with all speed to *Munster*, promising they should have
ten fold what ever they left. Being enticed by these
propositions, husbands and wives leaving all behind
them, came in swarms to *Munster*. A great number of
the more religious Inhabitants looking on that strange
rabble as an insufferable grievance to their City, left
it to the disposal of the Anabaptists, who being by this
means increased in number, became also more extra-
vagant, degraded the Senate, and chose another out
of themselves, wherein were Consuls, *Gerard Knippen-
burgh,* and *Bernard Knipperdoling*, whose Effigies is the
ensuing.

BERE



*Quo non factus abis quid non Rex impius audet
Causicem ferit qui modo Consul erat*

*Anabaptists
were Masters,
most insolent.*

BEing now become Lords and Masters, they in the first place seized on *Maurice Church*, and burnt it, and the houses all about it, thence falling forcibly upon other holy places and Monasteries, they carried away Gold, silver, Ornaments and Utensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, *Re-*
pent,

pent, Repent! to which is added, *Depart, depart, be gone ye wicked, otherwise woe be to you!* This done, they immediately went armed in multitudes, and with unspeakable barbarism and cruelty, turned out their miserable fellow-citizens, as enemies to their Religion, out of their houses and possessions, and thrust them out of the City without any consideration of age or sex, so that many women with child had this misfortune seconded with that of dangerous abortions. The *Anabaptists* presently by what right they please, seize to themselves the possessions of the banished: so that the honest and godly party being cast out of the City, fell into the hands of the souldiers, who had block'd up the City and all the *avenues*, as among enemies, by whom some were taken, others unadvisedly killed; at which entreary the other honest part of citizens being discouraged, and seeing, that guilty and not guilty fared alike, would not stirre a foot out of the City; which being closely besieged by the Bishops Army, all places were filled with blood, sighs, tears. Now do the mad men of *Munster* and such as no *Hellebore* can have any affection, grow insufferably insolent, and above all, that great Prophet *Iohn Matthias*, of whom wee have spoken before: But that sally of his out of the City, those of *Munster* looked on as a great *Omen* of their destruction, and though that the unexpected death of that most holy man did signify that some great calamity did hang over their heads. But *Iohn Buckbold* must be his successor, a lid fit for the other pot; who addressing himself to the people, comforted them, persuading them that they ought not to mourn for that unlooked for miscarriage of the Prophet, for that it had long before been revealed to him, and withall, that he should marry his widow. Upon *Easter Eve* they fell upon all the Churches and places of devotion about the City, and pulled down all the bras works. Some few days after, *Bernard Knipperdoling* prophesied that all the chiefest men ought to be disqualified and degraded, and that the poor and the humble were to be exalted. He also declared, that it was the command of the divine Oracle, that all Churches should be demolished, which indeed was sufficiently performed. The very same day *Iohn*

Iohn Buckbold successor of Iohn Matthias,

He comforts the people with a pretended revelation.

*He makes
Knipperdo-
ling common
executioner.*

*About 4000
men lost at the
Siege of Mun-
ster.*

*Buckhold
feigneth him-
self dumb.*

*He assumes the
Magistracy.*

*He allows
Polygamy.*

*He takes to
himself three
wives.*

*A bad example
soon followed.
Godly and toy-
al citizens have
reprobation.*

Buckhold putting into the hands of *Bernard Knipperdoling*, the Executioners sword, conferred on him withall his employment, and that according to Gods command; so that he who had discharged the office of a Consul, was now to execute that most dishonourable employment of a common executioner. This most excellent condition he cheerfully accepted. By this time had the City been besieged some moneths by the Bishops forces when resolving to storm it, they lost both Gentlemen, Commission Officers and others, to the number of about four thousand, upon which they quitted all hope of taking it by force. Some few days after *Whitsunside*, the City being notwithstanding the dis-execution of that assault stil besieged, was wholly taken up to rest and imaginary dreams, wherein there were spent three whole days; which done, *The Ansbaptist* being awaken, acted the part of *Zacharias*, *John Baptists* father; for, pretending to be dumb, he desired to have a Table-Book; wherein he wrote down the names of twelve men, who should be as it were the twelve Elders of *Israel*, and should administer all things at *Munster* as if it were the *New Jerusalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave chalk out his way to that sovereign dignity whereof he was so ambitious. But in the mean time, consider by what a strange *Stich* this excellently wicked *Botcher* did utterly dis-repute that Magistrate whom God had ordained, and by the assistance of most illusive dreams and his own excellency of playing the impostor, he possessed himself of that dignity. A while after our *Prophet* advanced certain conclusions tending to the allowance of *Polygamy*, whereat the Ecclesiasticks made some opposition, but afterwards were content to sit stil. So that, not long after the *Prophet* at one bout took to him three wives, whereof the most eminent was the widdow of the deceased *Prophet Io. Mathias*, and whom he afterwards dignified with the title of *Queen*. This example of Kingship, some other knaves like himself did without any difficulty admit; but divers of the more godly citizens, looking on this thing with the greatest indignation that might be, repairing to the Market-place laid hands on the prophet *Knipperdoling*, which occasioning

Occasioning the people to take up armes, they set upon Loyalty not al-
those Citizens in the palace, & having taken them, they ways successful.
delivered the Prophet, & the Ecclesiasticks out of their
hands. Nine and forty of the said Citizens, were after a
most barbarous manner put to death. Hereupon the
Prophet cried out, that all those who should do any vio-
lence to those enemies of God, should do God a very Hereticks, their
high piece of service, whence it come to pass, that some cruelty.
were torn in pieces with Hooks, and not a few killed by
Knipperdoling himself. Upon the four and twentieth of ANNO 1534:
June, which is the day of the nativity of Iohn Baptist,
in the year one thousand five hundred thirty four at
Munster or rather Monster, (for so may that place be
called from the monstrous & portentous pollution of
Anabaptists) there sprung from Hell another new Pro- Iohn Tuijtsen-
phet, one Iohn Tuijsenschreuer, a Goldsmith of Wa- chreuer an up-
rendorp. The people being generally summoned to the start, and a-
Market place, this man acquainted them, that the most better of Iohn
holy Prophet Iohn Buckhold of Leyden was to be exal- Buckhold.
ted to Kingly Dignity, and that he should inherit the
eternall seat of his Father David, and should possess it Iohn Buckhold
with far greater Majestie. Having prophecied these confirm his de-
things, Buckhold kneeling down confirmed all, saying, I have proph-
that so much had been revealed to him from God the eter-
Father ten days before; though it was against his in-
clination to undertake the difficulties of Government.
The common people being astonished at this extrava-
gant piece of villany, tore their hair as they went; yet
however some might smell out the cheat, fear was able
to stifle all muttering. For, this Beast fatten'd for de-
struction, having been very successful in some encoun-
ter, had now assum'd what Authority he pleased. Behold, He is made
he that at Leyden was but a Butcher, is made King at King.
Munster; Iohn Buckhold is invested with all the Regalia
of supream Authority. Having hereupon immediately
degraded the twelve Councillours of State, according He appoints of a
to the wonted manner, he constitutes a viceroy, a Con- ficers under
troller of his household, four Huissers or common criers, him.
a Noble man, a Chancellour, Cup bearers, Carvers,
& Tasters, and Master-builders, & disposed of all o-
ther officers as Princes use to do. The Kingly robes His sumptuous
were some made of water'd stufts some made of silk, apparell.

Yours of pure silk, some scarlet, some made more sumptuous with the Gold of the Ornaments which the sacrifice had furnished him with, so that it can hardly be expressed how artificially, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, scoll'op'd; and dispos'd into divers colors. His spurs were gilt with gold, & he had two Crowns of solid gold, and a golden scabbard. The King walking in these ornaments, two young men in a Courtly and magnificent habit, one of each side of him accompanied him: whereof one carried a naked sword, the handle whereof glitter'd with gold and precious stones; the other held up the *Holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel dazeling the beholders with the bright sparkling of a Diamond, and whereat was hanged a golden apple (to represent as it were the world) wounded through with two swords a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight & twenty in number, clad in green and ashie coloured garments, and having on white Tur-

His Titles were bands, accompanied him. The Kings title was, *The King King of Justice, The King of the new Jerusalem.* In the Market place there was erected a Throne for him of three steps high, which, when the King sat in it, was adorned with ornaments of more then *Attalick* sumptuousness. Some money he caused to be coin'd, whereon was this

His Throne.

Latin Inscription, *VERBUM CARO FACTUM QUOD HABITAT IN NOBIS,*

His Coin and Motto thereon.

that is; *the word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the book called *THE RESTITUTIONS*, wherein they endeavoured to defend that monstrous (I would say *Munstrous*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent that poyforous Hydra, a Gospel antidote was prescrib'd in the moneth of *August*, about *St. Bartholomew's* day, *Iohn Tuisentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King himself,

self, the Queen, and all the Courtiers waited on them. *The King, Queen, and Courtiers waite on the*
 At the last course he gave to every one a loaf of unleavened bread, saying, *Take eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the Cup, by which ceremony, the Supper of the Lord, or rather that Scean of pleasure, warconness, Feast, and temerity, was certainly very frolickly celebrated. Hunger being banished far enough by this feast, the Prophet *Tuyjentschreuer* goes up to preach, requiring of them obedience and compliance with the word of God, whereunto (with one head and as with one eye) they unanimously consented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Ecclesiasticks should depart out of this City, that should preach our doctrine throughout the world, whose names he recommended, and designed the way they were to take on their journey, that is to say, six for *Osenburgh*, as many for *Warcndorp*, eight for *Soyst*, (for which quarter he himself was one) and the rest for *Cosfued*. These exercises performed, the King went to Supper, and at the second watch of the night caused the fore-mentioned Apostles to take their journey, giving unto each of them a peece of gold, with this charge, that neglecting their own safety, they should deposit it for a note and testimony of consequent condemnation wherever they bestowed it. They went their ways, and never returned again, all having (except one who escaped the Gallows) met with punishments correspondent to their sedition. For, being threatened the fore-recommended Cities, they in a direfull manner howled out, *Repent, repent, the axe is laid to the root of the Tree, if you repent not and be rebaptised, wee be to you, ye are undone*. But the severall Senates of the said Cities caused them to be apprehended, and brought before them to give an account of themselves; who answered, That they were divine Preachers of the Gospel, called and sent by God, and that all those who would receive their doctrine must be baptized, and that all things were to be made common; but to those that should neglect these things, they were to leave the golden coin of eternal damnation. Nay further, That the Gospel had not been preached as it should have been since the time of Christ

A mock Sacrament.

A Seditious sermon.

Sedition goes not alwayes unpunished.

Anabaptists of a levelling principle.

*Anabaptists
as the devill,
pretend Scrip-
ture for their
baje actions.*

*They aim at u-
niversal Mo-
narchy.*

and the Apostles, but that there were two Prophets, the
Progeny of *Israhel* itself, slip'd down as it were from heaven,
viz *Iohn of Leyden*, and *David George* born at *Delph* in
the Low-countries that there were many false Pro-
phets, that is to say, the Pope of Rome and *Martin Lu-
ther* of *Wittemburgh*, who was worse then the Pope. Be-
ing taken and cast into Irons, they were asked, by what
right or priviledge they had thrull out of the City so
many godly people, together with their wives and
children, not granting them any toleration for their Re-
ligion, and had disunited them of all they had? To
which they replied, That the time was now drawing nigh,
wherein the meek and the humble should inherit the earth,
and that they followed the example of the *Israelites*, who
with Gods approbation took away from the *Egyptians*
their jewels and ear-rings. Moreover they boasted that
Munster was well furnished with provisions, ammuni-
tions and all things requisite to war, and that the King
did dayly expect great recruits out of *Holland*, *Zealand*
and other places, by the means and assistance whereof;
he should bring the whole world under subjection; and
all wicked and refractory Princes being subdued,
should establish the peaceful reign of Justice. About
the same time another prophet fell down from heaven,
one *Henry Hilverse*, a notable knave. This man ac-
quainted them that it was revealed to him from hea-
ven, that God was pleased to bestow on him three most
rich Cities, *Amsterdam*, *Darenty*, and *Vesel*, near *Lippa*,
Upon this divine message, he advises with his Counsel-
lours, whom he were best to send thither to baptise them
with his baptism. In the first place he sends *Iohn Cam-
pensis* to *Amsterdam*, to be the chiefeest man in that City,
to whom he assigned for companion & co-Apottle *Iohn*
Mashias of *Mittelburg*. These being sent into *Holland*,
issuing out of their holes, kept themselves among those
of their own tribe, and infected most Cities with the
mortall infection of their doctrines. For at *Leyden* a-
bout *Ianuary* in the year following, viz. one thousand
five hundred thirty and five, very many by the perswa-
sion of *Anabaptism*, and by the means of its contagious
Conventicles, were baptized into the baptism of
death. About the end of the year one thousand five
hundred

ANNO 1535.

hundred thirty and five, this *Kingly Botcher* sent into *Friesland* a most subtle fellow, and one very well experienced in warlike affairs, whom he furnished with very great sums of money which had been raised out of the sacrileges, wherewith he should raise souldiers in *Zealand*, and should raise the close siege which was then before the City. He being departed, managed his affairs very secretly with the assistance of those of his way, and at length, upon the last of *March* one thousand five hundred thirty and five, having gotten together some hundreds of souldiers he set upon the Monastery, which also was called old *Munster*, drove away the Monks, and having plundered all, he there pitched his tents, out of hope thereby to strengthen his party by the accession of any that should come in. But *George Schenck* the then Governor of *Friesland*, having with as much expedition as could be got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place, which though they avoided as much as might be by a gallant defence, yet they had their belly-full of murther, blood, and dry blowes, so that they were all destroyed, save threelcore and two, who being brought to *Leeward* were paid for their audacious folly with the wages of death. The Ring-leader of this business, who was also the Camp-matter, *John Geel* escaping at this fight, flies to *Amsterdam*, to prove the occasion of a great slaughter. For many Anabaptists being found in that place, whom *John Campensis* had strangely fascinated, to engage them the more, they made promises to them of golden mountains, and talk'd highly of the Magnificence and Liberty of the Anabaptists of *Munster*, and cried up the new kingdom of Justice upon the earth? for the report of the siege and defence of *Munster* had smitten, and raised up the minds of a many; in regard the City being closely besieged by a potent Army, yet performed religious duties without any disturbance. Hence came it to pass, that the Liberty and liberality of the city was celebrated beyond all truth and belief, and there wanted not a many who desired to be imbarqu'd in the same Fortune. There was therefore at *Amst.* a Burgher called *Hens Goshelis*, a strong man and warlike given, who being bathed in

Anabaptists,
their design
upon Amster-
dam.

They break
out in the
night time.

They are wor-
sted.

the waters of Anabaptism, joyned his endeavours with those of *Iohn Geel*. For by divers pretences and crafty shifts (which is not worth our labour to repeat in this place) they drew together six hundred Anabaptists, with whose assistance their intention was to have possessed themselves of *Amsterdam*, to enrich themselves, and to introduce the Religion of those of *Munster*. Whereupon, upon the tenth day of *May*, the chiefest that were engaged in this conspiracy, having their Rendezvous at the house of *Peter Gael*, broke out in the night time to the Market place, wherein being more and more seconded by some of their own, they killed some of the watch and some they kept prisoners. But the Burghers making head, discharged some Musquets at the Anabaptists, who most unworthily, when their Consuls were cruelly killed, entrusted their safety to their heels; so that the others courages being heightened by this, they violently ran upon the *Deuterobaptists*, and after a most bloody engagement put them to the worst, wherein *Iohn Geel* and *Gosbeir* were slain, *James Campensis* was taken and put to death. Now other Tumults had already forced others from those places, the prevention whereof could not be possibly without the infinite inconveniences which fell upon the honestest sort. There wanted not also some clandestine vipers, who disguisedly waited for the restauration of the kingdome of *Israel* (as they called it), whereof one being apprehended at *Leyden*, and upon examination put to the question, confessed, That the King of the Anabaptists, who was a *Hollander* sojourned then at *Vtricht*, and had not yet began his reign, but that according to the good hope they had conceived of him, and the confidence placed in him, they doubted not but he would undertake it. Having with what's above, gotten out of this fellow, that some gold and silver vessels and other ornaments had by a most wicked surprise, been taken out of their Churches by the means of their King, and who with his followers had attempted some most detestable villanies, it was discovered that there could no other be meant than *David George*. I crave thy pardon, courteous Reader, if I acquaint thee, that it is not any thing the less for thy advantage, if, in the discription of these rotten and contemptible

contemptible rags and menstruous clouts of humanity, I have woven a longer web of discourse then thou didst expect. Although *Iohn Buckhold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more then *Arabian* wealth, yet the citizens being daily more and more streightned by the siege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the consummation of all misery, began, as it for the most part happens, upon the barking of the stomach, to snarle at one another, to grumble and complain, and to hold private consultations about the taking of their King, and by delivering him to the enemies, to better the terms of their composition. But the King, the slitcher, and botcher of all deceit, being afraid of himself, chose out of all the people twelve men in whom he could place most confidence, and these he called his *Captains*, assigning to them their severall guards and posts in the City, which they were to make good. This done, he promised the Citizens that the close siege should be raised before *Easter*; for he was confident that a certain emissary, whom he had sent into *Zealand, Holland, and Friezland* should return with such supplies, as by a furious and desperate assault made upon the besiegers should deliver the City: But hope it self wa to him become hopeles, nor could safety it self save him. To his Captains as he called them, 'tis incredible what wealth he promised, such as the fabulous riches *Pactolus* and the treasures of *Midas* should not make good, with oceans of goods (which haply must be paid them out of his dreams) and that after the City were received, they should be *Dukes* and *Governours* of *Provinces*, and particularly that *Iohn Denker* should be *Electör* of *Saxony*? But behold, in the month of *February*, a sad face of things appeared, many being meerly starved to death, which occasioned, that one of his *Queens* (for he had gotten a many) *Elza* or *Elizabeth*, who was distinguished by the name of the *Glove maker*, had been often heard to say, that the most cruel sword of *Famine* came not from *God*, which though he had not heard himself, having caused her to be executioner to brought with his other wives into the market place, he one of his wives struck off her head, kneeling in the midst of them, which was

Famine the consummation of all misery.

The King suspects his own safety:

His large promises to his Captains, both of monneys and preferments, the usual baits of sedition.

done,

*He feigns him-
self sick, and
deludes the
people with an
expectation of
deliverance.*

*Famine it's
character, and
miseries.*

done, insulting over her, he affirmed that she had carried her self as a common prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymne, *Glory be to God on high &c.* Easter day being now dawning: and no hope of deliverance shining on them, the common people with just reason were extreemly astonish'd; nor, considering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people, according to his wonted insinuations, he feigns himself to be sick, and that after six days, he would appear publickly in the Market-place, but that as to the deliverance which they were to expect according to his intimation, it was to be understood after a spiritual manner, and so it should certainly come to pass. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Ass, and bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the blinde leading about the blinde. It is a great affliction, it is a pittance to repeat the miseries and the woful consequences of Famine and want. There were a many who being impatient of so long hunger, revolted to the enemy, not so much out of hope of compassion, as to accelerate their own deaths; not a few creeping upon all four, endeavour'd to get away; for being weak and strengthless, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eyes sunk into hollowness, sharp noses, ears shrivel'd, lips black and blew, throats slender as those of spiders; to be short, *Hippocraticall* faces, living carcases, and excellent shadows of men. They had sown certain kinds of seeds and pulses in the City, which for a time served for high delicacies to the grumbling stomach; but these being soon devoured by the hungry belly; *Cats, Dormice, and Rats*, which themselves were almost starv'd to anatomy, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the flesh of the

the buried carcasses; some drest the feet of sweaty
woollen socks, some cut to pieces the parings of tanned
leather, and mincing them with some other things,
bak'd them & made them serve for bread. To this we
may add, that the most wickedly obstinate citizens
were not yet convinced, that by crafty insinuations and
specious suggestions they were brought into the noose,
whom therefore he still entertained with considerati-
ons of Magnanimity and the deliverance they were yet
constantly to expect from God, but as for those who ad-
mitted any thoughts of running away, & endeavoured
to avoyd their miseries, he peremptorily sends for, and
like a publick Robber taking away all that their indu-
stry had furnished them with, *departs says he and begone He forgets*
so the Hereticks, and bid farewell to this place. The King, *community!*
though he had gotten at his house sufficient provision
for two months yet was he willing to imbrace all occa-
sions whereby he might keep up the heart of the City
which now continually barked for sustenance. To which
end, behold a certain man named *John Longstrat*, being
a Nobleman and privy Counsellor to the King, and one *John Long-*
of whom he was very confident, boasted that he would *strat his const-*
within fourteen days relive this hunger-starv'd City, *dence betrays*
both with provisions & supplies of men, to the number *him by stratag-*
of three hundred. By this pretence he flies to the ene- *gem.*
my, & betrays the City to the Bishop, for a certain sum
of money with his life included. The Eve of *Saint John*
was appointed for the execution of this design, about
ten of the clock, at which time he had obliged himself
by oath to cause the gate called the Crosse-gate to be
opened. This Commissary for provisions returning at
length to the City, assured the King upon his faith and
reputation, that the said recruits of provision and forces
should be ready within the time appointed. The day
assigned being come, he acquaints the Guards that the
promised forces, were to come in in the night (which
would be star-light enough) that so they might receive
them as friends. The gates are hereupon set open, and
the enemies being admitted into the City as into ano-
ther Troy, upon the Watch word given, soon di-
spatch'd the Guards and others that were near. Now
could be nothing heard for the cry of Armes; Armes!

The

*The City of
Munster un-
mercifully
plundered.*

*The King is
brought priso-
ner before the
Bishop.*

*Who (deser-
vedly) checks
him.*

*His jesting an-
swer and pro-
posal.*

The King and his Courtiers being gotten into a body, drove back the enemies to the Gates, which the citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The citizens stiffly resisted the first assault, and made a strong body in the Market place, where the fight became very hot and bloody, The King himself, *Knipperdoling* and *Kraching* fell into the enemies hands; but *Ratman* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to pieces; he it seems placing all hopes of life in death. The Anabaptists upon the taking of their King being quite cast down and discouraged, went and hid themselves in Ladders, Kitchens, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten days allotted. There was found by those of the Kings Guard at the Royal Palace as much provision as would maintain two hundred for two months. O *Goodman King*, where is now the Community of goods and provisions which your Religion holds forth? This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day after the sacking of the City, the King was carried to the Castle of *Dulmen*, three miles off. The Bishop having caused the King to be brought with all speed before him, said to him, O thou cast away of Mankind, by what deplorable means hast thou corrupted and destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou Pope have we done thee any injury, by delivering into thy hands a most well-fortified and invincible City? But if thou thinkest thy self any way injured or endammag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which he replied. Cause an Iron Cage or Basket to be made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew, and if thou take but a penny of every one for the sight, assure thy self it will amount to more then all the charges of the war. The

more

more eminent Anabaptists wore about their necks a certain medall wherein was the effigies of their King, to which were added these letters, *D. W. F.* whereby was signified, that *the word was made flesh*. But the King being carried up and down as a captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the *Landgrave*, which gave occasion of disputation between them about some things, as of the *Kingdom of Christ*, and of *Magistracy*, of *Iustification*, and of *Baptism*, of the *Lords Supper*, and of the *Incar-nation of Christ*, as also of *Matrimony*: in which dipu-tation, they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabap-tists, (though not acknowledging the least satisfaction) to a Non-plus, who to obtain another disputation out King of the Anabaptists put ta a Non-plus. of hopes of life (as was said) promised, that he would reduce the Anabaptists, which swarmed in *Holland, Bra-band, England, and Friezland*; and that he would do all honour to the Magistrate. Upon the twentieth of *Ianu-ary* one thousand five hundred thirty and six, he is Anno 1536 brought with his companions to *Munster*, where they were secured in several prisons; two days were spent in weeding and rooting up their errors. The King indeed He is convinc-ed of his offen-cs. confessed his offences, and cast himself wholly upon *Christ*, but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of execution, fasten'd to a stake, His deserved, and is pulled peicemeal by two executioners, with pin-and severe ex-ners red hot out of the fire. The first pains he felt, he ecution. suppressed, at the second he implor'd Gods mercy. For a whole hour was he pull'd and delacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptisme of the same punishment, which they suffered courageously; all whose carcasses put into Iron baskets; as anathema's of eternal example hang out of the tower of *S. Lamberr*. And this was the retiring room of the Tragedy of *Munster*.



*Hi qui se Christum et qui se Jactantur IESUM,
Servare haud potuit seq: usq: fidem.*

THE CONTENTS.

HERMAN the Gobler professeth himself a Prophet, &c. He is noted for drunkenness; The ceremonies be used in Anabaptism, Eppo his Host discovers him and his followers to be cheats, Hermans wicked blasphemers, and his inconsistency in his opinions, his mothers

thers temerity; his self convinced, and fall off from him; by one Drewjis of his self he is handled roughly; Herman is taken by Charles Lord of Gelderland, &c. and is brought prisoner to Groeninghen; when questioned in his torments, he hardened himself and died miserably.

That there were divers emissaries and Ambassadors sent by the King of the Anabaptists into Holland, Friezland, and other places to raise souldiers, you have understood out of the History of Munster; which souldiers, having raised a Tumult, caused the Bishop to discamp from before Munster; and of this Heard was there one Nicholas Alcmariensis a worthy disciple of Iohn Mathias, who being dispatched into Friezland for the foresaid negotiation, got together a promiscuous crue of Anabaptists for the relief of Munster: but that it might appear how real and effectual he was in the business, they sent two of their fellow souldiers, Anthony Cistarius, and a Trades-man whose name was Iames, to Munster. These two with some others having compassed their desires at a Town called Optzant, having shuffled together from all parts into a kind of a Troop, made their rendezvous at the house of one Eppo, about the twilight out of a pretence that they there should meet with some later intelligence, which they receiving from their Ambassadors, out of very joy for those good tidings, absolutely broke forth into Tumults. The Bell weather of these, was one Herman [an excellent vampeur of all abomination] a Cöbler of Optzant, who professed himself a true Prophet, and that he was the true Messias, the Redeemer and Saviour of the world, nay, (which causes horror to me in the relation) that he was God the Father. This fellow lay naked in his bed from the privy parts downward, and caused to be laid near him a hogs-head of strong beer, which he desir'd to drink in Healths, which required no small draughts; for he had gotten an excessive thirst, greater than that of any dog; or that which the Serpent *Dispas* causeth in those that are stung by it; and all through his extraordinary bellowing and hawling. For, having for some days led a life like one of Epi-

Success in bad enterprizes. causes evill men to rejoyce,

Herman the Cöbler professed himself a Prophet, &c.

*He is Noted
for drunken-
ness.*

*His design to
inveigle o-
thers.*

rus's herd; that is to say being drunk even to extravagance, he with a *stentors* voice, and a horrid howling, among other things often repeated this; *Kill, cut the throats without any quarter, of all these Monks, all these Popes, and all, especially our own Magistrate, Repent, Repent, for your deliverance is at hand, &c.* In the mean time, he, with the assistance of his fellow souldiers, denounced to certain Presbyters of another Religion, that Peace was not to be rejected without incurring the dreadfull effects of the last judgement, which was now at hand, and these were such as both by solicitations and promises, his main design was to inveigle into his deceit. Moreover he sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *Iohn of Holten*, with this charge, that they should kill with swords and pistols, whosoever should either by words or blows any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought he was a Priest) looking out at his door, with a Musket, had he not turned his back and shut the door against them. The very same night, which was to be the last, or wherein the world being to be turned to deceitful ashes, they expected it should by the means of this Mediator and Incessor (as was thought) presently be restored to liberty, there were a great many that embraced him where ever they could with those complements which they should use to one, as without the earnest of whose baptism, they were to expect the reward of disobedience, and eternal destruction to be treasured up for them. The Sacrament of A-

*The Ceremonies
he used in An-
abaptismi.*

Eppo his Host, The owner of that house, who was an Innkeeper, discovered him and withal lame, sat neer this great Father, towards whom the Father turning, said unto him, *Arise and walk.* But *Eppo* being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly stitch'd together, withdrew from them, and hid himself

himself for fear in another man's house far from thence. These things being thus past, there rises up another, one *Cornelius * Cæmiteriensis*, who ran about after a most strange manner, & when the Father (of all excrable temerity) lay sick in his bed, tormented with an imaginary, or at least such a disease as puzzled the Physicians to find any name for; this man for an hour together uttered these & such expressions: *O FATHER, look upon thy people, have mercy upon thy people: O let thy bowels, O Father, be moved to compassion! &c.* At which addressees the Father being moved, he commanded a tankard of beer to be drawn out of the hogthead, which was now almost at the bottom, which he drinking to his son, drank till it came to the Lees, which presenting to his son, he said to him, *Drink up the holy Hermans Ghost.* The son like his Father, and following his example, having taken it off, he flings out of bed, and falls upon those that stood by; and tossing the tankard from one hand to the other, ran up and down like a drunken man, and at length joyned with the father (who was sick of an imaginary extravagance, wherein he was much given to laugh) in roaring out in these words; *Mortifie the flesh, mortifie the flesh; the flesh is a Diavel, the flesh is a Diavel, mortifie the flesh; &c.* Upon this there immediately starts up another, pursued (as he thought) by and extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the supreme) of madness. A certain woman better than middle-aged, being frightened all most out of her wits, by the bawling and howling of this sonne, intreated that they would keep in the lunatick and possessed person, and that he might be carried to *Bedlam*. The common people being astonished at this impious hellish crue, were forced to pinne their faith upon their sleeves, as a truth confirmed by the lying of those propheticall mouthes. These relapses of fury and madness, having their intervalls of calmness and serenity, he admonished them, that all arms and weapons were to be laid aside, and that they should put of their guarded, edged and

HERMANNUS SUTOR.

scolloped garments, and their wrought smocks and petticoats, nay that women ought to abstain wearing their necklaces, and all things that were burdensom, inirmating the manner wherein God that needs no arms, would fight their battels for them, and should discomfit all their enemies. The cowardly and inconstant vulgar being moved at the madness of this Doctrin, disburthened their bodies of all manner of cloathing. A certain harmless man having cast away his knife, takes it up again which his daughter looking asquint upon rebuked her father; to which he answered, be patient, be patient, daughter, we shall have iniployment hereafter for this to cut bread withall. O how was this girdle once a child, but how was the old man twice! when the Student of *Bedlam*, the *Son*, with his yelling, was exhorting the bewitched people to singing and prayer, and to resist the Devil, the *Father* present.

Hereticks constantly in their opinions.

Herman blasphemes again.

His mothers testimony.

ly with his own son in whom he was well pleased, taught them, that the time of prayer being done, and that the time of war coming on, they must take up the instruments of war; whereupon he gets up into a Pulpit, and declared himself to the people who stood all about him, with a loud voice, that he was the *Son of God*, and cryed out that he was born a true *Mediatour unto them*, &c. His mother being there present, they asked her whither she was the mother of the *Son of God*? To which between force and fear, she at length answered, though innocently, that she was. This gave occasion to many to be diffident, and to waver in the faith received; insomuch that a certain man discovering his dissatisfaction, and speaking ill of the son, the said *Son* taking hold of him, flings him into a common shore, saying unto him now art thou deservedly cast into Hell: from whence the said man coming out all dirt, divers others unanimously acknowledged that they were defiled & bespattered with the same filthiness and abomination. And hence rise up that impious report of the *Son of God*, that he was thrust out of doors, which that Ambassador *Antony*, being returned from *Munster*, having heart took it in mighty indignation, and by force breaking into the house, would have vindicated those holy expressions.

The

The Father and Son, were much against it that any should come in; yet he, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch broke forth into these words, *Thou villanous and contagious burthen of the earth; What madness, what extravagance hath besotted thee without fear of divine judgment, to assume to thy self the title of the Son of God?* which spoken, swelling up with the leaven of wrath, he casts himself upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot ball; at last being well loaden with blows he rises, and breaking through the press of the people, he got away and escaped. In his way he comes to a hole in the ice broken for the cattel to drink, twenty foot over, which he made a shift to get over, as it is said, with the help of the Divel; for many that would have found him out, lost their labour. All being now convinced that they were abused, for fear of the most noble *Charles Lord of Gelderland, the viceroy of Groningen* (called also *King of Gelderland*) who was sent to appease that tumult, got secretly away. But before they were all departed, one *One Drewijs* of them called *Drewijs* (whom they called *Doctor Nucius*) out of pure spight, laying hold of the Father, beating him roughing sick in his bed, thundred to him in these words; *Thou villain, thou fruit and groanings of the Gallows, where, where, is now your governing, and authority? now the time of prayers is past, &c.* Having dragg'd him out of bed by head & shoulders, they with some assistance bound him with cords, and delivered him to the custody of the mistress of the house to be *Charles Lord* safely kept till night. In the mean time the valiant of *Gelderland, Charles* surrounds the house with his men, and besieged *&c. with his* it, which the woman seeing, cut the cords. Being loose, *men* surrounds he takes a trident fork wherewith assaulting them as *the house where* with a sword, he put to flight forty men through other *Herman is* houses, whom he hastily pursuing, was unawares surprised by others, and brought to *Groningen*. But be- *Herman is sat* hold the miracle! to that very place, where this naked *ken & brought* [of all truth] *Messias* with his forky Scepter, and this *prisoner to* Shoemaker or Cobler beyond his last, had with his *Groningen*. Trident put so many to flight, did the water dreading

The Proverb
verified vice
corrects sin,

Hermans party
are convinced,
and fall off
from him.

One Drewijs
of his party ban-
dies him rough-
ly.

HERMANNUS SUTOR.

Anabaptists resort', and render unto God! infinite thanks for the religious priviledges thereof. Of this lewd Mesias, who was now well acquainted with the fetters of Groninghen, it was asked in his torments, whether these routs (of whom he was ring-leader) were out of pretence of sanctity raised to rob the publick treasuries, (as many thought) which yet (as some say) was denied. For, he hardning himself against even the most cruel torments could be inflicted on him, still cryed out; Destroy, destroy, destroy Monks, Popes kill all the Magistrates and particular our own. In the midst of these bawlings being miserably worried out, he gave up the Ghost.

*He is questioned
in his torments.*

He is hardned

He dieth miserably.

THEO.



*Quis quæso hic Sartor nudus qui deperit ? ille
Qui rogo Cernentis nomine dignus erit ?*

THE CONTENTS.

THEODOR the Botcher turns adamite, he affirms strange things, his blasphemy in forgiving of sins, he burns his cloaths, &c. and causeth his companions to do the like. He and his rabble go naked through Amsterdam in the dead of night,

denouncing

THEODORUS SARTOR.

denouncing their woe, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shameless. May 5. 1535. they are put to death; some of their last words.

Anno 1535

Theodorus
Sartor an Ad-
amite.

He affirms
strange things.

His blasphemy
in forgiving of
sins.

He burns his
cloathes, &c.
and causeth his
companions to
do the like.

IN the year of our Lord one thousand five hundred thirty and five, upon the third of February at Amsterdam, in a street called Salar street, at the house of John Sifrid a cloth-worker, who at that time was gone into Austria about some business, there met seven men Anabaptists, and five women of the same persuasion of which flock the Bell-weather was Theodorus Sartor, who fell into a strange enthusiasm and extolled himself upon the ground stark naked upon a high place before his brethren and sisters, seemed to pray unto God with a certain religious dread and horror. Having ended his prayers he affirmed that he had beheld God with his eyes in the excessive and ineffable glory of his glory, and that he had had communion with him, both in heaven and in hell, and that the day of his judgement was at hand. After which he said to one of his companions: Thou art decreed to eternal damnation, and shalt be cast into the bottomless pit at which the other crying out; The Lord God of Mercy have compassion on me; the prophet said to him be of good cheer, now art thou the son of God, thy sins are forgiven thee. Upon the eleventh day of February, the foresaid year, the persons afore mentioned, unknown to their husbands, repaired to the same Augias's stable. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, casts a helmet, a breast plate, a sword, and other armes, together with all his clothes in the fire. Being thus stark-naked, and his companions who yet had their cloaths, being uncovered, he peremptorily commanded them to do the like, as being such as must be as safe as himself. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And since Truth, which is most glorious in her nakedness, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of Truth

Truth and Justice. A great many hearing these things having quite cashier'd all shame, offered up their shirts smocks, and petticoats, and whatsoever favored of earth, as a burnt offering unto God. The mistresses of the house being awoken by the stinck which these cloaths made in burning, and going up into the upper chambers, the ~~ladies~~ this deplorable representation of immodesty and impudence; but the power and influence of propheticall integrity brought the woman to that pass, that ~~she was~~ drawn in to wallow in the same mire of unblameable truth, whom therefore he advised to continue always a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the clock, the other men and women marched barefoot after him cryed out with a horrid voyce *woe, woe, woe, the heavy wrath of God, sterдам in the heavy wrath of God, &c.* in this fanaticke errour dead of night. did this hypocondrick rabble run about the streets, denouncing making such horrible noise, that all *Amsterdam* seemed their woes, &c. to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for Accident, (for this furious action happen'd in the dead night) took up arms; and getting these people (lost to all shame and modesty) up to the Palace, clapt them into prison, and imprison'd Being so disposed of, they would own no thoughts of by the Burgh-shame or chastity, but would justify their most white and naked Truth. In the mean time the fire being smelt, they brake into the house where it was, and wondring at their casting of their cloaths into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, inconvincibly persisted in their pestiferous opinion, and so upon the fifth of May the same year, they expiated their wicked impieties, by their death. Ones farewell saying was, *Praise the Lord incessantly*; Another's was, *O God revenge thy* 1535. they are our sufferings! Others cryed out, *woe, woe, shut their eyes.* put to death. Some of their last words.



*Heretici plures visi hic cui visus ego illi
Pluribus invisusque Haresiarcha fui*

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Conditions whereupon the imprisoned are set at liberty.

The Senate vote the doctrine of D. G. impious, and declare him unworthy of christian burial, and that his body and books should be burned, which was accordingly effected.

DAVID GEORGE, a man born at David George Delph in Holland, the miracle of the Anabaptist Religion, having lived in the lower Provinces the miracle of the Anabaptists forty years, did in the year one thousand five hundred forty and four, with some of his kindred and companions, in the beginning of April, began his journey for Basil, in the state and condition of which place, he had before very diligently enquired. Whereof having sufficiently informed himself, he pretended that he had been driven out of his Country for the Gospels sake, and that he had been hitherto tost both on the Land and Sea of the miseries of this World; and therefore he humbly intreated, that now at length he might be received into some place of rest. Some being by their representation of his misfortunes and his tears, melted into compassion towards him, he presum'd to intreat the Magistrate, that in tenderness to Christ and his holy Gospel, he might be made capable of the priviledges of the City, which if it were granted, he bid them be confident of Gods most particular protection towards their City, and that for the preservation of it he engaged for him & his, that they should be ready to lay down their lives. The Magistrates being moved with these just remonstrances

At Basil he pretends to have been banished his Country for the Gospels sake.

With his specious pretences he gains the freedom of the City for him and his.

His Character.

His riches.

He, with his sect, enact three things.

remonstrances and desires received the vicer as a Citizen, gave him the right hand of welcome and fellowship, and made him & his free of the City. What should the Magistrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard and that yellowish, sky-coloured and sparkling eyes, mild and affable in the midst of his gravity, neat in his apparel; Finally one that seemed to have in him all the ingredients of honesty, modesty and truth; to be short, one, if you examine his countenance, carriage, discourse, and the cause he is embark'd in, all things without him are within the limits of mediocrity and modesty; if you look within him, he is nothing but deceit, fraud, and dissimulation; in a word, an ingenious Anabaptist. Having already felt the pulses of the Senate and divers of the Citizens, comming with his whole family to *Basil*, he and his are entertained by a certain Citizen. Having nested a while in *Basil*, he purchased certain houses in the City, as also a Farm in the Countrey and some other things thereto appertenant, married his children, and by his good offices procured to himself many friends. For, as long as he remained at *Basil*, he so much studied Religion, was so great an Almshouse-giver, and gave himself so much to other exercises of devotion, that suspicion it self had not what to say against him. By these cunning insinuations (this is beyond a young fox, and smells more of the *Lybian* wilde beast) many being surpris'd, came easily over to his party, so that he arriv'd to that esteem and reputation in matters of Religion, he pleased himself. This perswasion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought some with him, some were dayly brought from other places in the Low countries) and was yet further encreased by his sumptuous and rich plate & household-stuffe, which though they were gorgeous & majesticall, yet were they not made to look beyond sobriety, cleanliness, and mediocrity. These people sojourning thus in common houses, desiring as yet to suppress the pernicious infection of their sect, very religiously enacted three things: First, that no man should profane or speak idly of the name of *David George*. Secondly, that

no man should rashly or unadvisedly divulge any thing concerning his country, or manner of life; whence it was that some thought him to be a person of some quality; some, that he was some very rich Factor or Merchant, whence it came that he was so excessively rich; others had other imaginary opinions & conceits of him, for as much as they themselves being strangers, lived in a Country where they could not be ascertained of any thing: Thirdly he was very cautious that none of the *Basileans* should be carelessly admitted into his acquaintance, society or correspondence, imitating therein the policy of the *Ferrets and Weesels*, which (as is reported) never assault any bird of supremacy in the places where they frequent. And thus did he by letters, writings and emissaries, plant and water the venomous seed of his sect through the lower Provinces, yet kept the ways by which he wrought unsuspected and undiscovered. For, although he had lived two years among them, there was not so much as one man infected; or had privately caught the itch of his religion. What transcendent Mysteries are these! This man, though he feared not their deceit nor treachery from strangers, yet the fire kindled out of the deceitful embers of his own household. For, behold; one of his own Retinue *His son in Law* doubting of the certainty of the new Religion he caused him to be brought before him, and asked him whether he did not acknowledg *him* to be the true *David* is by him questioned, & upon deemer, and Builder of the Tabernacle of *Israel*? to his answer excommunicated, that the restoration of the Kingdom of *Israel* and other things foretold by the Prophets were fulfilled in Christ, the true *Messias*, and that consequently there was no other to be expected. Which he hearing, not without great astonishment, did with much commotion of mind and bitter menaces thrust him, though his son in Law but of doors, and [which is heavy to think on] excommunicated him. These things being thus managed, *David's Wife* fell sick of *His Wife's* a disease (which afterwards visited him and death many more) that dispatch'd her into the other World. What a miracle is this! He that declared himself to be greater than Christ, and voted himself immortal

He had formerly voted himself immortal, yet he died, &c. mortal (upon the second of *August*, one thousand five hundred fifty and six) did die the death, and was honourably buried according to the ceremonies of the Parish Church, and his funerals were celebrated in the sight of his Sons and Daughters, Sons in Law and Daughters in law, servant Men and Maids, and a great conflux of Citizens. This sad calamity of his death extreemly troubled and tormented the minds of his disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had foretold that he would rise again in three years, and would bring all those things to pass which he had promised while he was alive. Upon the death of this man, a great many with resolute mindes made it their business not only to bring his doctrine into suspicion, but into utter disesteem, unanimously resolving to embrace what ever was good, sound, and consonant to Christian doctrine, and reject the rest as heretical. In the mean time, the report beat up and down, both among the people, and the more learned, that this man of ingenuity, and author of private doctrines, this very *David George*, was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that (though) most safely he was born a King, and that he accounted himself the true *messias*. The Magistrate being extreemly moved at these things not deferring his zeal any longer when the glory of God and his Son *Jesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom he rubbed over what things had been transacted some years before; that is to say, acquainted them, how that they had been banished their countrey upon the account of the Gospel, and upon their humble addresses received into the protection, and made capable of the priviledges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*, though by all outward appearance,

His death troubled his disciples.

A good resolution.

A pattern for good Magistrates.

rance, they had hitherto been accounted favourers & professors of the true Religion. In the first place therefore the Senate being desirous to know the truth, required to have his true proper name; for, some have thought (as some authors deliver,) that his name was *John Bruges*. Secondly, whether he had privately or publicly dispersed his Religion and what Tenets he held. To which some made answer unanimously, that they had left the Country for the true Religion sake, nor did they acknowledg themselves any other than the professors and practisers of the lawful Religion. That for his name, he had not called himself by any other than his own proper name; and for his doctrine, they had acknowledged none either privately or publicly, save what he had privately sometimes suggested, which was not dissonant to the publick. The Magistrate perceiving this obstinacy of mind caused the eleven of them, the better to discover the real truth, to be secured, and more narrowly looked to. In the meantime, the Senate leaving no stone unmoved in this business, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the business, and these the Magistrate recommended to men of the greatest learning to be read over and examined with the greatest care possible, that so whosoever they should meet with repugnant to the Truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of articles out of his Writings.

1. **T**hat all the Doctrine delivered by Moses the prophets or by Jesus Christ himself and his Apostles, fled out of the was not sufficient to salvation, but dress'd up and set forth for young men, and children, to keep them within decency and duty; but that the doctrine of David George was perfect, entire, and most sufficient for the obtaining of salvation.

2. He affirmed that he was Christ and the Messiah, that well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust of

DAVID GEORGE.

of man, but of the holy Ghost and the spirit of Christ ; who vanishing hence long since according to the flesh, and deposited hitherto in some place unknown to the Saints, was now at length reinfused from heaven into David George.

3. He held that he only was to be worshipp'd, as who should bring out the house of Israel, and the true (that is, the professors of his doctrine) tribe of Levi, and the Tabernacle of the Lord, not through miseries, sufferings, crosses, as the Messias of the Jews did, but with all meekness, love, and mercy in the spirit of Christ granted unto him from the Father which is in heaven.

4. He approved himself to be invested with the authority of Saving or condemning, binding and loosing, and that at the last day he should judge the twelve tribes of Israel.

5. He further maintained, that Jesus Christ was sent from the Father to take flesh upon him ; for this reason at least, that by his Doctrine and the use of his Sacraments, men, being as it were no better than children, and incapable of receiving the true doctrine, might be kept within duty till the coming of David George, who should advance a Doctrine that should be most perfect and most effectual, should smoothe out mankind, and should consummate the knowledge of God and of his Son, and what ever hath been said of him.

6. But he further affirmed, That these things should not come to pass according to humane ceremonies, but after a spiritual dispensation, and after such a manner as had not been heard of, which yet none should be able to discern or comprehend but such as were worthy disciples of David George.

7. To make good and prove all these things, he wrested and mis-interpreted many places of the holy Scripture, as if Christ and the Apostles whom he commends, had intimated not themselves, nor any other Ecclesiastical times, save only the coming of David George.

8. And thence it was that he argued thus : If the Doctrine of Christ and his Apostles be most true and most effectual for the obtaining of salvation ; the Church which they had by their doctrine built up & confirmed, could not possibly have been broken to pieces for (as Christ himself

himself testifieth) against the true Church, the gates of Hell shall not be able to prevaile: But that building of Christ and his Apostles is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Papacy, according to the Testimony of the same Christ; It therefore necessarily follows, that the Doctrin of the Apostles is imperfect and interrupted whence he concluded his own Doctrin and faith to be the only solid and sufficient doctrin.

9. Moreover he maintained himself to be greater than John Baptist, yea then all the Saints that had gone before him, for that the least in the Kingdom of God according to the suffrage of Truth it self is greater than John. But he said David George was one whose kingdom was heavenly and most perfect; whence he makes himself not only greater then John, but also sets himself above Christ, since that he was born of flesh, and that himself was born of the spirit according to a heavenly manner.

10. He further allowed with Christ, that all finnes committed against God the Father, and against the Son may be forgiven, but those that are committed against the Holy Ghost, that is to say against David George, shall not be forgiven, neither in this world, nor in the world to come, by which means it is apparent that he conceiv'd himself greater and higher than Christ, admitting Christs own Testimony.

11. He declared Polygamy to be free and lawful for all, even for those that are regenerated by the spirit of David George.

These heads [without any brains] did the Magistrate deliver to be carried to some that were in the Some of the imprisonment, to fish out what confession they would make, prisoned Sects: who besides these, being provoked and challenged by ries acknowledged a number of Questions, answered at last, that this ledged David (Davus) I would say David George, was the same who George to had embroyled the lower parts of Germany with so have been the many tumults and sedition, but that as to that doctrin cause of the tumults and the fore-recited Articles, they unanimously mulds in the affirmed that they had never heard nor read of lower part of any such thing. Nevertheless they were to acknow- Germany, but ledg the Doctrin expressed in those Articles, to be disowned his pestiferous, execrable, and derived not from hea- doctrin, ven,

DAVID GEORGE.

*An ingenious
confession and
resolution.*

A pious act.

*a lying report
raised.*

*Conditions
whereupon the
imprisoned
are set at liber-
ty.*

ven, but from Hell, and that it was heretical, and to be banished with an eternal Anathema; and wthall, as men miserably seduced, yet desiring for the time to come, to be reduced into the right way, they were, with good reason, to implore forgiveness. Among those that were in close prison, there was one formerly of *David's* greatest confidants, who confessed, that indeed he had been infected with that Religion, but that since by the illumination of the grace of God, he discovered and detested the errors springing from it and avoided them as he would do a cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any such thing by him, and cried out against the fore-mentioned Articles as impious and blasphemous. These passages, the Judges appointed by the magistrate, gave him an account of, who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able Preachers of the Word, who, having diligently weeded out the tares of their errors, should sow into their hearts the saving seed of true faith. Those who were sent, sitting them with all the humanity, mildness, meekness and charity possible, could scruve nothing out of them, more than what the Judges who had been employed before, had done. In the mean time a report was spread about the City, that it was not *David George*, nor any eminent person of any other name that had been buried, but that a meer swine calf, hee goat (haply an Ass) had been carried out and buried, and that the dead carcass embalmed with the strongest species, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that doctrine, as unheard of, and such as deserved to be anathematized, and desiring to renew their acquaintance with discretion and their senses, are delivered out of those habitations of Iron which they had kept possession of for two months, upon these conditions. That none should make any purchases either within or near the city, without the knowledg and consent of the Magistrate. That they shall not emertain any coming out of the lower Provinces, though

though of their kindred, but at publick houses or Inns. That the printed books and writings that were translated into the Dutch language shall be brought into the Palace. That there should be nothing published that were discomformant to Christian Doctrine. That children should be educated according to incorrupt manners. That they should not make such promiscuous marriages among themselves as they did. That they should take no Dutch into their families. That they should submit to ameremens & pecuniary mulcts (if any were inflicted on them as Citizens ought to do. That upon a day assigned, they should in the Parish church, in the presence of the whole congregation, make a publick abjuration of the said Religion, & condemn & anathematize the whole Sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe, with all the reverence and gratitude they could possibly express. These things being thus managed, the most renowned Senate, returning afresh to the business of the Arch Heretick, passed these votes.

viz. That the doctrine of David George, upon mature examination thereof, was found impious and derogatory to the divine Majestie. That the printed books, and whatsoever may have seen the light, should have the second light of the fire. That he as the most infamous promoter of that execrable Sect, and a most horrid blasphemer against God and Christ, should not be accounted worthy Christian burial. That he should be taken up out of his grave by the common Hangman, and together with his books and all his writings, and his manuscripts should, according to the Ecclesiastical Canons, be burnt in a solemn place. According to the said judgement, the carcass being digged up, was, with all his writings, whereof the greatest part was that (truly) miraculous book, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much disfigured, nay so little, that he was known by diverse (he being covered with a watered garment, having about him a most white sheet, a very clean pillow under his head, his

The votes of the renowned Senate.
The doctrine of D. G. declared impious.
He is declared unworthy of Christian Burial.
And that his body and books should be burnt.

E e e yellowish

DAVID GEORGE

*A fit punishment for per-
verse Heretick.*

yellowish Beard rendering him yet graceful; to be short, having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publickly to be seen, and in the third year after his death, was with his writings consecrated to *Vulcan*, that is to say, burned.



MICHAEL



*Omniumque potentia voces hominemque Deumque
Infandi Servet nominis opprobrium!*

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SERVETUS his converse with Mahumetans and Jews. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24 year of his age, he boasted himself the only Teacher and Seer of the world. He inveighed

Ecc 2

against

MICHAEL SERVETUS.

against the deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the God-head to be worshipped, &c. He held the Holy Ghost to be Nature. His horrid blasphemy He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553, by the decrees of several Senates, he was burned.

Servetus his
converse with
Mahumetans
and Jews.

He disguiseth
his monstrous
opinions, with
the name of
Christian Re-
formation.

The place of his
birth,
His arrogant
Boast,
He inveighs
against the
Deity of Christ.

Oecolampadius
confutes his
blasphemies, &
causeth him to
be thrust out of
the Church of
Basil.

MICHAEL SERVETUS, like another Simon Magus, having conversed long among the Mahumetans and the Jews, and being excellently well furnished with their imaginous opinions, begat both out of Divinity, and the general treasury of Christian Religion, a monstrous issue of opinions, with the coition of what he had received from the extravagant Mahumetans, and Thalmudists, upon which brat this instrument of Satan, mult needs bestow the disguised name of Christian Reformation. From this Cocks egg were bred these Cockatrices, Gonesus, Grimaldus, Blandrata, Gentilis, Alciatus, Simanus, Casanovius, Menno, and diverse other Anabaptistical Vipers, who extreemly increased the restless waves of Sects and opinions. We, recommending the rest to their proper place, Hell, will take a more particular survey of one Religion, and by the horridnets of that guess at the others. This Servetus was a Spaniard, born in the Kingdom of Arragon, most unworthy both of his name and Nation. Being wrapt into a most credible Enthusiasm, he boldly lays his unwashed hands upon holy Divinity; and at the four and twentieth year of his age, boasted himself to be the only Teacher and Sæer of the World, making it his main design, and by his impious and worthless writings to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and withall enflamed with hopes of raising no ordinary tumults, he bestirs himself wind and tide for Basil; but Oecolampadius, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and
by

by the publick authority he had, caused him as a poisonous blasphemous to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wise and learned *Melancthon*, he made no havell of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch hereticks his Predecessors, and being bird-lind, he held that there was *Servetus* hold but one person in the God-head to be worshiped and *but one person* acknowledged, which was revealed to mankind some- *in the God-head* times under one notion, sometimes under another, & *to be worship-* that it was thusthat those notions of *Father, Son, and* *ped, &c.* *Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour *Jesus Christ* according to his humane nature, was not the Son of God; nor co-eternal with the Father. The *Holy Ghost* he granted to *He held the ho-* be nothing but that influence by which all things are *ly Ghost to be* moved, which is called *nature*. He most impiously *Nature.* *His horrid* *blasphemy,* affirmed that to understand the word *Person*, we must refer our selves to *Comedies*. But the most horrid blasphemy of all, was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell-gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolical phantasm, the laughing-stock of Satan, & the monstrous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the only Article of the *Trinity*, the *Turkish Alcoran* might be easily reconciled to the *Christian Religion*; and that by the joining together of these two, a great impediment would be removed, yea, that the pertinacious asserting of that Article had enraged to madness wable *Countries and Provinces.* *He would reconcile the Alcoran to Christian Religion,*

He held the ho-
ly Ghost to be
Nature.

His horrid
blasphemy,

He would re-
concile the Al-
coran to Chri-
stian Religion,

*He declares
himself Prince
of the Anabap-
tists.*

*At Geneva,
Calvin re-
proves Servet-
us.*

*Servetus his
obstinacy.*

*Anno 1553.
By the decree
of several Se-
nates he was
burned.*

This abomination of God and men held that the Prophet *Moses*, that great servant of God, and faithful steward of the Lords house, that *Prince* and *Captain General* of the people of *Israel*, one so much in favour with God, that he was admitted to speak to him face to face, was to be accounted no other than an *Impostor*. He accounted the Patriarch *Abraham* and his seed too much given to Revenge, and that he was most unjust and most malicious to his enemy. The most glorious Church of *Israel*, (tis the swine that loves the mire) he esteemed no better than a Hog-Sty, and declared himself a sworn prince of the Anabaptistical generation. But, keep off, and approach not, O all ye other Heresies, and Hydra's of opinions of this one man, furies not capable of expiation! Being arrived at *Geneva* and being forbidden to speue out and spatter his pestiferous blasphemies, he continued in hostility against all sharp, but wholesome, admonitions, which *Calvin*, that famous Minister of the Church perceiving, being desirous to discharge the duty of a soul-saving Pastor, went friendly to *Servetus*, in hopes to deliver him out of his most impious errors and horrible Heresie, and so to redeem him out of the jaws of Hell, and faithfully reprov'd him. But he being dazzled with the brightness of *Truth*, and overcome, returned nothing to *Calvin* (so well deserving of him) but an intolerable obstinacy, and inconvincible recapitulation of his blasphemies, whence it came to pass, that by the just and prudent Decree of the Senates of *Ber-
nen*, *Zuring*, *Basel*, and *Scaffuse*, and by the righteous condemnation of the eternal God, in the month of *December* in the year one thousand five hundred fifty and three, (for as *Sleidan* hath it, in *October*) he was (how great is the obstinacy of blasphemy!) being at that time ecstasically hardened and intoxicated, consecrated to the avenging flames.



Dixit Fides qui formam Numens; Ecce!
Dividitur membris; Viceribus; suis.

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Arrianism, its
increase,
Anno 323.

The General
Council at
Nice,
Anno 325.

called as a re-
medy against
Arrianism, but
without success.

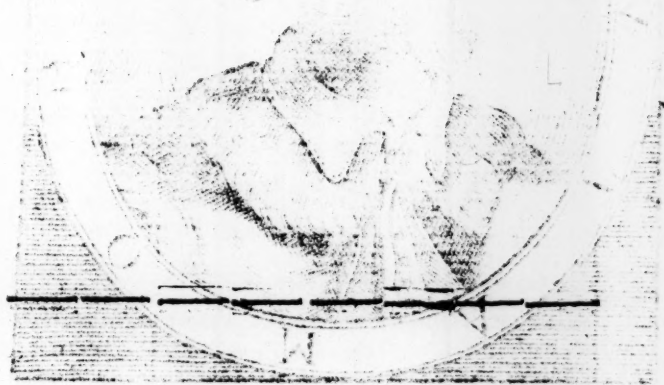
The Arrian
mis-interpre-
tation of
that place,
Joh. 10. 30.
concerning the
Father and the
Son.

They acknow-
ledged one only
God in a Juda-
ical sense.
They deny the
Trinity.

About the year of the Incarnation of the Son of God, three hundred twenty and three, Hell was deliver'd of a certain Priest at *Alexandria* named *Arrius*, a man subtle beyond expression, the trumpet of eloquence, one that seemed to have been cut out for all honesty, and elegance, who yet, with the pollution of his Heresie, and the *Circian* cups of his destructive doctrine, did in the time of *Silvester* Bishop of Rome and the Emperour *Constantine*, draw in a manner all Christendom to his opinion, and so corrupted some, even great nations in the East, that except a few Bishops who stood to the true doctrine, none appeared against him. To remedy this disease, at Nice in *Bithynia*, in the year three hundred twenty and five, a general Council was called; but to no purpose; for the contagious stocks of *Arrianism* were deeply rooted, so that they were become such raving Wolves among the flock of Christ, that all that would not embrace their belief, were to expect banishment or death. They imagined that the Son was not of an equal nature and co-eternal with the Father; to confirm which, they alleged that place of *John* 10. 30. which sayes, *I and the Father are one*; and though they called the Son a great God, yet they denied that he was a living and true God, and co-essential with the father. They boasted that they were ready to answer all objections, and acknowledged one only God, in a Judaical sense. To that, *I and the Father are one*, they were used to retort thus, Doth the unity in this place denote co-essence? It must therefore follow, that it is as much, where the Apostle sayes, *1 Cor.* 3. 8. *He that planteth and he that watereth, are one*. They accounted the word *Trinity* a laughing stock and a Fiction, that the Son of God was a Creature, and that the Holy Ghost was both born of Christ, and conceived and begotten of the *Virgin Mary*. All that were baptized in the name of the blessed Trinity, they baptized again. They denied that Christ was the Son of God according to the Spirit and the Godhead; they denied God his own Son.

While

While *Arrius* was disburthening himself of the necessities of nature, his bowels came forth, and with wretched death, them his life. And so he who was the successor of those Arch-Hereticks, *Artemus* (who lived about the year Anno 336. of our Lord two hundred) and *Paulus Samosatenus* (who lived about two hundred and forty one) came to a miserable death, in the year three hundred thirty six. See *Athanasius*, *Epiphanius*, *Hilarius*, *Hierom*, *Augustine*, *Ambrose*, *Basil*, *Theodoret*, *Eusebius*, *Socrates*, *Nicephorus*, *Sozomen*, and other Ecclesiastical writers, who have treated of these things more at large.



MAHO.

CONFIDENTIAL

~~CONFIDENTIAL~~



*Adsum Ingens Mahomates ego lachrimabile mundi
Prodigium originis dux et origo Mali*

THE CONTENTS.
MAHOMET characterized. He made a laugh-
 ing stock of the Trinity. He agreed with Carpo-
 crates, and other Hereticks. He renewed Circumcision,
 and to indulge his disciples, he allowed them Polygamy,
 &c. His Iron Tomb at Mecca.

IN the year six hundred twenty two, *Honorius* the Anno 622
 fifth being Bishop of Rome and *Heraclius Caesar* Em-
 perour of the East, a transcendent Arch-heretick
 called *Mahomet*, exchanged Hell for earth; a Pro-Mahometi-cha-
 phet, by Nation an *Arabian*, but most deprav'd and rascalliz'd.
 corrupt. He had sometimes been a Merchant extreamly
 rich, and withal very subtle; to be short, he was a se-
 rious professor of diabolical Arts, a most ungodly in-
 strument of Satan, the Viceroy of Antichrist, or his
 sworn forerunner. This man endeavour'd to extol his
 brother *Arrius*, with such praises as are correspondent
 to his Heaven. He also with *Sabellio* renewed the laughing stock of the Trinity. He with *Arrius* and *Eu-*
nomius, most fervently and contumeliously held that of the Trinity:
 Christ was only a Man, and that he was only called
 God, *secundum dici*, that is to say, according to a
 certain manner of speaking. He agrees with *Carpocra-*
 tes who denied that Christ was a God and a Prophet. He agreed with
 This is also he that shakes hands with *Cerdonius* who and other here-
 ticks.
 utterly abjur'd the Godhead of the Son, or that he
 was co-substantial with the Father. He imagined with
 the *Manichees*, that it was not Christ but some other
 that was fastened to the Cross. With the *Donatists*
 he contemned the purest Sacraments of the Church.
 With the most impure *Origen* he affirms that the De-
 vils shall be eternally saved according to a humane,
 yet an invisible manner. He with *Cerinthus* placed e-
 ternal Felicity in the lust of the flesh. Circumcision, He renewed
 that was long since abolished and antiquated, he re-
 newed. Upon his disciples he bestowed the privileges and to indulge
 of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had his disciples, he
 done; and with dreams and an imaginary Phrensy was allowed them
 the miserable wretch ever troubled. This man when he *Polygamy, &c.*
 dyed was put into an Iron Tomb at *Mecca*, which by
 the strength of Loadstones, Being as it were in the
 middle and centre of an arched edifice, hangs up to His Iron Tomb
 the astonishment of the beholders, by which means at Mecca.
 the miraculous sanctity of this Prophet is greatly cele-
 brated. All the dominions of the Great Turk, profess
 this mans faith, whom they acquiesce in as a miracle.



*Agresusque nefas magnum et memorabile Regnum
Sonnuit abiecta fornice sceptrum gerens*

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HUBMOR a Patron of Anabaptism. He damned usury. He brought in a worship to the virgin MARY, &c. The Senate of Suring by a Council reduced him. He renounced the beads of his former doctrine. Himself or Sect still active. He is taken and

and imprisoned at Vienna in Austria. He and his wife both burned.

DOCTOR Balthazar Hubmor of Friburg, a man excellently well learned, another Roscius in his affairs, a Clergy man at Ingolstadt, was the third eminent Patron of Anabaptism, and a sworn promoter of that worthy Sect. This man in his Sermons at Regenburgh, inveighed so bitterly and so implacably against the usury of the Jews, that he banished it even to eternal damnation; he brought in a certain Religious worship to be done to the Virgin Mary, and some superstitious vows, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, until the most wise Senate of Suring applied the universal medicine of a Council to these things, and assigned a day to reduce and root out that Sect, which was the seventeenth of January, in the year one thousand five hundred twenty five, wherein the Senate being present and a great presence of people, the most learned Zwinglius, and other Sons of learning, opposed this our Doctor, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingeniously confessed himself to be overcome. The heads of the doctrine which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of Anabaptism; He affirmed that the spirit both before the fall and after was uncorrupt and unblameable, and that it never dies in sin, whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers rebaptized into their better senses, yet the Torrents of this sect neither stood still, nor were dried up, but increased in Switzerland into a deluge, which overturned almost all. This man escaping the endeavours of spies, & shunning the Halter, was at length taken with the figtree leaf of divine vengeance, & cast into prison at Vienna in Austria. Being afterwards put much to the question, it being the design of vengeance, the

Hubmor Patron of Anabaptism.

He damned usury.

He brought in a worship to the Virgin Mary &c.

The Senate of Suring by a Council reduced him.

He renounced the heads of his former doctrine.

Himself, or Sect, still active.

He is taken and imprisoned at Vienna in Austria.

the

**He and his
wife both
burned.**

BALTHAZAR HUBMOR.

the revenging fire turned him to ashes. His wife being
also baptized in the same whirl-pool of Baptisme;
they both, with minds hardened to their own perwa-
sions, were not disengaged of their faith, but with
the departure of their lives.

JOHN



*Hutus ab Humore excrefcit; cervice reſecta
Sic unâ in geminum pullula Hydra caput.*

THE CONTENTS.

JOHNN HUT the prop and pillar of Anabaptiſme.
His credulity in dreams and viſions. He is accounted
a true Prophet by his profelytes. At Methern, his Frater-
nity became as it were a Monaftery.

I N

John Hut the
prop and pillar
of Anabaptism

Anabaptists
aimed at the
advancement
of themselves,
but destruction
of others.

Hut his credu-
lity in dreams,
and visions.

Hut accounted
a true Prophet
by his profe-
lytes.

At Merhern
the Hutian
Fraternity be-
came as it were
a Monastery.

IN the times of the fore-mentioned *Balthazar* rose up *John Hut*, a learned man, the prop and Pillar of Anabaptisme, an eminent despiser of *Pedobaptism*; which kinde of baptisme he accounted the execrable fiction of the Schoolmen; whence it came, that he perswaded men, that if they were not baptized by him and his, they must necessarily incurre great danger to their souls. To which he added, that those who were honoured with the prerogative of his baptisme, should be the restored people of *Israel*, and that the wicked *Canaanites* should be destroyed by their swords, and that God himself should reveale from heaven the state wherein these things should be fulfilled. To visions and horrible dreams, (which he thought proceeded to him from God) he gave great credit, and he affirmed that he saw the preparations of the last day, and the Angel going to blow the last Trumpet, by a indisputable revelation from God. Upon the account of which dreams, his Disciples, as credulous as their Master, spent and destroyed all they had, fearing the difficulties of the times, wherein they should spend them; all which being scatter'd and confus'd before the day came, they suffer'd a punishment, and inconveniencies befitting their folly, having the lash of poverty perpetually at their backs. However they, a generation on whom the greatest quantity of black *Hellebore* would not be much effectual, did still adore this miraculous piece of madness as a true prophet, even to admiration, of which men, some not worthy the face or name of mankind, do at this day in great number live at *Merhern* in Palaces and Covents upon their accidental contributions, and where they get their livelihood with their hands, and apply themselves to any handy-craft, whereof they are the Masters and Governours, who by the commodities gained by them increase the common stock: They have at home with them their Cooks, their Scullions, their Errand-Boyes, and their Butlers, who have a care and dispose all things as they do in manasteries and hospitals. They study to maintain mutual peace and concord, being all equal. These even to this day are commonly known by the name of the *Hutian Fraternity*. Lod-



*Polluit ut metem sectis deformibus error,
Corpore sic Hetzer scdus adulter erat.*

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L Odowick Hetzer a famous Heretick. He gains
Proselytes in Austria and Switzerland. Anno
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Hetzer's Emissaries to their shifts. Hetzer denied
Christ to be co-essentiaall with the Father. His
Fff farewell

farewell to his Disciples. He is put to death for Adultery.

Lodowick Hetzer a famous heretick.

* An item to the Hot-Spurs of our times.

Hetzer gains Profelytes in Austria, and Switzerland.

Anno 1527, at a publick disputation, Oecolampadius puts Hetzers Emissaries to their shifts.

Hetzer denied Christ to be co-essential with the Father.

Lodowick Hetzer, famous for his Heresie and Learning, was first very intimately acquainted with Nicholas Stork, and then with Thomas Muntzer, yet he agreed not with these in some things, as in that opinion of theirs of the overturning and destroying of all the powers of this world, which opinion he looking on as * malicious and barbarous forsook them, and joyning with Iohn Denk, they by their mutual endeavours, sent some Prophets into Germany. But dissenting also from him in some things, he propagated his own Sect in Austria, and made many Profelytes at Bern in Switzerland. Which gave occasion that the Reverend Senate appointed a publick disputation at Soning, and caused letters of safe conduct to be sent to Hetzer and his followers, for which bickering was set apart the first day of February, in the year one thousand five hundred twenty seven, where he appeared not himself, but his Emissaries came, who were by the most learned (but withall stinging,) Oecolampadius driven unto their shifts and enforced to acknowledge conviction. Hetzer was a considerable part, and the firebrand of the Anabaptistical sect, but he stiffly denied Christ to be co-essential with the Father, which the verses made by him upon the carrying of the Cross, do more than hint.

*Ipse ego qui propria cuncta hęc virtute creabam
Quarū quot sumus? Frustra, ego solus eram.
Hęc non tres numero, verum sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio Personam, solus sum rivus ego, et fons.
Qui me nescit, eum nescio, solus ero.*

I who at first did make all things alone,
Am vainly ask'd my number, as being one.
These three did not the work, but only I
That in these three made this great Syzygie.
I know no Person, I'm the only Main,
And though they know me not, will one remain.

He

He was excellent at three tongues, he undertook to translate the book of *Ecclesiasticus* out of the *Hebrew* into *High dutch* *Plauterus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders. He having been long kept in close prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die: and thinking himself unworthy of the city, was led without the walls, where he was put to death, not for *sedition* or *baptism* (as *Plauterus* saies) but for *Adultery*, which act he endeavoured to defend by some arguments fetcht from the holy Scriptures.

His farewell to his disciples.

He is put to death for Adultery.

Fff

MEL



*Pellibus a tenens suctus doctissime Nōri J.
Hofmanni teneras excoriare greges*

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HOFMAN a Skinner, and Anabaptist, Anno 1528. seduced 300 men and women at Embda in Welt Friesland. His followers accounted him a Prophet. At Strasburgh, he challenged the Ministers to dispute, which was agreed upon, Jan. 11. 1532. where being mildly

mildely dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.

IN the year one thousand five hundred twenty eight, Anno 1528. Melchior Hofman a Skinner of Strasburg, a most eloquent and most crafty man at Embda in West Friesland, ensnared 300. men and women into his doctrine, where he conjured up Anabaptism out of hell upon pain of damnation, whereupon being returned to the lower provinces, who ever addressed themselves to him, he entertained them with water, baptizing all promiscuously. This man upon the prophecy of a certain decrepid old man went to Strasburg, it having been foretold him, that he should be cast into prison and remain there six moneths, at which time being set at liberty, he should with his fellow labourers, disseminate the harvest of the Gospel through all the world. He was by his followers acknowledged & honour'd as a great Prophet. This was the great prop and pillar of the reign of Munster. Having made therefore what haste he could possible to Strasburg in order to the fulfilling of the prophecy, he there challenges the Ministers of the Word to dispute, which offerance the Senate engaged with, upon the eleventh of January one thousand five hundred thirty and two; at which time, the milts and clouds of errors & blindness, were quite dispersed by the Sunne of the Gospel. However, Hofman stiffly adhered to the foresaid prophecy, as also to his own dreams & visions; nor would he acknowledge himself overcome; but, their mildeness having somewhat appeased him, he was thence dismissed, as one judged worthy of such a place where Lepers are shut up, lest others be infected. But 'tis incredible how joyful he was at that newes, out of an excessive thanksgiving to God, putting off his shooes, and casting his hat into the ayre, and calling the living God to witness, that he would live upon bread and water, before he would discover and brand the author of that opinion. In the meantime some Prophets began to rise and make a stirre, hinting that he should be secured for that half year, & that afterwards he should goe abroad with one hundred

* *Yet it's like,* forty and four thousand Prophets, who should without
 to back their any resistance, *reduce and bring the whole world un-
 prophecies they der the subjection of their doctrine. There was also a
 pretended liber- certain prophets who should prophesie, that this
 ty of conscience. Hofman was *Elias*, that *Cornelius Polterman* was *Enoch*,
 A prophets and that *Strasbourg* was the new *Jerusalem*, and she had
 deludes him. also dreame, that she had been in a great spacious
 Hall, wherein were many brethren and sisters sitting
 together, wherein a certain young man in shining
 apparel should enter, having in his hand a golden Bowl
 of rich Nectar, whi h he going about should taste to
 every one, to whom having drunk it to the dregs, there
 was none pretended to compare with him, but only
Polterman. Alas poor *Melchior*! He having nothing,
 yet made Master of a strong Tower, did after the ex-
 ample of *Ezra*, signifie by Letters that his baptisme
 should be put off for two years longer, untill *Africk*
 should bring forth another Monster, that should carry
 hay in its horns. There were many other dreams, and
 some nocturnal pollutions, which they attributed to
 heaven and thought such as should have been written
 in Cedar. But it was *Melchior's* pleasure to think it a
 miserably happy kind of death, to die voluntarily, by
 pining and consuming away with hunger, thirst, and
 cold.

He deluded
 himself.

He voluntarily
 pined himself
 to death.

MEL-



*Discipulos sic Rincke docet Baptisma negare
Sanguine carnis ferre et seclerata manus*

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Melchior Rinck, an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple Thomas Scucker, in a waking dream cut off his brother Leonard's head, pretending for his murder obedience to the decree of God.

Fff 4

MEL

Melchior
Rinck, an
Anabaptist.

MELCHIOR RINCK, a most wonderful Enthusiast, was also a most extraordinary promoter of Anabaptisme, and among his followers celebrated the festivals of it. He made it his business to extoll Anabaptisme above all others, with those commendations (which certainly it wanted not) Besides he *He is accounted a notable Interpreter of dreams and visions.* was accounted no ordinary promoter and interpreter of dreams and visions, which it was thought he could not perform without the special indulgence of God the Father; nay, he arrived to that esteem among the chiefest of his opinion, and became so absolutely possessed of their minds, that his followers interpreted whatever was scattered abroad concerning dreams and visions, to have proceeded from heavenly inspirations from God the Father. According y in *Switzerland* (to omit other particulars) at *Saugall*, even at a full Council, his disciple *Thomas Scucker*, being rapt into an Enthusiasm, (his Father and mother then present, and his Brother *Leonard*, having by his command, cast himself at his knees before him) calls for a sword, whereupon the parents and divers others running to *Leonards head* know what was the cause and meaning of such an extravagant action, he bid them not be troubled at all, for there should happen nothing but what should be according to the will of God; Of this waking dream did they all unanimously expect the interpretation. The aforesaid *Thomas* [guilty alas of too much credulity] did, in the presence of all those sleeping-waking spectators cut off his own brothers head, and having forgotten the use of water, baptized him with his own blood, but what followed? The Magistrate having sudden notice of it, and the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had obeyed the decrees of the Divine power. Anno 1527. These things, did the unfortunate year one thousand

MELCHIOR RINCK:

sand five hundred twenty and seven sec. Here men
may perceive, in a most wicked and unjustifiable
action, the eminent traits of an implacable fury and
madness; which God of his infinite goodness
and mercy avert from these times.



ADAM

ADAM PASTOR



*Nomine qui Pastor tu Impostor moribus audis
Qui a recto teneras Tramite ducis oves*

ADAM

THE CONTENTS.

A Dam Pastor a derider of Padobaptism. He revived the Arrian heresie. His foolish interpretation of that place, Gen. 2. 17. so often confuted.

ADAM

ADAM PASTOR, a man born at a village in *Westphalia*, was one of those who with the middle finger pointed at *Pedobaptism*; that is to say, looked upon it with indignation, as a thing ridiculous; being of the same opinion in that business, as *Menno* and *Theodorus Philip*, but as to the incarnation of God, he was of a quite contrary judgment. For *Menno* held, that *Christ* was something more worthy and more divine than the seed of a woman, but (our) *Adam* stood upon it, that he was less worthy than that of God, so that he rowled up the *Arrian* heresie, the *Arrian* which had lain so long asleep, as having been but too heresie, famous in the year three hundred twenty five. For in a certain book of his, whose title was, *OF GOD'S MERECIE*, he writ thus, *The most divine word, which is the main considerable in our business, is written in the second of Gen. v. 17. The day that ye shall eat of the fruit, ye shall die the death; This is that word, which is made flesh, Joh. 1* Tea that God which is incapable of interpretation of suffering and impassible, is made passible, and he that was that place, immortal is made mortal, for he was crucified, and died for our advantage. To be brief, he held that *Christ* was not to be accounted any thing but the hand, the finger, or the voice of God. But although the opinion or religion of this (third, but most unfaithful) *Pastor Adam* wander out of the limits of divinity, and that it seem to be an ancient heresie, containing nothing in it but what is childish, trifling, and meer foppery, and hath been confuted and brought to nothing by the most religious preachers of the word of God, notwithstanding the barking of the viperous progeny of *Arrius* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the second of *Genesis*, which he so commends, where he foolishly and vainly endeavours to prove that the prohibition there, is the word made flesh. This monster did not only beget this sect, but nursed it, here are baits, allurements, and all the poisonable charms imaginable that may cunningly seduce the best and most innocent of men. But alas! where is the free and indulgent promise of God of the seed of the woman, which

Adam Pastor
a derider of
Pedobaptism!

He revived
the *Arrian*
heresie,

His foolish in-
is made flesh, Joh. 1
Gen. 2. 17.

His opinion
hath been
sufficiently
refuted.

ADAM PASTOR

which cuts the very throat of the Devil, and tyes him in the strictest chains? where are his often promises to *Abraham*? to *Isaac*? to *Israel* and to his old people, confirmed by a league so solemnly made? *In thy seed all the earth shall be blessed. And thou shalt be a blessing unto me.* This seed, witness the Apostle, is none other than Christ himself, whom God without question meant. The desperate contagion of this man's Religion did *servetus* and his adherents profess, embrace, and celebrate.

HENRY

HENERY NICHOLAS;



*Vestra Domus Nicholae cadat, quæ exrudere versa
Futile fundamen Religionis habet.*

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HENRY NICHOLAS, Father of the
Family of Love, He is against Infant Baptism.
His diuelliſh Logick.

HENRY

HENRY NICHOLAS.

Henry Nicholas
Father of
the Family of
Love.

He is against
Infant Baptism

** As to that mi-*
nute (if he con-
sine not God)
we may believe
him.

His blasphemy

Doubtless he
bugg'd himself
in this opinion.
His diabolish
Logick.

THere was also one *Henry Nicholas* the Father of the Family of Love, (as he called himself) & not the meanest man of all his Gang, one who by many means endeavoured to cripple the Baptism of Children, as is too known and apparent out of his writings, which at a third hand, he with all freedom, earnestness, and kindness, endeavoured to communicate to *David George* and the other of his Fellow-labourers, and his new *Jerusalem* friends. This man in a Pamphlet of his, wherein he notably described himself, and which he dedicated to an intimate friend of his under the name of *L.W.* maintaining that the * minute of the last Trumpet was coming, that should unfold all the Books of unquiet consciences, hell, and eternal Judgment, which should be found to have been only things grounded upon meer lies, and as all wicked and high misdeeds were hateful and detestable to God, so also were glorious and plausible lies no less odious to him. The same man endavoured to persuade people, that he was a partaker of God, and the humanity of his Son. He further affirmed, that at the last day God should bring all men, nay, the *Devils* themselves into perfect happiness. All the things that were said *Devils*, of *Hell* or *Angels*, and eternal Judgment, and the pains of *Damnation*; he said were only told by the *Scripture* to cause fear of civil punishments, and to establish right *Policy*.

The Conclusion.

** Hereticks al-*
low not of the
Scriptures.

These few things we have brought to light, were not invented by us, but were extorted out of their own Disciples, with abundance of discourse, not without the presence of many men of Godliness and excellent understanding, * they admitting not the universal rule of the *Scriptures*. But alas! take these away, where is *Faith*? fear of God? eternal happiness? But let us believe them, let us believe them, and we shall be saved.

Oh! that to Heresies I could say

FINIS.



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